

# THE Young Men of India

BURMA & CEYLON

Editor : H. C. BALASUNDARUM

Volume XLIV

January, 1932

Number 1

## DISARMAMENT\*

BY F. E. JAMES, Bar-at-Law,  
*Member of the Madras Legislative Council.*

A GREAT soldier, Field-Marshal Sir William Robertson, recently said "War hurts everybody, benefits nobody but the profiteer, and settles nothing." The last War illustrates this statement. In human life it left 10 millions dead, 20 millions wounded, 9 millions orphaned, 5 millions widowed and 10 million refugees. In economic values it cost to the British Empire, France, U.S.A. and Italy over 36 thousand crores of rupees. Britain alone spent over 13 thousand crores of rupees on the War and she has a War Debt of over 9 thousand crores. She is paying 466 crores a year or  $1\frac{1}{4}$  crores a day on interest and redemption charges, and at this rate it will take her 140 years to pay off the debt. Taking into consideration our present expenditure on the army, navy and air force, the British tax-payer spends  $\frac{3}{4}$  of his taxes in paying for past wars and preparing for future wars.

The figures with regard to the rest of Europe are similar. 12 years after the official ending of the War the world is spending each year fifteen hundred crores of rupees on armaments. 60 % of this is spent by Europe, 20% by America, and 20% by the rest of the world. Two further facts must be considered. The first is that the great military forces of Germany and Austria and Hungary are no more, as they were completely suppressed by the Peace Treaty. On

---

\*An address given at the Y.M.C.A., Madras.

NOTE.—When articles in the *Young Men of India* are an expression of the policy or views of the National Council of the Young Men's Christian Associations of India, Burma and Ceylon, this fact will be made clear. In all other instances the writer of the paper is responsible for the opinion expressed. The Editorial Notes, if any, represent the opinion of the Editor alone.

the other hand the expenditure on armaments in new countries like Poland, Czechoslovakia and Russia and U.S.A. is still growing. It is a curious commentary on the inconsistency of America that although she is so insistent upon the necessity of peace in the world, her own expenditure on armaments has steadily grown in recent years. In fact, with the exception of Japan, the increase in her defence expenditure since the War has been greater than that of any other nation.

It is therefore surely clear that the colossal cost of war both in men and money should be an impelling force in the direction of disarmament.

But more than this the nations of the world are under certain definite obligations to disarmament. When the German representatives came to sign the Treaty of Versailles in 1919, M. Clemenceau on behalf of the victorious powers stated that the conditions in the Treaty regarding the reduction of German armaments were not only made with the object of rendering it impossible for Germany to resume her policy of military aggression, but also they were the first steps towards that general reduction and limitation of armaments which they would seek to bring about. The opening words of Part V of the Versailles Treaty itself are as follows :—

“In order to render possible the initiation of a general limitation of the armaments of all nations, Germany undertakes strictly to observe the military, naval and air clauses which follow.”

Moreover, the Covenant of the League of Nations to which over 53 countries are now signatories, contains a definite declaration of the necessity for the reduction of national armaments to the lowest point consistent with national safety, and declares that plans will be formulated for such reduction to be revised after 10 years. Moreover, it is also laid down that when these plans have been adopted no Government shall exceed the limits of armaments laid down with the consent of the Council.

As if these obligations were not enough, a pact was signed in 1928 called the Kellogg Pact, by representatives of over 60 countries including America and Russia. This Pact consists of two clauses which are as follows :—

(1) “That they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.”

(2) “That the settlement or solution of all disputes or conflicts, of whatever nature or of whatever origin they may be which may arise among them, shall never be sought except by pacific means.” Surely, this pledge, if it means anything at all, should lead to a reduction of armaments among the signatories.



It must not be thought that although the outlook is dark, no progress has been made. As a result of various conferences at Washington, Geneva and London there has already been arrived at an agreement to a reduction and limitation of naval armaments between America, Great Britain, France, Japan and Italy. There has also been the steady work of the League of Nations in preparing for the ground work for disarmament and in collecting statistics. The publication of the facts in regard to armaments is of the greatest possible importance and any one may now buy each year a book published by the League of Nations called the "Armaments Year Book". This book contains detailed figures in regard to the strength and personnel of the armies and navies of the world. It also publishes complete statistics as to the growth in armaments in recent years.

One other rather striking thing has happened quite recently at the recent meeting of the League of Nations in September. The Italian representative proposed that the members of the League shall observe a holiday for one year from the building of new armaments, etc. as from the 1st of November in order to create a favourable atmosphere for the meeting of the Disarmament Conference. Word has just been received that this suggestion has been accepted by all the members of the League.

In addition to this, there has been tremendous and valuable work done by non-official organizations such as the League of Nations Unions, in bringing home to the peoples of different nations the waste and futility of war and the economic necessity for disarmament. Governments can do little unless they are supported by their peoples and the education of the democracies of the world in regard to this matter is of the greatest possible importance.

But lately there has been a much more important development. In 1925 the League of Nations appointed a Preparatory Commission for the Disarmament Conference. Its business was to prepare the way for a world disarmament conference, and it has secured the co-operation not only of all the members of the League of Nations, but also of America, Russia and Turkey. After nearly five years' work it has completed its task by preparing an outline treaty which should form the basis for discussion at the Disarmament Conference. It was as a result of the completion of this work that the Disarmament Conference was called for in February 1931.

This treaty deals with six main subjects :—

(1) *Personnel* :—It makes provision for definite limitation of standing armies and also of periods of service for territorial and citizen armies.

(2) It provides for the limitation of annual expenditure on land armaments, naval armaments and air armaments. In regard to the

use of aeroplanes it provides for limitation of the number and horse power of dirigibles capable of use in war.

(3) The third provision deals with the limitation of the total annual expenditure on land, sea or air forces.

(4) The fourth provision makes it obligatory on each state to send complete information annually to the League of Nations for publication as to personnel, material, expenditure.

(5) With regard to chemical armaments the use of poison gas in war and of bacteriological methods of warfare are to be strongly prohibited.

(6) Provision for a Permanent Disarmament Commission to be set up on the execution of the Treaty, which will watch over its execution, receive and examine regular returns from all States, and guard against evasion. Such a Commission will ensure the continuity of disarmament evolution and will be a buttress of international confidence.

Such is the outline treaty which has been prepared. It does not of itself bring about any reduction. That will depend upon the agreement arrived at in the Disarmament Conference when it meets next year. All that can be said now is that within the ambit of this document almost any degree of reduction is possible.

This is the situation with which the world is faced to-day. On the one hand, steady increase of armaments with corresponding insecurity, and on the other hand, definite progress in the provision of machinery for disarmament and a world conference next year, upon the success of which will largely depend the future of the world. This question of disarmament is a severely practical one. It is a question of ways and means. These must be found if the world is to be saved from a repetition of the horrors of the last War. I am firmly convinced that another war in our generation will mean the death of civilization as we know it to-day.

What is the interest of all this to India? First of all, there can be no economic revival in Europe until disarmament is effected and war debts are cancelled. Effective disarmament will help largely in the revival of confidence and therefore in the revival of trade. India is intensely interested from a material point of view in Europe's prosperity.

Then India also has her own defence problem to consider. Russia, at the present moment, is busily forging, under German tuition, one of the most formidable armies that the world has ever seen. It is difficult to get accurate figures for the expenditure by Russia on defence because there is no hard and fast line drawn between what most countries distinguish as civil and military administrative expenditure. There is no doubt, however, that owing to Russia's fears of attack from without, owing to her hopes of world revolutions in

other countries, and owing to the ever-present uncertainty of her own internal position, she is determined to create for herself a huge and efficient fighting force. The Russian Government has, however, agreed to attend the Disarmament Conference and there are clear indications that if the other countries in the world can definitely agree upon substantial reduction, Russia will follow suit. This is of great importance to India as Russia is India's nearest potential enemy.

A further reason is that India would be included in a general treaty of disarmament. Suppose it were agreed that all signatories to the treaty would agree to reduce their total expenditure on defence by 25%, that would represent a saving to India's finances of over 10 crores. Even a reduction of 10% would mean a saving of 600 crores to the world and  $4\frac{1}{2}$  crores to India. Surely India has a very direct interest in this matter.

There are many obstacles in the way. There is the opposition of vested interests—for war is profitable to a few. There is the opposition of extreme nationalism, tasting for the first time the sweets of military power. There is the danger of the Far Eastern situation which may even yet destroy all our plans and hopes for 1932. There is the fear of those, who, like France, insist on security before disarmament. There is the jingo-ism latent in every democracy and blatant in every autocracy. And above all there is the apathy of the public which can be used in any direction by the wiles of intriguing statesmen. In spite of all these dangers and difficulties, I believe that economic necessity will provide the biggest argument and that 1932 will see the beginning of a new era of hope in international affairs in which all nations of the world will say for the first time, in a clear voice—"we must disarm".

## RESOLUTION ON THE APPOINTMENT OF PEACE COMMITTEES

The following resolution has been adopted by the annual meetings of sixteen denominations in Southern California and also by the General Assembly of the Presbyterian Church and by the National Convention of the Disciples of Christ. Many local congregations are beginning to take action.

“WHEREAS, War looms before the world to-day as one of the most serious problems, and

“WHEREAS, The signing of the Kellogg Peace Pact by the leading nations of the world commits them for the first time to renunciation of war ‘as an instrument of national policy’ in their relations with one another, and

“WHEREAS, The effectiveness of this new policy for the prevention of war will depend in very large measure upon the volume of popular sentiment which may be created in its favour among the common people of the earth, therefore

“BE IT RESOLVED, That we urgently recommend the appointment of a peace committee in every local church, whose duty it shall be to foster the peace sentiment of the congregation by means of literature, lectures and other methods, and to co-operate with like committees from other groups in the interest of world peace.”

## WHY NOT GIVE JESUS A TRIAL ?

BY N. PANDURANGA RAO, B.Sc., *Bangalore City.*

IT would be presumptuous to make the above suggestion to a people who have been accustomed to two thousand years of Christianity or to those who believe in arriving at "similar conclusions through diverse methods". But taking into consideration the sum total of human experience it is not wrong to assume that the beliefs held and the methods adopted have not produced the results desired. Christian institutions, beliefs, and practices must stand or fall according as they are able to promote the happiness, welfare and the moral and spiritual progress of their adherents or not. No useful purpose will be served, for example, in believing in the Fatherhood of God, if this belief does not lead to action which promotes the welfare of man. Again, an academic belief in the brotherhood of man would not be of any value if every time you meet your fellow-man you do not feel that you are dealing with your own brother irrespective of the conditions and circumstances under which you may happen to meet him.

The Christianity of History though it might have insisted among its adherents in a belief in these cardinal truths yet was not able to produce, on any wide scale, actions which were expected among those who profess belief in them. He who runs may read that the persecutions of the "heretics", the witches, scientists or any one for that matter, by those who really believed in the brotherhood of man is inconceivable. "On this rock I build my Church" said Jesus pointing to Peter, and the moment His back was turned Christians through the ages have supplied enough human blood as cementing material to build the superstructure.

Nor was this all. These vital beliefs were flung into the air by people professing them when kings and Governments called upon the people to fight and kill their "enemies". People who were friends or strangers a while ago became "enemies" and they set cutting one another's throats as no animals are ever capable of doing. Just at the time when the feeling of human brotherhood should be most called into play it vanishes into space completely. The horror, suffering and sorrow caused by the late war are still green in our memory and the world is yet to recover from the all-round—moral, economic and physical—land slide caused by the Great War. Millions of happy homes were shattered and the youth and flower of humanity were slaughtered under the imposture of patriotism and other meaningless jargons. And yet all this irreparable loss would have been impossible if only people had been taught from their childhood that Christianity did not consist in saying "Lord, Lord", but in doing the will of the

Heavenly Father. If men had been taught from their childhood that killing men was no part of a Christian's business, the history of Christian Nations would not have been written in letters of blood as it is done now.

Our belief in the brotherhood of man has again failed us in regard to our relationship between master and servant. I have yet to find a Christian home where the social inequality between master and servant is not practised. I remember one day a little lad telling his Christian father, "Daddy, our servant maid says I am her brother". The Christian father pondered for a moment and said "go and tell her you are her master and not her brother". This is by no means an isolated case. Christian homes are as pagan in this respect as any other home. Slavery might have been removed from the statute books, but nevertheless, in practice the institution is very much alive. This social inequality between master and servant finds its worst expression in our modern industrial system. The chasm here is unbridgable. The capitalist and the labourer are poles asunder. The human relation between these two classes is substituted by a soulless and lifeless mechanical relationship. The welfare and happiness of the labourer is not the concern of the employer but is left into the hands of some third party. He is to be protected by legislation and other outside agencies. The workman is called away from his peaceful and inexpensive village environment to drudge and slave for ten to twelve hours daily in an unnatural, unhygienic, stuffy and congested factory atmosphere. Human life whose value and preciousness are stressed by Jesus right through his teaching and is exemplified in his life and precepts has been reduced to mere market commodity in our modern industrial system. Ruskin made the bold suggestion that the relation between the employer and the employee must be the one that exists between father and children. This, however, is a miracle that will not happen so long as capitalism is allowed to survive. The axe must be applied at the root if this social inequality is to be effaced. Capitalistic industrialism itself must be knocked on the head if humanity is to be saved from the whirlpool of modern industrial system which attaches no value to human beings, and a revaluation of human life must be made afresh in the light of Christ's ideals. Human life is neither a tool in the hands of the capitalist to be used for increasing his wealth nor "cannon fodder" to be used according to the whims and fancies of kings and governments. Human life is the wealth of the nation and must be treasured as such.

Individual lives have not been affected much by the current practice of Christianity. Our madness for wealth, for aggrandisement, our selfishness, anger, hatred, jealousy, all these darker aspects of human nature remain very much where Jesus left them. They are as firmly rooted in us as ever. Our worship of wealth and money and

the "business mentality" that we have developed have made our relation with our fellow-men very mean. We want for ourselves enough salaries for luxurious, comfortable, wasteful and extravagant living and much more to hoard up for our children and grand-children. But we become businesslike to the point of meanness when paying a cooly who lives by the sweat of his brow. It is a matter of daily experience to see people higggle over six pies or one anna which the cooly may demand for his work. Poverty may be knocking at our door in all its nakedness but we would rather spend our coins in luxury and waste or hoard them up for the benefit of our progeny than open to the knock at the door. Despite the very clear warning of Jesus we seem to be outdoing the rich fool of the parable and have been effectively insuring ourselves against entering into the Kingdom of Heaven. But the adventurous spirit being by no means wanting among us, we are making camels of human beings to try our chances at the eye of the needle as the only other alternative. This is bad enough. But worse still is the fact that people take up a very compromising attitude and assert that Jesus did not mean what he said in regard to these matters. The Beatitudes and the Sermon on the Mount have been shelved as beautiful pictures to be viewed from a distance and as something that will not fit in with our modern society and civilization. Our argument is not different from that of a drunkard who, when told to be sober, said that soberness does not fit in with his state of drunkenness. It is obvious that it is the drunkenness that must go and not soberness. It is our modern civilization that must be brushed aside with all its horrors and not the ideals of Jesus.

The whole tragedy in the past and the current practice of Christianity is the fact that very great stress is laid on the credal aspects of religion which can seldom be traced to the authority of Jesus and an insistence on academic beliefs. With all respect to the fathers of the church it must be confessed that we have been asked to hold the wrong end of the stick. There can be no doubt many of us are fed up with our own institutions. They have led us nowhere and what is more, they have effectively chained us from progress of any kind. Our enemies are those of our own making, and our inventions have recoiled against us and we are being crushed under the weight of our own edifice. Our only hope appears to lie in a direct appeal to Jesus in all his pristine purity and his Sermon on the Mount. If action on the lines of the Sermon on the Mount is insisted upon and made the starting point of Christianity instead of demanding belief in the credal and the ceremonial aspects, the results would be very different and telling.

It is generally said that if we practised the Sermon on the Mount we would be persecuted by the non-Christian environment. This statement does not bear examination. If we are likely to be

persecuted by the non-Christian environment it is not because we follow Jesus but it is because our Christianity at present is simply a pretext for us to adopt alien customs and manners which are neither useful nor necessary and our consequent isolation from our native soil. As Tolstoy put it, no one who is the light of the world or the salt of the earth will be persecuted. It is the light which does not burn and the salt which does not taste that is consigned to the dust-bin. No one who turns the other cheek when he is slapped on one cheek, no one who blesses them that curse him, does good to them that hate him, loves his neighbours, enemies, foreigners alike, no one that does not use violence against him that is evil, is ever likely to be persecuted or hated by any community, however stupid that community may be. In India, at any rate, such people are held in the greatest reverence and are worshipped. People who are really hated and persecuted are the counterfeit Christians whose Christianity has become a prophylactic against the teachings of Jesus himself.

While the Christian is resting in peace in his little Goshen, like a mole in the pit, the spirit of Jesus is flooding the plains of Hindustan. Mahatma Gandhi has risen in holy wrath, as Moses of old and is leading India to the goal of freedom through methods unknown to the Christian world and the silent hum of his spinning wheel is shaking the world of machinery to its foundations. India has demonstrated to the unbelieving "Christian world" the unlimited potentialities of the Sermon on the Mount and has breathed the breath of life in the erstwhile dead image of Jesus. This image has taken possession of the soul of India at its vital centres and is driving the chariot of Indian freedom to its appointed destiny. The odium of hatred is giving place to love and non-violence. Untouchability is giving way to fraternal relations. The Indian peasant has begun to eat of the fruit of the tree of knowledge and is shaking off the chains of ignorance and poverty. The spinning wheel is vying with the hearth in the Indian home. The tegmen of artificiality and luxury is peeling off giving place to simplicity and contentment. More than all these the women of India have been stirred from their forced slumber and are being revealed in their full stature and grandeur in the radiant sunshine of Indian Renaissance. "The greatest hour of Christianity would have struck," said Fosdick, "when the Religion of Jesus takes the centre of the scene in place of religion about Jesus." One could hear this hour striking in India now, unexpected and surprising as this may seem to the West.



## THE CONTRIBUTION OF WOMEN TO INDIA TO-DAY

BY MRS. M. HENSMAN, M.A.

THIS is the Age of Women all over the world; in every journal and newspaper we read about the advance of women, the duties of women, and the increasing scope of women in public and professional life. There is no need to sketch the rise of Feminism in England and America, for the memory of the suffragette movement is still with us, and we well remember the good work done by the Women's Auxiliary Army Corps during the War, together with that of the girls who made munitions and helped in the offices when men were scarce. The business girls of London and New York to-day, the professional women and M.P.'s have shown in no uncertain way what their sex can do, and are proving that the terms "Unbusinesslike" and "Inefficient" do not apply to them any more. Coming nearer home, the women in Turkey and other Eastern European countries have rapidly become emancipated, and have thrown off the fetters of convention in their political and social life. In China we hear of many "Modern Women", who have gone abroad to learn how to serve their country better, and they can even boast of a pioneer in the profession of banditry, the Widow Chang, who, for the last three years, has led the life of a Robin Hood, with men as her sole companions in the mountain fastnesses of North China. In our own country, we have seen the lifting of the veil of reserve that has hidden our women too long, and since the realization of the Nationalist Movement, Indian women have been more than active, they have been aggressive.

In considering the contribution of womanhood to a nation, it is inevitable to give the home the first and most important place as being best suited to the genius of the sex. From time immemorial, woman has found her highest form of expression through the influence she has exercised over the place and people she has lived with, and this we can never want to deny, nor seek in the future to change. To begin with, the woman has everything to do with the home, and from the day she is taken there, the happiness of a little world depends on her. The physical, mental and moral welfare of the next generation is her foremost care, not food and cleanliness alone, but the future well-being of each child depends on the precept and example of the parents and on the companions they choose. It is for the mother to decide whether she will make her power felt in the home through outbursts of temper and violence, or through self-discipline and love, whether obedience is given her as a forced tribute and from a sense of duty,

or as the free gift of affection. The influence of a home will stand or fall according to the degree of wisdom, piety and vision that guides the woman who rules it. But here a word of warning might not be out of place to her whose whole interest is in the home and the child. A right perspective must be maintained, and the ideal mother does not need to be so absorbed in the lives of those about her that she has no time for anything or anyone else, that she passes from one household drudgery to another till she has no resources for her spare time, and no energy with which to carry on an outside interest. She who would be a fit guide for her children must keep in touch with the whole world, and be ready to face and solve problems all her life.

In our own country, the mother has a special contribution to make towards the education of her children—by bridging the gulf between home and school that faces every intelligent child in India to-day. Even if we cannot actually help our children by hearing the lessons and working with them, we can keep the study time quiet and free from distractions, inquire after their games and other interests, encourage the less self-assertive, and, wherever possible, visit the school where more than half their waking hours are spent, and communicate with the teacher from time to time. Too many children find themselves living in two different worlds and under dual control; they try to reconcile themselves to circumstances, but a divided interest and divided allegiance is no more profitable in childhood than in later life, and, the ideals of the mother and the teacher being the same, the one should help the other in giving the child an education which will make him a successful student of books and of human nature. Moreover, the mother must be able and willing to guide the reading and the thinking of her family, and be ready to discuss the problems of life that come in due course to all growing children, and if she is not adventurous enough to attempt this, the problems will be discussed with someone else, and she will have lost a rare opportunity of gaining the confidence of those who call her mother. As companion and friend, a woman must keep herself in training and fit to journey along the road of life with her children, leading them through mastery of herself to the goal of self-discipline and self-control, and sympathising with their independence while guiding their enthusiasms.

Professional women have a very important contribution to make to India to-day, and their gifts are so varied and their powers of service so widely acknowledged that it behoves me to say as little as possible on this subject lest I be accused of indulging in platitudes and much repetition. The teacher, who gives herself every day to helping other women's children, and keeps herself patient in the midst of great provocation, cheerful in the face of discouragement and difficulty, responsive to the best in the children she serves, shares

in the building up of a nation, and gives to the future citizens of the world what can never be repaid.

The doctor and nurse who, after years of training to save the lives of others, are not embittered or made callous by the sorrows they see and continue faithful in their care of those who are physically and mentally afflicted, have opportunities every day, almost every hour, to fulfil in themselves the highest mission of womanhood—the rendering of willing and eager service to the point of selflessness.

Lawyers, secretaries and business women have many opportunities to prove their powers of intelligence and perseverance, and can contribute much to the joy of women in the world. New professions are being opened to those who wish to earn their own living ; in their own homes these women are less restricted by duty than married women and more independent of a particular unit like the family, but they lean more on Society as a whole for their interest and happiness, and the world, in its turn, looks to them for a ready response to its needs.

A woman makes her chief contribution to her country through her home and her children, or else through her medium of livelihood, but there are other avenues of service for the city or community to which each belongs. Every one has some spare time at her disposal, and this should be spent as independently as possible. For her own sake, the housewife and the mother, the business or professional woman must get out of her natural surroundings, and get a fresh point of view by meeting new people and doing new things. Women's Clubs form a good recreation ground with indoor and outdoor games, and provide opportunities to meet casual acquaintances, and indulge in the pleasant diversion of a conversation with friends. Part of the contribution we have to make to-day comes by learning how to get on with others of our own sex, irrespective of caste, class and creed ; as women we have to live down the unpleasant reputation of envy, jealousy and pettiness, to learn how little our opinion counts with others, and how much we have in common with all women. For those who find time to spare for others, the call of social service is strong, and is, primarily, a woman's business. Men have their work that absorbs much energy, and little enough time to spend on amusements compared to the hours they give to providing for their families, and women, in consequence, should do all they can for the common weal. Now, there is little to be said in defence of that exponent of her sex who finds her best form of self-expression in the neglect of her work, or by giving her home second place, putting committees and conferences, pet social hobbies and the care of other people's children before the happiness of the family and friends God has given her, but much can be done by those who put their natural responsibilities first and yet make a contribution to

others who are less fortunate by using their influence for good within and without the home.

Those who are fond of children can visit the Certified Schools where destitutes and delinquents are taken and made to feel that they count in the world and that every man's hand is not against them. Mentally defective, deaf, dumb and blind children call for the aid of such women as have the time and inclination to take a special course of training, while hospitals and jails, Borstals and houses of detention for girls have a claim on woman's sympathy that should not be denied. One woman cannot do much with the little time she has, but a band of earnest women working together in faith have their hands and hearts strengthened, and can accomplish great things for the uplift of a nation.

Indirect social service is best done by women—chiefly through propaganda—because the mother has the ear of her household. She can change some of the greatest evils of the day by breaking away from bad customs and traditions, and using her influence against the ill of communal dissension, the curse of untouchability, and the fetters of superstition, caste prejudice and race feeling. Again, women can work to get public opinion in favour of compulsory education, of keeping the child at school till fourteen in spite of economic difficulty, and of raising the age of marriage and bettering the health of the nation. Women also can best help to improve the conditions of the labouring classes, so that those employed in factories might have time to realize their womanhood, and not become mere machines, and the children learn something of laughter and have time for play before they grow aged by experience and the sordidness of life. The public in this country have to be educated up to charity of thought, word and deed towards women in such professions as the stage, and brought to make things easier and not more difficult for those who have fallen in the eyes of the world and wish to rise to self-respect again. It is a woman's duty to work for saneness and clean living, following the light wherever she sees it and leading the way in all that is good.

At this time it is a moot point whether woman has a place in political life. Certainly she has a contribution to make to public life but whether it is best given by taking her place with men in everything, by mounting the public platform of election, and striving for power in ways not always womanly—that is the question. Our contribution to the public cause lies in working for clean methods of election and administration—against party feeling and the ambiguity and double meanings always associated with diplomacy and state craft, but it will avail us little to step down into the maelstrom of indiscriminate canvassing and blatant electioneering; it is better that we stand apart a while longer and encourage those who work for the ideal, through our homes, not joining in ourselves, but training our children to the

vision of a future where it will be possible for our daughters to work together with our sons on a non-communal, wholly representative basis for the betterment of the nations of the world.

Finally, women can only make a contribution to India if they are free to serve and are wise in the use of their freedom, and here Christian women have to face a great responsibility as well as to exercise a great privilege. We should be prepared to shoulder the burdens that are laid on women at all times and to lead the way in selfless service; instead, we are too apt to keep out of things, to stand inert while the flood of life and thought rushes past us, to content ourselves with inaction and a Laodicean indifference in matters controversial rather than to bestir ourselves to act and think and differ, it may be, from our sisters of every caste and creed. We prefer a non-committal policy to a definite course of action against the things we cannot countenance, and we restrain our legitimate enthusiasms, and withhold our wholehearted co-operation with the movements we should support. Reforms were never brought about by those who held themselves aloof, but by intense forces of the spirit uniting against existing conditions. It is difficult to break through the natural walls of reserve, and to speak of those things that lie nearest our hearts, but the mothers of a nation cannot afford to be static, they must be dynamic if they would help their generation. By segregating ourselves as a community we shall have no finger on the pulse of India, we shall become as a limb disused, paralysed by our own inaction, a back number, a thing of no account, and our contribution, which should be the greatest, will amount to nothing. It is not through the slogan of civil disobedience, nor by the carrying of flags and following of processions that women can give of their best, but by making wise laws for the guidance of the household, by following these out in their own lives, and by giving themselves up to the service of Christ Who alone can satisfy the needs of this and of other countries of the world. A nation must be won through the child, a citizen must be trained by the mother, and the highest ideals of a people must be realized through a purified family life before it can take hold of the world—and this is the great contribution of women to India to-day.

## YOUTH IN AUSTRALIA

BY REV. FRASER SUTHERLAND, M.A.,  
*Secretary, Y.M.C.A., Delhi.*

YOUTH and Australia—these words seem to go well together. Although geologically Australia is one of the oldest continents in the world yet the present civilization is still in its teething stage. It is a very young country compared with the other countries of the world.

Then this country is also isolated compared with other countries. She is off most of the main routes and situated in a far corner of the world.

These characteristics do very definitely affect the outlook and the thought of Australia. A nation's literature flourishes, not in the years when the nation is occupied with great deeds, but in those which follow. Then, and not till then, men have been able to record their emotions. "The Age of Elizabethan literature followed hard upon the age of Elizabethan achievement." Australia is still a civilization in its beginnings, and pioneering is no past order. So there has not yet been much scope for far reaching or definitely Australian contributions to thought in literature, art and religion. Though she is without the long heritage of most of the world's countries, there is a literature growing up in this land which though still in the bud is certainly showing qualities and characteristics which are unique and indigenous.

What is the state of the youth of this country? What characteristics of thought and activity do they show? This is a very general and a very difficult question, and any answer must of necessity be open to speculation. Neither can I write about the youth of such a large land in any way other than in rather vague generalizations. There are in Australia as in the other countries of the world different outlooks amongst the young people. Some live for the present a thoughtless care-free existence, some are keen to frankly worship Mammon, while others are anxiously looking towards the future welfare of their country in the world. These types are not restricted to any special country or race. It is with the last that I am chiefly concerned. In the Universities and colleges and amongst other youth organizations there are a considerable number of young men who are very seriously thinking about the place their land is destined to take amongst the other countries of the world. These people realize that Australia is from her geographical position in the world forced to consider very carefully her policy amongst the nations. In this I think that many of the youth of Australia are tending to differ from

and question the views of the former generation, *i.e.*, fathers and grandfathers. Australia has been settled for little more than a century and for such a vast land the population is very scanty. Although fairly well known by other countries for two hundred years before the colonization by the British, Australia was left untouched. Since this settlement and the succeeding effort of pioneers have tended to maintain a high economic standard the Government has zealously guarded Australia as well as may be from the influx of cool labour. This is a matter which has been very much criticized by other countries—particularly in the East. However, open to criticism it is, and it certainly seems so, that is the position. It is no exaggeration to say that the criticism is also strong from within and much of that criticism, or perhaps we might better name it speculation, comes from the young people. As they seek to understand the principles of Jesus Christ and to apply them not only to their personal lives but also to their lives as citizens of the Commonwealth these questionings are sure to assert themselves.

We still talk of 'Home' and mean the British Isles, we still depend on her for protection and general help. Yet I do think the tendency is coming to feel that situated as we are in the East our policy and work must be more and more centred in the East. England is far away and so to realize the best in our nation we must more and more co-operate with the nations and peoples who are closer, and whose commerce and interests should necessarily be closely connected with ours. It is not that the draw of kindred blood does not still have a strong unity power, but it is the fact that we must face our position as a country in the East and seek to strengthen our relations and friendship with the East. The changing conditions in the world, the growing knowledge of the conditions and aspirations of other countries has not only impressed upon our youth the impossibility of leading a self-contained existence, but they have become more and more convinced of the need of associating with people of other lands for the benefit of their civilization. This means much to Australia and certainly opens up large and perplexing problems, yet among many there does seem this need to reorientate our policy and outlook on the world. In this outlook which a good number of the youth have, and in their efforts to think straight, there do seem to be possibilities of racial relationship being better understood, and of the clearing up of many bogeys and superstitions.

I find personally how real in the minds of many of the young men is this attitude. They are anxious for news of India, of China, and of other countries of the world. They want to obtain knowledge and hope that internal understanding may grow. The recent visit to Australia of Dr. Koo has been of invaluable worth to many there. Such visits mean the opening up of new aspects, new lines of thought to many

who have had, 'to stay in their own back yard' and who haven't had the privilege of the visits of many such influential leaders from other lands. It was so with the visit of Dr. Datta, of Mr. Sastri and others some years ago. These visits meant the opening up of many links of friendship and of definite relationship which have certainly been most valuable and fruitful to Australia, and which, I imagine, have been of use in India.

Australia has been going through a most acute economic depression more so probably than other countries in the world, and this is making itself felt. It is temporarily at any rate straining her links with other lands ; yet this will only be of a short duration. Yet there seems to be emerging another side to the picture. The feeling of security which the prosperous state of things for the last decade or so fostered in the people has been rudely shattered, and one seems to hear echoes in different places that we must get back to the real values,—the values which count. 'Not by might, nor by power, but by my spirit, is the sort of sentiment which many are echoing, and this can only result in the future in a state of affairs, which should bring hope of a recovery to the land, and of a growing sense of responsibility in the world.



## SOME REFLECTIONS ON THE EXAMINATION SYSTEM

BY K. K. KURUVILLA, M.A., B.D.,  
*Mar Thoma Seminary, Kottayam.*

EXAMINATIONS which are prevalent in all parts of the world have come in for a good deal of discussion among educationists, a good many criticizing the system very severely. A few quotations from the writings of experts will make this statement clear. "One of these forces, the influence of which is powerful for evil, is the economic interest which makes examination success of such vital importance in the lives of practically all the students. The Sadler Report contains many quotations from representative opinion, condemning the system wholesale for its demoralising effect upon the lives of its students. Many of our teachers in our colleges feel that they are asked to take part in a system which has little educational value, which does not encourage the life of learning but kills it, which is so dominated by the desire for individual advancement that those who are taught in it cannot possibly listen to the teachings of the Gospel."—*Lindsay Commission Report.*

"Among the many Institutions consigned to the melting pot by the zeal of reformers in the world of to-day is the examination system. Never a conference of teachers gathers but it is denounced sometimes roundly, sometimes in particular. It is condemned by some on the ground that it destroys character, encourages cramming, tends to mental mass production, is prone to ignore or stultify genius, and fails in general to discover what contribution the future citizen can best make to the race."—*Manchester Guardian.*

The chief defects of the system may be summarized as follows :—

A. The success in the examinations is the all-absorbing passion of a student and his energies are directed towards that particular end. When a pupil in Form I was asked why he studied G.C.M. the immediate answer was that this would help him to pass his examinations. One can quite sympathise with this attitude of pupils since this is the only avenue for them to find out a work for themselves.

B. This anxiety to pass examinations has developed the tendency in students to memorise facts at the expense of real thinking. Cramming has now become a common feature in our educational system.

C. The test itself is a very uncertain one. For one thing, the element of chance is very great. Several years' work of a pupil is being tested on a three hours paper. The temporary condition of a student is such that it may not be possible for him to put in his best

at a particular examination time. To add to this, it is practically impossible to bring about any uniformity in the valuation of papers. It depends partly on the time and mood of the examiner. Moreover, few examiners give the same relative value to each of the questions in a paper. Mr. Kuppuswami Iyengar in an article published in the *Travancore Teacher's Journal* for April 1931 brings out very clearly some of these problems. He circulated three Sixth Form answer papers, originally valued in the school, among a number of experienced examiners to which he got 46 replies. From these answers he arrives at the following conclusions :—

1. In regard to one paper which we may call A, he says that "not only marks varied from 39 to 71 but the various marks are so distributed that one would not probably get a different set of marks if each examiner was allowed to draw lots for his marks."

2. In accordance with the prevailing standards, 15 examiners placed the candidate in the First Class, seven placed him in the Third Class, and two failed him altogether.

He goes on to say further that examiners do not agree as to the relative values to be attached to each of the questions. "The question paper that was used in the investigation contained 18 different questions. The estimate of the relative values not only varied but the variation was very great, e.g., two to eight for question III, two to ten for question VI, and four to fourteen for question II."

The Inspector of Education in London speaks almost in the same vein. "There must be something wrong," he says, "with the system since no two examiners can be relied on to think alike."

But this is not the whole story. Professor McDougall takes a different point of view. He says, "Our markings of papers have seldom been widely discrepant. In fact I have often been surprised and gratified to find how nearly the same they were. I may add that I can recollect no wide and serious disagreements."

It is true that there is very wide dissatisfaction against the examination system. But at the same time, it has to be recognized that no other system has proved its worth to take its place.

What we, as practical people, should aim at is to transform it in such a way as to reduce its evils to a minimum and to make it a real test of the boys' ability and attainment.

The change in outlook from a memory test to one of ability and attainment has behind it a change in the philosophy of education. There was a time when it was thought that mind was something like a *Tabula Rasa* and that the training of one faculty would vitally affect other faculties. So long as these theories prevailed, educationists would advocate the theory of filling the mind with information and of teaching subjects like Greek and Latin for their disciplinary value though they might not have much practical value.

We have now come to realize that a child is born with certain tendencies and instincts and true education should give every child the opportunity to develop these qualities. We have now passed from a curriculum-centred to a child-centred system of education. And the cry is quite naturally made that the test must now change from that of memory to one of ability and attainment.

In the light of what is said above, the following suggestions are made which may be found useful :—

1. There should be Text-Books in English but questions should not be put from them. They are very helpful as indicating the standard of a particular class. Text-Books generally contain descriptions of scenery, conversations, and poetry pieces. Instead of asking the students to summarise or annotate passages from the Text or of attempting to trip them through questions from unexpected portions they may be asked to give a conversation between themselves and their friends, to describe any scenery with which they are accustomed, or to give the meanings of passages with which they ought to be familiar. Though it may not be possible to follow the same method in the other subjects, similar methods could be discovered. This will naturally lead boys to read more books and to seek for a wider knowledge.

2. A single test at the end of a several years' course will never be adequate to test a student's ability and attainment. This difficulty can to a very great extent be met by a series of short papers or brief questions, and also through taking the teachers' opinion seriously into consideration.

The School Final System that was in vogue for some years now made an attempt to carry on examinations along some of the lines suggested but owing to very serious corruptions that arose out of it, it was given up. Instead of putting a stop to the system, the authorities should have purified it.

3. A study of the continental systems especially those of the French and German systems would have put the authorities in the way. Selection examinations are common in most of our schools and colleges. This might be turned into a preliminary examination when teachers' reports could be heard and students might be asked to write essays on certain subjects. Only those who are successful in this preliminary test should be sent up for the final examination.

Boards should be set in each school to conduct these examinations, the chairman being the representative of the State and the members consisting of the teacher of the subject and the headmaster of the school. The representative of the State need not necessarily be a Government servant. An educationalist—official or non-official—of wide experience might be selected for this purpose.

In the final examination, there should be papers in English, vernacular, mathematics, and one of the subjects in which a boy has particular interest. The papers should be short and all the written work should be examined by two persons.

There should be both written and oral examinations.

The results of these examinations should be compared with those of the intelligence tests. The latter has not received such universal validity to have practical effects but such comparisons will help educationalists to see how far they could be relied on.

## MADRAS Y.M.C.A. BOYS' AND GIRLS' EXHIBITION

THE Fourth Annual Madras Boys' and Girls' Exhibition was held from August 24th to 29th, 1931. A Board of Directors consisting of eleven boys from the Madras Y.M.C.A. Boys' Branch was formed in April 1931. The actual work of preparation for the exhibition was begun in May. Weekly meetings of the Board of Directors were held to plan the work. The exhibitors' list was published in the first week of July. The aims and objects as stated in the Prospectus were "to encourage boys and girls in Fine Arts, Crafts, Hobbies, etc., and to bring in a friendly competition among them. This enterprise is also intended to create enthusiasm and interest among boys and girls in all that is instructive and useful, or that will occupy their leisure time as a hobby."

The Exhibition and Contests were open to any boy or girl in Madras or its suburbs between the ages of 8 and 18. All business had to be transacted by the exhibitors themselves. The Exhibitions and Contests were divided into 26 classes and some of the classes were divided into sections. One boy was placed in charge as Manager in each class thus placing 26 boys in positions of direct responsibility in connection with the Exhibition. Forty boys served as exhibition representatives from the schools in the city. The school representatives were elected by the students or nominated by the heads of their institutions. Altogether 86 boys co-operated actively in the preparation and management of the Exhibition.

The Department of Fine Arts included such classes as photography, plans, and graphs, map drawing, hand work and needle work. The department of crafts and hobbies included hobbies, models and metal work, wood work, rattan and bamboo work and textiles. There was a department for Boy Scout and Girl Guide competitions. The department of contests included boxing, volley ball, basket ball, indoor games, competitions in music and in oratory.

On the whole 1605 entries were received. This was an increase over the previous year of 275 entries. The average daily attendance approximated 1,000. The Exhibition was a success financially as shown by the financial statement below. Great credit was due to the Board of Directors, to the Managers and School Representatives for success of the Exhibition which did fulfil its purpose and gave an idea of what the boys and girls of Madras are capable of doing. It was of educative interest to young and old, provided an excellent experiment in co-operative effort and had decided values for citizenship training. We are giving below the address of Mr. T. Purushottam, Professor of Philosophy of Pachaiappa's College, who spoke at the opening of the Exhibition:—

"I look upon this Exhibition as an experiment in Education for social life among boys. I have often asked myself—are boys aware of their boy problems ; are they able to express their views on those dispensations that affect boy-life, or minister to their boy-needs ? Has society made room for a boy-world in which the boy-life can express itself ? Has society ministered to the boy in the life of his phantasy, in the instincts of his freedom ? It is a sad reflection to ask these questions and then look around to find everywhere—at school, at home or in public life, the boy simply suppressed.

"I think it is boy's privilege to "dream dreams, to scheme schemes, to blow empty bubbles in the air." One needs to be a splendid boy if one would be enthusiastic over "silly things"! and nothing so silly that a boy cannot be enthusiastic about. To answer in mimicry to a magpie, in yonder bush is something *cheerfully worth while* in a boy's estimation. At times it is fascinating ! To speak and not be afraid of looking foolish requires the courage of a boy's heart. One needs to be a boy to experience the grim earnestness of the play-field. It is a mistake to suppose that in providing for a boy's instincts of *play*, we have made provision for all his instincts, we have simply to watch his eager face in running a camp carrying, out a rescue, in making love, in order to feel that his life is wider than the play-interest, that the passion is deeper, richer than his pastimes.

"Prof. Woodworth has pointed out that the best of all incentives for 'play' is the *play-fellow*. That other boy (who does not play at playing) but plays in the fulness of his zest. It would be truer to say much the same thing of the sum total of the boy's interests in objects. The boy functions at his best, when he is rallied by his comrades. No boy was 'licked into shape' except by his fellows, his 'pals', his boon companions. The best of all gifts that a boy can receive in his life is the gift of comradeship. By nature a boy is a social animal. He does not know himself until he has entered his group. I will be permitted to suggest that a boy is not a boy until he has discovered and entered his 'club'.

"About ten years ago, addressing the National Convention of the Y.M.C.A., Dr. S. K. Datta pointed out that education is wider than the problem of illiteracy and the activities of the Department of Public Instruction. There are *three* fundamental aims in education—cultural, vocational and social. I consider it the highest objective of cultural education to assist us in our capacity for the enjoyment of life. Vocational aptitude is still another of the objectives of education. But the least considered of all in India is the objective of solidarity, with the group a commune through cultivation of common interests, precincts of common aims, and pooling of resources for common objectives. It is a heartless system of education which fails to discipline our lives in forms of social endeavour. I consider the

boy as the finest material for such discipline. And I also consider the 'club' method as affording the finest technique in the education of the boy for social ends.

"There are certain contrasts in the technique of education as it obtains in the school-room and as it is afforded in comradeship.

(1) Boys can't be made—they make themselves. That is what explains those anxious instances of school failures who turned their lives to better account than the 'geniuses' of the class-room. Boys can't be pushed into the acquisition of a character. Character should evolve through the influence of open air and through that subtle, but very real atmosphere we call personality.

(2) The impulses of a boy arise from a deep-seated instinct for *creativity*. 'To condemn a boy through the hours of his class-room, to the passive rôle absorbing information, is to do violence to his nature. (Sir Herbert Barker).

(3) Boys possess spontaneous responsiveness to forms of beauty, heroism and leadership. The class-room generally is devoid of all forms of such appeal to boys' responsiveness. On the contrary many a wretched tuition kills effectively in the course of a session or two whatever little responsiveness the boy may have brought with him into the class-room.

(4) Constructive skill and the power to apprehend things in relation have evolved together. It is doing violence to the laws of the natural evolution of the boy's mental powers to deny him opportunities for the harmonious use of his hands and his brains.

(5) Much more than  $\frac{3}{5}$ ths of a boy's mental life is a life of phantasy. Deny it its expression, then it is destroyed effectively. 'Self-expression' is an ugly word with ugly associations; all the same 'expression' is the soul of poetry. Suppression is death. No boy can completely express himself except through his responses to the *objects of his boy-world*. The 'pal' is the best stimulus for the evocation of those responses.

(6) Boy passions and motives are fundamentally *social*, his valuation of things and persons are the valuations of his group. His enthusiasms and loyalties are those of his 'herd'. The intellectualism of the class-room and (sometimes) the age distance of the school-master, tend to destroy the herd and make for individualism.

(7) Education that will expand our capacity for the *enjoyment* of life, must possess a technique that will harness the *treasure-hours* of the boy as well as the hours of his 'work'.

"With these thoughts in my mind, I look around for a sense of the realities of boy-life. But the Y.M.C.A. Exhibition offers itself to me as proof of those realities. My contact with the Y.M.C.A. has been long enough to demonstrate to me the pioneer service they have rendered in many other departments of life. To-day at the Boys'

and Girls' Exhibition, they are pioneering in the service of boys and girls.

The Boys' and Girls' Exhibition has significance and value to me as an experiment in education. It is to be hoped that it has the same significance and value to Ministers of Education."

#### Financial Statement.

	Receipts.			Expenditure.		
	Rs.	A.	P.	Rs.	A.	P.
Opening Balance	..	70	0 0			
Advertisement	..	174	0 0			
Entry Fees	..	229	8 0			
Admission Fees	..	342	4 0			
Mr. Forgie	..	14	0 0			
		829	12 0			
Booklets	..			260	0 0	
Printing	..			167	8 0	
Postage	..			26	0 0	
Conveyance	..			27	8 0	
Frames and Certificates	..			52	8 0	
Stationery	..			45	0 0	
Sundry Expenditure	..			20	0 0	
Decoration and setting up	..			45	0 0	
Refreshments	..			55	0 0	
Publicity Expenditure	..			15	0 0	
Badges	..			9	0 0	
Shields	..			12	0 0	
				734	8 0	
Closing Balance	..			95	4 0	



## INDIA'S DRINK PROBLEM

BY REV. J. F. EDWARDS, M.A., Poona.

### Alcohol in Indian History.

IT is often stated in certain circles in India that so-called 'Christian' people introduced the liquor traffic to India. So repeatedly is this statement made that it is high time the facts were set forth to show how untrue this statement is. The statement is being repeated all over America also, and the particular form it is taking there is the statement in Dr. J. T. Sunderland's book *India in Bondage*. Concerning India's liquor traffic Dr. Sunderland commits the following sentence to paper : 'It was brought to her, virtually forced upon her by the "Christian" nations of the West,' the trouble starting 'when the British came on the scene'. How false this is to the facts of history the merest tyro can show. A sufficient answer is found in the *Arthashastra* of Kautilya, written between 321 and 300 B.C., and containing a whole section entitled 'The Superintendent of Liquor' (see page 143 of Kautilya's *Arthashastra*, published by the Wesleyan Mission Press, Mysore, 2nd edition, 1923), a work which is one of the most ancient treatises extant on the art of government, and establishes the existence of 'State-owned drinking saloons' and the 'Drinking of liquor among Brahmans'. In the light of the plain facts of the case it is unworthy of Dr. Sunderland to refer to the Temperance question in India merely as a stick with which to beat the Government. If he pleads ignorance of these facts then he should withdraw his charge with the same publicity as that of his book. Such language as Dr. Sunderland uses on this subject is unpardonable in any responsible writer and does the whole cause of Temperance reform irreparable injury. That India has been teetotal from ancient times is far from the truth as will be seen from the following.

### Wine in India's Sacred Scriptures.

In the *Rig Veda*, which is regarded as the oldest history of the Aryan race, constant references can be found to the use of wine. It is not that there was only one kind of wine, the 'Soma', for there were other strong drinks which were publicly sold without any restrictions to anyone who wanted to buy them. The 'Soma' plant was worshipped as a deity. Without it some important ceremonies could not be performed. One entire chapter of the *Rig Veda* (dated about 1000 B.C.) is given up to it. But gradually, as drink became a national vice, lawmakers began to denounce it. In both the *Śruti* and the *Smṛiti*, drinking was made as heinous as the killing of Brahman and the drinker was to get capital punishment. Manu the lawgiver termed it a '*mahāpātaka*', a great sin. But after some time we see

the same lawgiver saying '*Na mamsa bhakṣhane dosho na madye*' i.e., 'there is no wrong in eating meat or drinking wine'. Then came the great restraint represented by the influence of Buddhism. Gradually the religion of Brahmans degenerated. Sakya Muni in the sixth century B.C. entered the field of religious investigation and the people accepted Buddhism, a crusade against drink being one of the ten stern commandments of the great Buddha. Indra is the most important deity in the entire Vedic pantheon, and to Indra two hundred and eighteen hymns are dedicated. More than one quarter of the whole *Rig Veda* (dated about 1000 B.C.) is occupied with prayer and praise of this important regent of the air. Indra is primarily the god of the thunderstorm and the rain. His thunderbolt (*vajra*) is mentioned 118 times. Indra is lauded in superlative terms repeatedly, as excelling all the other gods. He is even invoked as a Father. More frequently he is praised as a Friend in fifty-four verses of thirty-one hymns. But a close inspection of these discloses the fact that in most of the cases he is invoked cheerily to drink of the intoxicating 'Soma' juice which is being offered as a libation, and also that the significance of the friendship of Indra is his help against enemies and in gaining worldly goods. 'The one hundred and nineteenth hymn of the *Rig Veda* contains something,' says Dr. R. E. Hume, 'which no other sacred scripture in the world contains, viz., the boastings of a drunken deity, boasting how he cares not for men, and how he could instantly smite the earth in his fury :

- Not as a mote within the eye  
Count the Five Tribes of men with me !  
Have I not drunk of the Soma juice ?  
In one short moment will I smite  
The earth in fury here or there !  
Have I not drunk of Soma juice ?

(*Rig Veda*, 10.119.6, 10, Griffith's Translation.)

Although the libation is offered to the gods in general, Indra is the one who is pre-eminently addicted to this intoxicating beverage, of which he can drink off at a single draught as much as "three tubs" (5.29.7-8) or "thirty pails" (8.46.4). The epithet "Soma-drinker" (*Soma-pa* and *Soma-pavan*) is applied to Indra thirty-two times in the *Rig Veda*, and almost without exception to Indra alone. When the character of Indra is represented in terms less than the highest, it is to the credit of Vedic India that even in this collection there were beginnings of doubt concerning the mighty Indra (2.12.5 ; 6.8.34 ; 8.89.3). The *Ramayana* and the *Mahabharata*, though valueless as narratives of historical events, are, according to Datta, faithful descriptions of the manners and customs of the ancient Hindus, just as the *Iliad* describes the manners and customs of the ancient Greeks. 'In the *Adiparva* of the *Mahabharata*, wine flows like water in Arjuna's feast on the Raivatak Hill.' In the *Udyogparva* at the time of

*Ashwa Medha Yagnya* of Yudhishtira it is said, 'Suramaireya Sagarah,' i.e., 'there was superabundance of Sura and Maireya.' At the time of the Bharati wars the Yadavas started for war after taking drink. When Satyaki was asked by Dharma to penetrate the army of the Kauravas in order to help Arjuna it is said he first drank (*Dron. Ch. 112*). 'Even Hindu ladies were not teetotallers. In the *Mahabharata*, Sudeshna, the Queen of Virata, is described as sending her maid Draupadi to Kichak to procure liquor. The Yadavas drank and kissed each other supposing they were killing their enemies. If we look into the *Ramayana* we have the same story. Vishwamitra was offered wine by his rival and colleague the great Vashistha. Bharat, the brother of Rama, visited Bharadwaj and the Saint entertained the escort of the king with liquor. The *Ramayana* gives the reason why gods were called Sura. It says that 'gods drank the "Sura" when it was taken out of the Ocean and therefore they were called Sura.'

### Drink's Dark Trail in India.

Kalidasa (500 A.D.), perhaps the greatest of the Sanskrit poets, refers more than once to friends offering wine. Mr. Datta says: 'We know from *Shakuntala* that there were grog-shops which were frequented by the very lowest castes, while among courtiers of a luxurious court, among profligate and the gay, drinking was not unknown. Bharavi (550 A.D.) has a canto on the joys of drinking, and Kalidasa often speaks of ladies whose mouths were scented with the perfumes of liquor. Kalidasa does not omit in his lamentation of Aja in the *Raghuvamsa* to refer to the manner in which Aja's sweetheart took wine. In the *Markandeya Chandi* the goddess Durga says to Asura: 'Tishta, tishta, kshanam mudha, madhu yavat pibamyaham', i.e., 'Just wait, you idiot, till I finish my drink.' Hinduism gives a high place to the *Tantras*, works which profess to be revelations made by Siva to his consort Parvati, and the *Tantric* doctrine has practically usurped the place of the Vedic creed. The very Vedic *Mantras* have in a way filtered through the *Tantras*. In the *Matrikabhedha Tantra*, Mahadeo, the great god, takes his wife, the goddess Parvati, into his confidence and says: 'Brahmanasya mahamoksham madyapane priyamvade,' i.e., 'The salvation of Brahmans depends on drinking wine, O my darling.' In another place we read: 'Madyapanam vina devi tatva gnyanam na labhyate,' i.e., 'Without drink, O goddess, you cannot understand religion'. 'Atachvahi viprastu madyapanam samacharet,' i.e., 'Therefore a Brahman should drink wine.' (Dr. Rajendralala Mitra's *Indo-Aryan*, Vol. I, page 408.) Drink was not the monopoly of the Aryans only. Even the Anaryas were infected by the contagion. They actually became drunkards. They, being the less cultured and

depressed, could not give up the habit once acquired and remain the most notorious drunkards to this day. The Aborigines of Bengal do not worship the deity without drinking. To secure salvation they chant : '*Pitva pitva punah pitva punah patati bhutale : Utthayacha punah pitva punarjanma navidyate,*' i.e., 'drink, drink, drink again, again fall down on the ground and get up, again drink, and you shall not be born again.' In early November, 1927, Mr. K. T. Bhashyam Iyengar, M.R.A., delivered a learned address on 'The Position of Women in Hindu Law' in the Maharaja's College, Mysore. He said that 'Drink and ignorance had been the bane of Hindu civilization as of all other peoples of the world,' and he stated that with the introduction of '*Soma*' and '*Sura*' drinks at sacrifices the fall of women began. They could not stand the drinks and were therefore kept out of the sacrifices which slowly became the monopoly of the men. Women then ceased to take part in the sacrifices and ceased to study the Vedas. With the lack of learning and knowledge, women ceased to command respect and were treated as mere possessions. Though this was but a temporary social condition, Bandhagana gave it a permanent legal character and, misconceiving a text in the *Aitareya Brahmana*, which prohibited women from having a share in the sacrificial offering drink, dictated as a Vedic law that women were incompetent to possess a share in property.

### Alcohol in Modern India.

If the liquor traffic was established in India hundreds of years before the British came to India, that fact in no way lessens British responsibility for its becoming so entrenched in the life of present-day India that drink reform is being shirked because of the disturbance to the financial equilibrium that would result in consequence. The financial factor has become so great that it is feared this sometimes blinds the administrator and legislator to a clear duty. How far removed from each other are the present-day British and Indian points of view on this subject is seen when it is remembered that the overwhelming majority of India's people desire abolition of all liquor facilities and temptations, whereas 'minimum consumption and maximum revenue' is the official motto. If anyone out of India desires to get a clearer understanding of the deep anger and resentment against Government that lay behind the widespread Civil Disobedience Movement of 1930, such a one only need turn to the official report, *India in 1929-30* (pages 327-29). In those pages Government's spokesman sets forth the official point of view on the liquor question, a point of view that is poles\* apart from that held by Hindus, Muslims and Indian Christians all over India. The official spokesman justifiably complains against the desire for drink reform being 'made to serve regrettable political ends... by nationalist agitators.'

But why should he complain, when the Government of India has not even yet carried out the All-India Legislative Assembly resolution of September 2, 1925, urging legislation looking towards prohibition as a goal with local option as a first step? We deplore as much as anyone the Indian Nationalist method of using Excise as a stick with which to beat the Government, but what justification have Government for complaining against such methods when they have ignored up to the present hour the constitutional request in the Legislative Assembly resolution passed by 69 to 39, the latter including not one non-official Indian member? We say with full deliberation that in the 1930 Civil Disobedience Movement the Government were, in part, reaping the harvest of their own sowing when they flouted India's constitutional demand of five years before.

### Official Attitude.

The latest indication of the official attitude is to be found in *India in 1929-30* which proves how dismal is Government's failure to deal with one of India's biggest moral problems: 'On the whole, the consumption of alcoholic liquors does not constitute a serious problem in India except in the large industrialized towns. . . . On the whole, therefore, the various governing authorities in the country may be said to have adopted all reasonable measures within their power to guard against the spread of the drink habit, and to make it difficult and expensive to gratify.' In view of the Legislative Assembly's resolution of September 2, 1925, referred to above, we cannot regard the last sentence in the foregoing quotation as anything less than an affront to the highest representative political body in India. The entire section, and its line of reasoning, illustrate the gulf existing between India's Government and India's people on this question. Equally inaccurate and misleading is the first sentence in the foregoing official statement, viz., that 'the consumption of alcoholic liquors does not constitute a serious problem'. Is there no 'serious problem' in the fact that millions of gallons of foreign liquor are brought into India every year, and this against India's own wish, expressed constitutionally in almost every legislative chamber in the land? Is there no 'serious problem' in the starting of so many riots around drink-shops which the people find they cannot get closed by constitutional means? Is there no 'serious problem' in the fact that a truthful report could not be given in the city of London on May 13, 1931, at the 43rd annual meeting of that noble organization, the Anglo-Indian Temperance Association, without the inclusion of the following paragraph? 'Conclusive data as to the total expenditure on intoxicating liquors in India are not available, but Mr. C. Rajagopalachari, Hon. Secretary of the Prohibition League of India, after careful inquiries, estimates it at 100 crores of rupees or £75,000,000 every year, which

is a serious figure for a poor country like India. Compared with this, expenditure on the Army is less than 58 per cent., the land revenue less than 37 per cent., and the entire cost of general administration in all the Provinces only 23 per cent. In the Madras Presidency it is estimated that over 16 crores (£12,000,000) are spent on intoxicants, of which five crores are taken by the Government. It is evident from these facts, despite every encouraging sign, that a grave evil remains to be remedied.'

### **The Constructive Remedy.**

What the remedy is was clearly set forth by Sir Sankaran Nair in the Council of State on February 9, 1927, when he said : ' We in India, loathe this drinking habit, we detest it, and we want Government therefore to carry out this prohibition policy. It is in consonance with the highest dictates of Christian civilization. The policy of a foreign Government in India should never be to lag behind the moral conscience of the country ; if they pass a law to-day that there should be prohibition throughout the country, from the Himalayas to Cape Comorin, the moral conscience of the country will support them. . . . . Why do you say you should not interfere with the freedom of the people? Don't you interfere with the freedom of the people when they want to commit a thing which is not right ? . . . . . If the thing is right, if it is necessary in the interests of morality, if it is necessary in the interests of the health of the people, if it is necessary for the future well-being of future generations of the country, the Government must do it. A Home Rule Government will enforce it . . . . . We want it on religious grounds, we want it on moral grounds, we want it on social grounds, we want it in the interests of the health of the country.' The two great difficulties confronting such control are : first, the danger to the financial equilibrium of the State should there be any sudden dislocation of public finance ; and second, the danger arising from illicit distillation, since under Indian conditions 'every man can (so to speak) have his own beer-tap in his own back-garden'. To avoid these two dangers the date of carrying into effect any promises of eventual prohibition may be made dependent on the measure of success attending Local Option, and on the measure of co-operation the people extend to Government officers in helping to detect illicit distillation and other crimes. In facing this financial problem, all concerned will do well to remember that it is highly probable no nation on earth has ever made a net profit out of liquor taxation or State-liquor trading, for whatever profits there may be will never balance the losses the Drink Traffic inflicts by illness, crime, incapacity and inefficiency. On this important matter Sir John Simon is reported to have stated in the House of Commons during the debate on the Betting Bill on June 10, 1927 : ' Are you quite sure, & there any social reformer in this

country who is quite sure, that if down to to-day, there had never been any tax on liquor, and they none the less knew the injury that it did, social reformers would advocate putting a tax on it to-day? I doubt it very much. I doubt if there is a sincere social reformer in the country, if his hands were free to-day, without the long history of licensing legislation behind him, who would really say we were doing a moral thing which was going to assist the advancement of the community, by starting to raise revenue from intoxicating drink.' And in the same debate, Mr. Philip Snowden, Chancellor of the Exchequer in the Labour Government, said the same thing in different words: 'The liquor laws originated at a time when public opinion in regard to drink was not awakened. . . . There was no moral sense in those days against getting a revenue from the taxation of drink.' On the whole subject of Prohibition Finance the special Committee appointed by the Bombay Government issued in 1927 a valuable report setting forth the *pros* and *cons* of the subject; the conclusion of the majority being 'that twenty years is the shortest period' within which the needed 'new revenue could be obtained'. An influential Indian minority held that the goal could be reached financially in a shorter period than twenty years, and the entire Report showed the financial problem to be far more within the range of possible solution than has been commonly supposed. Some students of the subject emphasize the importance of readjusting the financial relations between Central and Provincial Governments as the quickest and soundest solution of all. In this connection it is worthy of note that when Mr. Wiles, the Financial Secretary of the Bombay Government, had admitted in the Joint Free Conference at Poona in connection with the Statutory Commission on October 18, 1928, that 'there was competition between the Central and Provincial Governments in taxing country-made and foreign liquors.' Dr. B. R. Ambedkar, a member of the Committee of seven appointed by the Bombay Government to sit with the Commission and with the Central Indian Committee, asked 'whether revenue from the income-tax share would meet normal expansion and provide for compulsory education and prohibition as well,' to which Mr. Wiles replied saying that 'it would meet the extra expenditure required. Unfortunately, far too often have Indian statesmen in the Councils clamoured for Prohibition and yet have refused the responsible Minister the necessary alternative taxation that would enable him to work out the Prohibition policy desired. Probably the only solution of this dilemma lies in bestowing on the people the power of Local Option, with all its educative value in democratic method, and to trust that the needed spirit of financial co-operation will be created thereby, as on many believe it would be. For the people would quickly realize that they were being delivered from a useless and unremunerative expenditure, 'from which they get

nothing in return,' as Dr. Datta reminded the Assembly on September 2, 1925. The late Hon. Mr. Gokhale publicly made known his view that in order to save India from the dangers of the liquor traffic he would even welcome the salt-tax. That the people are ready, when properly educated in their democratic privileges, to throw away the 'apathy' which in Mr. Gandhi's opinion so often characterises India in matters of social reform, is indicated by the decision of the Municipality of Taran Taran in the Amritsar District to avail itself of the powers provided by the Punjab Local Option Act to close all its liquor shops. Out of 2,000 voters 1,600 voted and not a single voter favoured the liquor shop. The comment of the Poona *Mahratta* had force when it said (October 21, 1928): 'In face of this unique result of voting, all objections against Prohibition put forward by Government, must lose all force,' and 'all Provincial Councils in India must force Government to adopt the policy of Local Option.'



## STUDIES IN CHURCH HISTORY

### THE FIRST CENTURY AND THE MILLENNIAL HOPE.

BY MISS D. J. STEPHEN, S.Th.

LIFE in the Mediterranean Basin during the early centuries of our era was in some ways more like life in the modern world than it has ever been since ; there was the same vigorous, superficial civilization, the same sense of achievement, of the conquest of nature. From the borders of Syria to Britain, from the edge of the Sahara Desert to the Danube and the Rhine, there was peace, education, unity of government, a common language ; the majesty of Rome, the art and poetry of Greece, the mystery religions of Egypt and Western Asia spread far and wide and there was nothing to hinder them. It seemed to the Romans that they had tamed the savage world and the wild hearts of men and brought the divided human family into one. Their legions protected the frontiers, their roads bound the lands together, their justice brought peace and order everywhere. In their empire the primitive nature cults of many races were seen to be the varying forms of the religious impulse common to all, and the new political unity found its expression, not unsuitably, in the worship of the Emperor. With their safe, easy polished life, their books, philosophy, poetry, their great institutions, their liberty and their dignity, the citizens of the Empire might well hold the same belief in progress, and in the splendour of what to them was the modern world, that we know so well in our own day.

Meanwhile the Church had its own history. In the First Century it had no fixed form of creed, no invariable order of the ministry, the New Testament was in the making, there were no buildings set apart for common worship, Sunday was not yet universally recognized as the day of rest. The Church was held together by its personal loyalty to Christ, its worship and sacraments, its constant internal communications, whether by letters or by the visits of travellers, and by the great hope that filled the whole body of Christ's imminent return in glory to redeem and exalt His faithful people. No other religion has given rise to such a strong hope of an immediate and visible catastrophe, a joyful end of all things, soon, in the lifetime of the generation then living. When St. Paul wrote to the Thessalonians and to the Corinthians between . . . and . . . it was the daily hope of his own life and of theirs, a certainty that needed no argument to establish it, "we that are alive," are the majority, it is only some that "are fallen asleep".

And this confident faith was disappointed. The expectation of the returning Christ coming in a few years, perhaps in a few

weeks, was an illusion, and has again and again proved itself an illusion in the history of his Church. We can watch the change. The crucifixion and resurrection took place in 29 or 30 ; ten years later the infant Church was still thrilling with the sense of new life and eager expectation. It had spread from Jerusalem to Antioch ; St. Paul and others had started on the missionary journeys that were to carry the great news across the world while there was yet time. Ten years later we have the struggle with the Judaisers, and the Church was beginning to organize itself in the great cities. Ten years later still most of St. Paul's letters had been written, the various churches founded by him and others were growing in numbers and organization, and the problems of the day were pressing on them so closely that the thought of the Second Coming was beginning to fall a little into the background. Towards the end of his life St. Paul dwelt less on the visible return of the Lord, more on his eternal nature and present work. The decade from 60 to 70 was a stormy one, it covered the deaths of St. Peter and St. Paul and the first outbreak of Government persecution, and ended with the war in Judea and the Fall of Jerusalem. Jerusalem fell, the Temple was burnt, the sacrifice ceased, the threats of the Prophets were fulfilled, the end had come, and behold, for most people life went on as before. The eye-witnesses who had seen the Lord were dying out ; the written word, little esteemed at first, was taking the place of the spoken testimony. The three earlier gospels appeared and the use of them spread from Church to Church. Other books were appearing too. The Didache or Teaching of the Twelve Apostles was written about the year 90 in some country place in Palestine. It shows us what was going on in the country Churches of the time. It begins with the description of the Two Ways of life and death between which men must choose ; it shows how the attempt to apply the Gospel precepts perplexed the early Christians as it perplexes us :

Give to him that asketh thee, but let thine alms sweat into hand till thou knowest to whom thou givest.

It gives directions for the performance of Baptism and the Lord's Supper, and we see how, as the time of waiting lengthened out the organization of the Church became more elaborate and more fixed. The local officers, "bishops and deacons," gain in authority, the wandering apostles and prophets lose ; some of those who called themselves so were mere frauds and the Church had to be warned against them ; the genuine prophet is to be honourably received, but if he stays more than two days must work for his living ; if he demands money he must be sent away at once.

The last decade of the century saw the second great persecution, Domitian's, the anticipation of which appears in the Apocalypse. With its coming the Millennial Hope revived, the clouds were gathering,

the storm was about to burst, it had been said that some of those who had seen the first coming would see the second, there were still a few of them left, surely this was the end at last, everything pointed to it; the storm did burst, the prophecies were fulfilled again, and again time passed and the world went on as before.

The Second Epistle of Peter and the Epistle of Jude belong to the beginning of the Second Century, and reflect the anxious longing of the Church for the promised redemption. "Where is the promise of his coming?" asked the sceptics, and the writers of these epistles have no answer except vehement condemnation for the faithless and passionate exhortation to all who would listen to have patience with assurances that the Lord would soon come, assurances that to this day remain unfulfilled in the form in which they were given.

How was it that the Church survived its disappointment and did not perish as the Millennial Hope faded away? That hope has indeed blossomed afresh time after time in the long centuries that have passed since, it has been a characteristic of the Church that it should so blossom and fade again and again, and with or without it the Church has held on.

The answer to this question is to be found in the Gospel of St. John. It was written probably between 98 and 112, and addressed to Christians suffering from the perplexities of the time and clinging to the first naive rendering of the Gospel message. In one particular after another the author amplifies the synoptic view with a spiritual interpretation; and in particular he replaces the prediction of an outward and visible return, given in Mtt. 24, Mk. 13, and Lk. 21, with the teaching of John 16 on the Coming of the Holy Spirit. Christ had promised to come and to abide with his disciples (14:23), he had promised that "in a little while" they should see him again (16:17) and he had come in the coming of the Spirit whose presence all Christians acknowledged. St. John teaches us not to look for a visible catastrophe, but to believe that the spirit of Christ is among us, convincing us of sin, righteousness and judgment; the present, he tells us, is the Day of Judgment; we have only to open our eyes and see it for ourselves.

## STUDIES IN NATIONALISM AND RELIGION

### F. RELIGION UNDER SWARAJ IN INDIA.

BY DR. A. J. SAUNDERS, Ph.D., *Professor, American College, Madura.*

“BUT, after all, the force of the Christian movement lay neither in church, nor in sacrament, but in men. “How did Christianity rise and spread among men?” asks Carlyle, “was it by institutions, and establishments, and well-arranged systems of mechanism? No! . . . It arose in the mystic deeps of man’s soul; and was spread by the ‘preaching of the word,’ by simple, altogether natural and individual efforts; and flew, like hallowed fire, from heart to heart, till all were purified and illuminated by it. Here was no mechanism; man’s highest attainment was accomplished dynamically, not mechanically.” Nothing could be more just. The Gospel set fire to men’s hearts, and they needed to do nothing but live to spread their faith. The ancient evidence is abundant for this. The Christian had an “insatiable passion for doing good”—not as yet a technical term—and he “did good” in the simplest kind of ways.”

—T. R. Glover.

The position of religion in India under Swaraj will not be unlike some of the conditions which Christianity experienced in the Roman Empire until early in the 4th century when the emperor Constantine became a Christian. There will be open hostility and active persecution of Moslems, Jains and Christians by some Hindus; there will be indifference and a growing attitude of agnosticism on the part of others; despite the apologists there will be an increasing cleavage between science and religion. But Swaraj India in the early days of self-government will make a significant and important discovery—namely, that Religion is greater than Hinduism, Islam, or Christianity. These religions separate Indians into hostile communions, but just as Swaraj is uniting India politically, so Religion in its synthetic development must unite Indians religiously. Christianity did that service for ancient Rome against paganism, but Christianity alone cannot do that for India; there are powerful and well-organized rival systems in India in Hinduism and Islam which make it necessary for Religion in India to follow the policy of co-operation and syntheticism. In ancient Rome Christianity fought paganism and conquered, because as one writer has put it, the Christians out-lived, out-thought, and out-died the pagans. In Swaraj India it will not be possible for one religion to conquer the other religions and dominate the thought and religious life of the people. The Religion of India in the future will be an amalgam or synthesis of the leading

religions of the country, practising the spirit of toleration, and working out a programme of co-operative religion. This is no idle dream; it is a national necessity, and any group—be they Hindu, Moslem, or Christian—who through narrow sectarianism and bigotry oppose such co-operation will be enemies to the best interests and harmonious progress of India.

This subject of Religion under Swaraj has come into prominence recently because of Mr. Gandhi's statement last May, and several articles which have since appeared, as Mr. A. N. Sudarisanam's in the July, 1931, number of the *Young Men of India*. We are grateful for these statements, for they direct our attention to the problem, and they stimulate our thinking about the future. India is undergoing a tremendous change, not only in politics, but equally so in her philosophy of life, in her standard of values, and in her thinking about Religion. Amongst thousands of modern educated and independent thinking Indians Religion is on trial; old religious ideas cannot satisfy modern needs and conditions of life; there is a quest for something better. There are three possible attitudes: Indifference leading to agnosticism; the conservative position advocated by Mr. Gandhi; and the liberal attitude expressed by Mr. Sudarisanam.

## I

The warden of our college hostels at Madura asked some Hindu students recently, what they intended to do on a certain holiday. "You will go and worship at the temple, I suppose," he said. "No," replied one of the students, "educated men do not worship at the temple in these days." That is an exaggerated statement of course, but there is enough truth in it to make thinking men pause. Modern education, especially science, is playing havoc with the older religions of India. The attitude of the Government is that of neutrality in matters religious, which means in reality non-religious. As far as one can see it is the only policy that could be followed and preserve peace; but the fact is that religious values are being sacrificed for peace, and every year thousands of young men are being turned out of Government schools and colleges without a religious background, indifferent to the claims of the higher ethical and spiritual motives of life, and from indifference drift into open agnosticism.

One has only to recall the swing of the pendulum in the days of the French Revolution from the Roman Church to the Goddess of Reason, or a hundred years later the repudiation of religion by Soviet Russia to believe that Indian indifference to religion may yet grow into infidelity, and from many gods Indian nationalism may end up with a belief in No God. I do not think, however, that the Swaraj Government will or can afford to be indifferent to religion.

Religion is not an opiate or drug to calm the people and render them complacent in a position of slavery, as taught by the Soviet leaders ; Religion has values in education, in moral living, in respect for discipline and constituted authority, in the qualities of nation-building and national character that Swaraj will need to mobilise and use to the fullest extent in the tremendous task of organizing Indians into a nation. Swaraj must recognize the place and importance of religion in the national life.

## II

Mr. Gandhi's position in religion, like his political creed, is one of non-progress and cautious conservatism. Every nationalist movement is a defence reaction against outside forces. It is seen in a linguist revival, in praising the glories of the past, in tabooing not only cloth but ideas, standards, and even the life of the foreigner, and by an attempt to revivify the indigenous religions. Mr. Gandhi's outburst last May was a perfectly natural effort on his part to stem the tide of changing religious ideas and to call the people back again to loyalty to Hinduism. Gandhism is opposed to anything approaching the internationalising of religion ; he wants to perpetuate national religions. He wrote : "Every nation's religion is as good as another's. Certainly, India's religions are adequate for her people. We need no conversion spiritually."

There you have religious nationalism in its baldest form ; the Church of England for Englishmen, *religion a la Americana* for Americans, Islam for Arabia and Turkey, and Hinduism for Indian. The logical conclusion is as we fight for our political status, for our trade and commerce, so we shall also fight for our national religion. If we can use the past as a basis for a prophecy concerning the future, we may expect opposition and even persecution to other religions than Hinduism when Swaraj comes. China is an illustration ; Christianity is conceived to be a foreign religion ; it works against Chinese nationalism ; it is largely foreign supported ; Chinese independence demands a revival of Chinese culture and religion, and that results in strong opposition to Christianity. If one can read the signs of the times a similar reaction will be experienced in India in the near future. Mr. Gandhi's outburst was premature and ill-timed, but it is highly indicative of what we may expect. Hinduism as a religion will not persecute as Roman Catholicism and Islam have done, but the political aspects of Christianity are such that they will call forth opposition and persecution under Swaraj. Christianity is a foreign religion ; its theology, hymnology, forms of worship are all western. Christianity is imperialistic in its outlook ; it is the religion of the foreign rulers of India ; it does denationalise Indians in dress, language and outlook rendering them ineffective in the national cause. It is these political aspects of Christianity which Indian

nationalism will fight. When Hinduism becomes the religion of the rulers of India then we may expect a policy of opposition to competing religions. That is the history of the past. Will India become a pathfinder and mark out a new way? The alternative is a spirit of tolerance and recognition of other religions and an effort to unify Indian religions as well as Indian politics. Now the problem is politics, then it will be religious; both aspects of the same Swaraj movement. If Swaraj succeeds in unifying India politically it will have power and prestige to tackle perhaps the harder problem of unifying India religiously. The former will not succeed without the latter, and both constitute the greatest social movement human history has ever witnessed. Mr. Gandhi is obsessed with politics, but politics are not his real life-interest. His field is in the realm of religion; when India settles down under her new Dominion Constitution we hope that Mr. Gandhi will have time and strength to champion the cause of unifying India religiously, and bring into a working harmony the three at present competing religions—Hinduism, Islam and Christianity. That would be Mr. Gandhi's crowning service to India.

### III.

Mr. A. N. Sudarisanam in his article referred to above makes a real contribution to the study of this subject. He believes in religion, and is liberal and progressive in his point of view in reference to the lines along which religion will develop in India under Swaraj. He says: "Religion, therefore, to be able to function at all, must rise to higher levels than patriotism can reach," and I would add, than our sectarian, or communal or national religions can reach. He says further: "Alongside of highly developed and advanced politics, we have in India hoary religions in their traditional forms. The result is inevitable that politics is capturing religion for its ends, but religion has not begun to purify politics. As time passes on science and politics may subject Indian religions to a fiery ordeal as they have done to Christianity. Then will religions be fit to play their due part, but the advent of Swaraj finds them unready to offer their services to the country." The fact is that Indian science and politics have outrun Indian religions; the time has come for the best brains and real leadership that India has to be applied to bringing in reform and adequate progress in religious ideas and practices; in a word the Indian religions must be stripped of the non-essential accumulations of ages, and be modernized to meet the urgent needs of educated and thinking modern men. Mr. Sudarisanam has been speaking about Indian religions. I wish to emphasize the larger concept of Indian Religion to which all the Indian religions will contribute their quota.

This is not a new idea; we can see the ideal of fusion deliberately chosen by Akbar (A.D. 1556-1605) and although it did not

succeed it was not the fault of the Emperor. "Among Akbar's humane enactments were laws against Sati and child-marriage, and other social regulations, relaxing the stern ordinances of the Shastras and the Kuran, and making the conscience of the individual rather than State compulsion, the standard of right and wrong.

"But Akbar went further than this. He realized that the chief obstacle to union was a religious one. Religious bigotry, then as now, presented an insuperable bar betwixt ruler and ruled. And yet were not all religions at heart one? Akbar had come into contact with Hindu religion through his Rajput wife; he had watched her perform her daily devotions in the chapel of her palace, and he had discovered, as many of us have yet to discover, that Hinduism was neither a monstrous nor an immoral creed. The Sufi of Persia taught a form of pantheism which was not very different from the Vedanta, of which, through translations, the Court was beginning to hear a great deal. The Sufi (Enlightened) were, perhaps, a survival of the Gnostics of early Persia, and so were a connecting link between Mahomedan, Christian and Buddhistic beliefs. And the similarity between Mahomedanism and Christianity was evident. And so Akbar assembled at Fatehpur Sikri doctors of all creeds, and tried to arrive at a common basis upon which a universal religion might be found. Great was the rage of the orthodox Mahomedans. His policy was denounced from every pulpit, and as no one dared attack the Emperor in person, the brunt of their wrath fell upon his chosen friends Faizi and Abul Fazl. 'They led His Majesty from Islam' says Badaoni. Akbar only laughed. Often the debates lasted till dawn, and nothing amused the Emperor more than when some one scored neatly off an angry Maulvi in an argument. 'What will they say of this at Constantinople?' cries a champion of orthodoxy, in despair, at the emperor's latest heresy. 'If you like Constantinople so much you had better go there,' retorted Akbar, significantly. Most of all Akbar patronized the plucky Jesuit priest, Father Rudolfo, whose black cassock soon became a familiar figure at Court. The Emperor was strangely drawn by the new creed from the West, though it is doubtful whether he would ever have become an orthodox Christian. Certainly he would never have become an advocate of proselytizing on its part. Akbar's aim was a different one. He sought

To gather here and there  
From each fair plant, the blossom choicest grown  
To wreath a crown, not only for the king,  
But in due time for every Mussalman,  
Brahmin and Buddhist, Christian and Parsee,  
Through all the warring world of Hindustan.

Perhaps Akbar's feelings on the subject have never been so well expressed as in the famous lines written by Abul Fazl, and



destined, it is said, to be inscribed upon the walls of a temple in Kashmir :—

O God, in every temple I see people that seek Thee :  
 In every language I hear spoken, people praise Thee.  
 Polytheism and Islam feel after Thee :  
 Each says, Thou art One, without a second.  
 If it be a mosque men murmur the holy prayers :  
 If it be a church, they ring the bells from love of Thee.  
 Sometimes I frequent the cloister, sometimes the mosque,  
 But Thee I seek from temple to temple.  
 Thine elect have no dealings with heresy or orthodox :  
 Neither stands behind the screen of Thy Truth.  
 Heresy to the heretic, Orthodoxy to the Orthodox.  
 But the Rosepetal's dust belongs to the perfume-seller's heart.

The Indian Church which will be the organized expression of Indian Religion under Swaraj will be an indigenous church free from foreign money and foreign missionary control, developing along its own lines. It will be an amalgam of Hinduism, Islam and Christianity. Each will make contributions of its best to the Indian Church: Islam will bring its key religious idea of one God supreme and universal ; Hinduism will share with others its great discovery of the immanence of God—God all and in all; Christianity will emphasize its distinctive message of brotherhood, and the unique personality and leadership of Jesus Christ. These are all aspects of truth, and there is no religion higher than Truth. Have we not here the foundations upon which an Indian Church can be built ? Have we not here the essential elements of Indian Religion, and a working union of Indian religions? As separate, competing and rival religions it is possible and even probable that a Swaraj Government may favour Hinduism and oppose all other religions, but as the Religion of Indian Swaraj will not persecute its own faith, but will use it and extend its influence as an integral part of the Swaraj movement. Indians are religious-minded; it is for Swaraj to recognize that fact, to unify it, and to use it as one of the factors in welding India into a nation.

#### IV.

What I have been talking about is perhaps a dream for the future which may or may not be realized; but what we are more concerned with is the immediate future, say the next twenty or thirty years during the period of transition and establishment of Swaraj in India. The first principle that Swaraj must recognize is that of religious tolerance. The new Spanish Government has declared for freedom of conscience and toleration towards religion; no state religion, and no sanction of one form and persecution of another form of religion is to be tolerated. A fair field and no favours, a religion is to be judged by its fruits in human life and relationships. Swaraj will be well advised to follow the same principle.

But if Islam or Christianity becomes aggressive in proselytism and uses its influence for political ends, then we can expect a clash with Hindus. During the past one hundred years of British rule India has been signally free from religious persecution due entirely to the strong restraining power of the British Government; I do not look for the same calm and peaceful times during the first fifty years of Swaraj rule. If religion is not controlled and unified for national ends it will breed disaffection and become a menace to Swaraj. Religion in India is an important factor in social life, and it has within it the means of making or marring Indian Swaraj.

If Swaraj cannot remain indifferent to Indian religions, then it follows that religion must be organized and mobilized for the national good. In the present antagonistic mood Indian religions are a menace to the growth of national well-being. It is only by a process of synthesis that the various religions can be re-made into an Indian Religion, and become the handmaid of political Swaraj. Religion is not to be the tool of the Government, but is to exert its influence in the direction of purifying politics and holding before the nation the highest ideals of morality, honesty, love of truth and personal and national righteousness.

It is not necessary and perhaps not possible, to organize a close religious union in a land like India; individual difference may be allowed in communal ideas, forms of worship, and the expression of religion. But it is necessary that a working programme of Indian religious ideas and life be organized, so that the united Indian Church may become the organized expression of Indian Religion. That Church or assembly will be very different from any of the present functioning religions, and will be a development out of a period of co-operation in religion. It is co-operation, not rivalry, in religion that India needs so much in these days.

It is a sad commentary that religion which was designed to bind people together is having the opposite effect in India. The British connection will result in India becoming a political and self-governing unity in which the various communities will yet sink their differences and all work for national ends. It is left for Swaraj to strive for religious co-operation in which the various Indian religions will sink their sectarian differences, pool their resources, and unite their essential teachings in an Indian Religion which shall bind the people together in the higher loyalties and values of national life. That is the task and challenging opportunity for Religion under Swaraj.

# WITH THE "Y"

A MONTHLY NEWS-SHEET OF THE  
YOUNG MEN'S CHRISTIAN ASSOCIATION  
AND ITS PROBLEMS

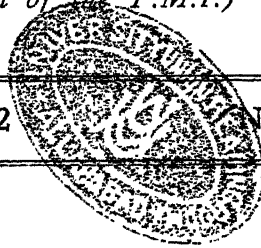
*(Published as an Integral Part of the Y.M.I.)*

Editor : H. A. POPLEY.

Vol. II

January, 1932

No. 6



## NOTES

As Editor of this section we should like to wish all our readers and all the local Associations and Branches of the Y.M.C.A. in India, Burma and Ceylon a very happy New Year. During 1931 we have all experienced the results of the very desperate financial situation in the world and everyone has had to exert himself much more than ever before in order to carry on the activities of the Association. While it is probable that the first half of 1932 will present even more difficult problems from the financial point of view than 1931 has done, we have reason to hope that during the course of the year the clouds will lift and the situation will become better. Whatever may be the course of events we may be assured that we have a task that is well worth while carrying on with courage and energy and we may look ahead in the spirit of William Carey who, in the early period of his work in India, faced a tragically desperate situation with the words. "The situation is hopeless. Therefore we must go forward with courage and hope, trusting in the Lord,"

### The Emergency Work in Burma.

We have very good news from friends in Burma concerning the work that is being carried on there by Mr. Hindle and his colleagues. The Government of Burma have been so impressed with the work done in the Concentration Camp and with the possibilities of Rural Reconstruction that they are contemplating asking the National Council to undertake special rural work in one of the worst villages in the disturbed area. The name of the village is Hpashwegway, a name which will afford possibilities of a competition in pronunciation, and it is situated about 8 miles from Tharrawaddy. The work will be more or less along the lines which the Y.M.C.A. has already demonstrated in its Rural Reconstruction centres in India—but will be specially adapted to Burmese conditions. We hope to be able to report further in regard to this work next month.

\* \* \* \*

Mr. O. H. McCowen who recently visited Burma in order

to study the whole situation writes in his report:—

.....  
Faced with a good deal of scepticism at the beginning, Mr. Hindle and his co-workers made such a demonstration of effective welfare work in the concentration camp at Tharrawaddy as to overcome the suspicion of the inmates and soon win their friendship and confidence and co-operation. The same is true of the officials without exception, whether civil or military. The work in the concentration camp, the hut at Tharrawaddy for the troops, the work at Thayetmyo and the assistance given to the men in the various outposts have all been in keeping with the best traditions of the Y.M.C.A."

#### Mr. W. H. Heinrichs.

Our readers will be interested to know that Waldo Heinrichs has definitely accepted the General Secretaryship of the Jerusalem Y.M.C.A. He will carry with him in the very big task which he has

undertaken the good wishes of every member of the Indian staff and of all the Associations in India, Burma and Ceylon.

#### Personalia.

Our readers will be interested to learn that the latter part of the old year has produced a crop of engagements and marriages in Y.M.C.A. circles.

Mr. E. P. Hillier and Miss Leignardier were married in Bombay on November the 13th.

Among the engagements are the following:—

Mr. Fenn Thompson of the Madras Y.M.C.A. and Miss Lily Devasagayam of St. Christopher's College, Madras. Mr. W. Hindle and Miss Ellen Aikins of the Y.W.C.A., Rangoon, Rev. Fraser Sutherland of Delhi, Simla and Miss Mary Thorne of Australia.

We extend our hearty congratulations and best wishes to all these friends and will be very glad indeed to welcome into our brotherhood and sisterhood the ladies who have made our friends so happy.

\*  
\* \*

## MORE RESOLUTIONS OF THE WORLD CONFERENCE, CLEVELAND.

### Recommendations to the World's Alliance.

1. The Conference requests the World's Alliance to make available to National Alliances through their various publications, reliable data regarding current industrial problems particularly in their international aspects and also descriptions of significant programme experiments in this area being carried on by Associations in various parts of the world.

2. The Conference further desires that the following recommendations be sent to National Alliances and through them to local Associations:

- (a) That Associations everywhere regard it as a privilege and responsibility to maintain an open platform for the public discussion of social and economic questions.
- (b) That through forums, study groups, etc., a vigorous programme of popular education on industrial questions be conducted for Association members.
- (c) That having regard to the historic genius of the Association in bringing together different races, in a common programme, the Associations extend this ministry to the various groups in industry with a view to promoting such a frank interchange of views as may promote mutual understanding and facilitate the solution of industrial conflicts.
- (d) That local Associations throughout the world be urged to examine thoughtfully their own practices as employers, not only in relation to their

secretarial, but also to their clerical and house staffs, with a view to ensuring that in such matters as a saving wage, conditions of labour, and adequate social protection, a practical demonstration be given in their various communities.

3. The Conference asks the World's Alliance to recommend to the National Councils and through them or through other appropriate channels to the local Associations that wherever practicable:

- (a) The good offices of the association be extended towards a settlement of any dispute in the local community between employer and employee including the promotion of friendly meetings for the mutual discussion of disputed issues.
- (b) The Boards of Directors or other governing bodies in the local Associations shall bring together the heads of the various business concerns within their community with a view to discussing ways and means of relieving the distress and unemployment amongst the membership of their Association.
- (c) The Associations shall impress upon the Churches the necessity for collaboration with them in a campaign for the educating of youth to understand and appreciate the fundamentals and difficulties of the present social crisis.

### Rural Work.

Fully recognizing the importance of the present economic and spiritual needs of the Rural people of the World; *knowing* that three-fourths of the world's population live in the rural areas; *knowing* also that the largest percentage of the young people of the world reside in rural homes, and from these homes vast numbers are moving to the cities at the call of industry, trades and professional life, making important contribution to the moral and spiritual life of the cities; and readily respond to vital religious appeal, this Conference, therefore, presents these facts, as a challenge to the World's Committee for consideration and action, and offer the following resolutions to the World's Committee:—

1. That the World's Committee assign one of its Secretaries for full time, if possible, the duties being:

- (a) To centralize all information, plans and programmes concerning rural work in the different countries, to study and formulate types of organization and methods of maintenance, and communicate these to the National Alliances.
- (b) To publish a bulletin quarterly, for the use of Rural Association leaders, on all questions concerning Rural Youth.
- (c) To prepare special training courses for Rural Secretaries.
- (d) To consider organizing international camps for Rural Youth.
- (e) To publish special types of programmes at present employed in rural boys' work and rural young men's work.
- (f) To make available information about organizing rural Y.M.C.A. work as now carried on.
- (g) To help National Alliances in furthering and extending the Young Men's Christian Association work among Rural Youth.

This work, because of its importance, would require the whole time of a special secretary but for the time being could be carried on in co-operation with the Research and Information Division of the World's Committee.

2. That the World's Committee constitute a permanent Rural Commission for the study of important problems and practical questions and for the assigning of special fields of enquiry to its most competent members. This Commission would be consulted by correspondence and the work would be directed by the responsible secretary of the World's Committee.

- (a) They would carry on all the work of enquiring into rural questions by securing the collaboration of specialists, Association members and others.
- (b) To endeavour to secure the co-operation of the World's Young Women's Christian Association, the International Missionary Council, Universal Christian Council on Life and Work and other international organizations working in this field.
- (c) To carry on studies on sex problems, alcoholic problem, family problem, influence of industrialism, migration to city, and the influence of the city, all of these from the rural point of view,

3. That a World Rural Conference of leaders be held every five years and that Area Rural Conferences be held from time to time.

- (a) That these Conferences be held successively in different countries, preferably in winter, and that the national delegates be chosen from amongst both the Laymen and Secretaries who specialize in rural questions and who are active members of the Young Men's Christian Association.
- (b) That these Conferences take on at the same time the form of meetings for study and journeys of enquiry. That the magnitude of the rural work and the importance of the field as a world problem justify us in making the request that place be given in the programme of the next World Conference to this important subject.

### The Printed Page, the Radio, and the Film.

In the present crisis of the world order, the responsible position of the Young Men's Christian Association, as the largest world body of Christian young men, requires that the World Alliance should both endeavour to serve its immediate Association Constituency and undertake to represent Christian youth of the world in a concerted and specific endeavour to influence society at large through literature, the cinema and the radio. Relatively little literature can be published by the World's Alliance itself, owing to financial and other considerations; on the other hand, the World's Alliance can do much by serving as a source and clearing house for ideas and materials on behalf of the National Alliances. The Sub-Committee therefore recommends:

I. That the following policy for literature be accepted by the World's Alliance:—

#### A. In regard to non-periodical literature:

1. The publication of reports and documents growing out of International and World Conferences.
2. The publication of World's Committee research findings, Bible Study Material, and study outlines on major questions of significance to youth, as demanded by National Alliances, on such questions as:
  - "Our Christian Message in the Light of Modern Thought,"
  - "Capitalism, Socialism and Christianity,"
  - "The Meaning, Value and Practice of Prayer,"
  - "The Effect of the Use of Alcohol and Drugs on Boy Life."
3. Encouraging authors to write articles and books of the type answering to the objectives of the Young Men's Christian Association, and the placing of such articles and manuscripts with publishers in different countries, whether Y.M.C.A. publication departments, church publishing houses or secular publishers.
4. Promoting collaboration between National Movements by facilitating the exchange of manuscripts, copyrights, articles and translations where necessary, paying special attention to countries where there is little literature of the type needed by the Association. Especially is it urged upon the National Movements to furnish materials and suggestions to the World's Alliance.

#### B. In regard to periodical literature:

That the World's Alliance continue the publication of a periodical organ monthly, bi-monthly or quarterly, of a more or less popular type, seeking to reach and serve leaders in the Movement, particularly members of Boards of Directors and Committees of Management, Secretaries and others responsible for Association policy and work in local and National fields, with editorial emphasis on the following:

- (a) Fundamental problems facing international Christian youth leaders.
- (b) The contribution to be made by the Association to international, inter-cultural and inter-confessional movements.
- (c) The work of other national or international movements of youth.
- (d) Description of Association activities in different countries, and of the work of the World's Committee.
- (e) The interpreting of contemporary currents of Christian thought, philosophy, science and education.
- (f) Articles for inspiration of the Christian life.

C. That the World's Alliance continue the production of "Information Service", in mimeographed form, giving news items, description of events and other facts regarding the Association in different countries, as well as similar items regarding other youth movements that the Article Service, which aims to furnish editors of secular and Association papers with material for publication, be continued; and that attention be paid to the proper co-ordination between the periodical organ, the Information Service and the Article Service.

D. That the World's Alliance endeavour to increase income for its publications by securing paid advertisements of suitable character for its periodicals and by adequate promotion of paid circulation, through the collaboration of National Movements.

E. That co-ordination and collaboration be established with the World's Student Christian Federation and the World's Committee of Young Women's Christian Associations.

F. That the World's Committee study the question in how far an international language such as Esperanto could be used in publications of the World's Alliance, especially for the use of those Alliances which are unable to secure such publications in their own language.

II. That the report on the World's Conferences at Toronto and Cleveland contain, among other sections, the following:

- Section 1. Impression of the Toronto and Cleveland Conferences,
- Section 2. Description of the Cleveland Conference,
- Section 3. Publication of the text or extracts of important addresses and of devotional services at the Conferences,
- Section 4. The legislative actions of the Cleveland Conference,
- Section 5. Material regarding delegates, etc.,
- Section 6. An adequate index,

and that special collaboration be established with National Movements for wide circulation of this report.

III. It is generally recognized that the cinema is an educational agency of great potentiality for the development of moral character and for the promotion of international and inter-racial good-will. The Sub-Committee laments that these possibilities are so little realized in the productions appearing on the screen; particularly do we protest against those films which portray the indecencies of family and social life and caricature the characteristics of nationalities. We suggest the immediate beginning of a study promoted by the World's Alliance of the Association's position and possibilities in this field, and that definite action be taken by National Movements (1) through direct negotiation with producers to insure positive moral value in films produced, (2) through the organization of a body of consultants for the World's Alliance, consisting of one or two persons in different countries, (3) by collaboration with other institutions and agencies having aims similar to those of the Association in this field, and (4) by releasing more generally and more fully through the National Movements information regarding films of positive value for the moral life of youth, as already is being done in the U.S.A. Y.M.C.A. Magazine "Young Men".

IV. That the World's Alliance undertake a study of the possibilities of radio broadcasting for Association purposes, on the basis of the experience and of the developing plans of the various National Movements, and that it aid in the exchange of such experience, and in collaboration between National Movements by international or world hook-ups on programmes useful to the Association

V. That the World's Alliance develop a group of consultants, men and older boys in different countries, who would be both advisors of the World's Committee and active agents in carrying out the plans recommended by the Sub-Committee.

VI. That the World's Committee be requested to do everything in its power to provide a staff member who will devote his entire attention to directing the literature work of the World's Alliance, and that staff provision be made for carrying out the above recommendations in regard to the cinema and the radio.

VII. That the Finance Committee and the Committee on Staff consider the necessary provisions for carrying out the above recommendations.

## RANGOON Y.M.C.A.

## Welcome to Mr. McCowen.

Mr. O. H. McCowen paid a short visit to Rangoon from November the 30th to December the 5th and on his arrival was given a very hearty welcome by the local Association. Sir Benjamin Heald, President of the Association, in welcoming him said :—

"It is 32 years since Mr. McCowen first came to Burma in 1899 to be Organizing Secretary of the Y.M.C.A. and he was here until he left to take over charge of the Y.M.C.A. work in France, a task which he accomplished with conspicuous credit. . . . We are especially gratified to have a visit from Mr. McCowen before he leaves India, because of his long association with the Y.M.C.A. in Burma and his continued interest in it. The building which stood on this site and which we lost in May of last year was erected mainly as a result of his vision and energy. . . . Mr. McCowen will be with us all this week and we shall have further opportunities of conferring with him about our problems. We take this opportunity of welcoming him once more to Burma and we are sure that his present brief stay will revive happy memories."

Mr. McCowen in his reply said :—

"He felt it a real pleasure to be back on the spot, as it were, among old friends, who recalled happy memories of the past. . . . He promised Sir Benjamin and Mr. Hilton that he would exert any influence that he had in London on behalf of "Old Rangoon". He felt sure, however, that Rangoon was not going to wait till her ship came in. He was glad to hear of the activities in the Hut in Judah Ezekiel Street, and to learn of the new development in helping the poor people in the concentration camps, in the troubled areas in Tharrawaddy and elsewhere by the Y.M.C.A. and he hoped that the good work would be carried on."

During the evening the presentation of the Gany Ping Pong Trophy and medals to the winners and runners-up was made. The trophy was won by the Chinese Old Boys' Club, the runners-up being the Muslim Students' Society.



## NEWS AND NOTES FROM INDIA.

## Calcutta Y.M.C.A.

The Calcutta Y.M.C.A. held its Absent Guest Dinner on Tuesday, the 15th December. The dinner consisted of soup, bread and cheese and each diner paid Rs. 3. The money is given towards the entertainment of 150 destitutes in London and towards the alleviation of local distress among Europeans and Anglo-Indians.

The Wellington Branch also had a Poor Man's Dinner on the same lines, the money being devoted to the relief of the distressed Anglo-Indians in the city.

The Bhowanipur Branch has a good Programme of lectures for December by Dr. J. N. Maitra on "Story of an European Tour and its Lessons and Experiences".

## Madura Y.M.C.A.

The Madura Y.M.C.A. has issued a folder giving a fine programme of lectures and classes for the next six months. There is a religious discussion class on Comparative Religion and a study circle on Hindu Religion and Philosophy. In addition to a number of excellent religious lectures, a college extension course on English literature is also included. At the Kremnerpuram Branch the members are enabled to engage in social services among the mill labourers.

They have also organized a class for Librarianship in which 20 students are enrolled. The Madras Library Association is conducting an examination for these students at the end of the course.

With a view to arouse and organize public opinion in favour of Disarmament and to inform the public in regard to the forthcoming World Disarmament Conference next February, the Madura Y.M.C.A. arranged for a public meeting on Wednesday.



the 2nd, when Dr. A. J. Saunders, M.A., Ph.D., Professor of Economics of the American College, gave a lecture on "The World Disarmament Conference". It was very well attended and Mr. K. R. Venkatarama Iyer, B.A., B.L., M.L.C., presided on that occasion. At the end of the lecture the following resolution was moved from the Chair and was passed unanimously :—

"The citizens of Madura, assembled in the Madura Y.M.C.A., take this opportunity of putting themselves on record as believing that a great responsibility lies upon all people in all countries to-day to do all in their power to support the cause of Disarmament and make known to the delegates who will meet in Geneva at the World Disarmament Conference in 1932, their earnest desire that its deliberations may be crowned with success.

Realizing our responsibility in this important matter we request all organizations working for civic and national welfare seriously and promptly to consider how best they can impress on the governments of the various countries the need to secure a substantial and progressive reduction in the present level of armaments.

We believe that if this end is achieved by the Conference a grave danger will be removed, and the whole cause of the Kingdom of God will be greatly advanced.

And further, resolved that this resolution be sent to the National Council of Y.M.C.A.'s, Calcutta, to be forwarded to Geneva."

### Y.M.C.A. Oratorical Contests in Coimbatore.

The Y.M.C.A. oratorical contest in English and Tamil, which attracted entrants from all the local night schools and other educational institutions, was held at Coimbatore on December 3rd in the Y.M.C.A. Hall. Rao Saheb C.M. Ramachandran Chettiar, B.A., B.L., Mr. T. S. Krishnamurti Aiyar, M.A., L.T., District Educational Officer and Mr. Srinivasaraghavachariar, Principal of the Police Recruits School, acted as judges. Messrs. V. Syami Rao and S. A. Subbaram of the Co-operative Institute were declared winners of the first and second prizes in the English contest and Mr. M. V. Bashyam of the Municipal High School was awarded the prize in the Tamil contest.

\*  
\* \*

## NEWS AND NOTES FROM OVERSEAS.

### Roumanian Y.M.C.A. Camp.

The Roumanian Y.M.C.A. camp this year had the largest registration—290—in its history. When the boys arrived in July they found that the heavy rains of June had broken the dam and that the swimming pool no longer existed. For two weeks the boys worked morning and afternoon building a new dam and enlarging and beautifying the swimming pool. During another ten days they built a good tennis court, put up the wire-netting, made a good roller, and excavated many tons of dirt. Another group blazed a trail in the mountains which has been approved by the Roumanian Touring Club. The son of the Minister of Agriculture spent a month in camp.

### Boys of Latvia celebrate World Conference.

Last winter and spring the Association boys of Latvia were planning eagerly for the World Conference, each one hoping secretly that he might be in the lucky eight chosen to go. But those who in due course were left at home cheerily set about to share in the Conference even though they were thousands of miles away. Every day of Camp Baltezers was a reminder of Toronto and Cleveland, even to its international pattern. Here were Letts, Germans, Estonians, Lithuanians, Poles, Czechs and English. In a different language every evening the boys prayed for the Conference. They learned the songs of other nations and even tried to learn other languages.

When the Toronto Conferences were at their peak these boys of Latvia one night hung the flags of foreign countries in a half circle on the tall pines around the camp fire. A white altar was erected in the centre and a Holy Fire of Brotherhood was lighted to burn for twenty-four hours as a reminder of the World Conference. By groups of fours, with their group flags, they stood guard in turn for several hours at a time. When the signal for quiet died away, from every tent could be heard the Lord's Prayer. The next night the Holy Fire was extinguished; the ashes

were collected in a box and buried with a rock memorial above it:—'At ten o'clock a great international fire was prepared, surrounded by all the boys, each representing a different nation, with torch of friendship.' One after another stepped forward, and as they lit their torches declared, "I light my torch from the Great International Fire and add to it. May the warmth of friendship of my country make this great fire burn for ever in the hearts of the nations of the world."

### A Y.M.C.A. wanted in Ethiopia.

Now comes a cable from Ethiopia for North American co-operation in establishing the Association in that country. Ethiopia (or Abyssinia) is a mountainous, volcanic country of ten million people in north-east Africa, whose capital, Addis Ababa, is reached by a railroad 495 miles from Jibuti, its port on the Red Sea. The religion is Christianity of the Coptic sect. Education is for the clergy alone and the people are generally illiterate. The cable reads:—

"Impossible prepare formal Ethiopian statement in time submit present meeting but can assure that definite suggestions would receive favourable consideration and fullest co-operation of Emperor whose progressive spirit just shown through granting unsolicited constitution. Please consult leaders and if attitude favourable write informally outlining manner Y.M.C.A. could co-operate thus giving me material necessary, complete report to Emperor and secure full support American Minister and Emperor's American advisors. Ethiopia many centuries old; country now striving emerge from ignorance which isolation caused. Offers great field Y.M.C.A. work while close association Coptic Orthodox churches insures former's benevolent attitude through knowledge, splendid work Y.M.C.A. has done in Greece."

### The First Y.M.C.A. Secretary in Siam.

Mr. Zimmerman arrived in Bangkok, Siam, in December 1930 in order to start Y.M.C.A. work in that country as a result of a visit by Dr. Mott and a survey made by one of the Secretaries in China. He has already established a Y.M.C.A. centre in the Boon Itt Memorial Institute of the Presbyterian Mission and is planning to develop play-ground recreational activities. He has found both among Government officials and the people in general a great deal of sympathy and practical help. One of his Siamese helpers is Kru Plaung Sudikham who is a Pastor in the Student Church in Bangkok.

# THE WORLD OF BOOKS

ASSISTANT EDITOR: REV. E. C. DEWICK.

## A. BIOGRAPHY.

DO YOU REMEMBER SINCLAIR STEVENSON? By Margaret Stevenson.  
(Basil Blackwell, Oxford. Six Shillings net.)

This is a beautiful memorial to a beautiful character. There are many in India and in the West who remember Sinclair Stevenson, and who would continue to remember him without any memorial. But those who knew him will welcome this portrait so lovingly and so skilfully drawn, and many who did not know him will find inspiration and encouragement in the contemplation of so lovable a Christian personality. For he was a man of wonderful charm. He had in him something of the joyous abandon of St. Francis and his brethren, of whom it is said in the *Legend* that "they rejoiced in the Lord continually, having naught within them or without that could make them sad". Sinclair Stevenson had naught within him or without him to make him sad, and he went about diffusing mirth and goodness wherever he went.

His friend Dr. Tissington Tatlow says in the preface, "One has the feeling that it was because of God that he was so gay, and it was as a great Christian that we shall remember him. Sometimes one meets a man who fills one with a longing to be really good: Clair Stevenson was such a man." We read in the book of a military officer who had lost his faith and who found it again through Stevenson's influence. When this was reported to Stevenson he expressed great surprise, for he said they had never talked about religion: when they were alone they always ragged each other. But it turned out that it was not religious talk but his Christian personality that had wrought the influence. The officer's own words were: "You cannot account for a man like Sinclair Stevenson unless you postulate Jesus Christ."

Stevenson was the elder son of Dr. Fleming Stevenson, a leading minister of the Irish Presbyterian Church in Dublin, and an enthusiast for the missionary cause. His childhood was one of unclouded happiness. He was educated at Clifton Lincoln College, Oxford; New College, Edinburgh; and Princeton. He joined the Irish Mission in Gujarat in the beginning of 1895, and the most important work of his life was done in Parantij and Rajkot. We have in the book a vivid picture of his manifold service in these places. He preached and taught and built Churches. He found time to write books which have been an unfailing source of instruction and delight to children throughout the English-speaking world and also to their parents. And above all he gave himself lavishly in friendship to people of all classes. Children especially loved him, for they found in him a playmate with the truly childlike spirit.

There were difficult times in the course of his missionary service—times that put a heavy strain on anyone who lived through them. There was the terrible famine of 1899-1900, with all the physical toil and agony of spirit that it involved, and with the problems which it left in the form of destitute and orphan children who had to be cared for. There was the briefer, but more terrible visitation of 1918, when there died in India from influenza more people than fell on all fronts in the Great War. These disastrous times called into play some of his finest qualities, and we have some moving stories of the work which he did at great cost but with unfailing cheerfulness for the afflicted and distressed.

It was with deep regret that for reasons of health he had to leave India some years ago. There followed a time of partial rest in his native land, a rest that was not incompatible with many interests and activities. Then the last weariness overtook him, and in the spring of 1930 he passed away.

In writing this Life Mrs. Stevenson has not merely given us a valuable memorial to her husband; she has given us a valuable addition to the literature of Christian Missions and of Christian apologetic. It may be commended with confidence to those who are interested in the spread of the Kingdom of God, and with at least as great confidence to many who are not. For we cannot doubt that many readers will lay down the book echoing the words of the officer: "You cannot account for a man like Sinclair Stevenson unless you postulate Jesus Christ."

J. MCKENZIE.

\* \* \* \* \*

## B. EDUCATION.

CHRISTIAN EDUCATION IN THE VILLAGES OF INDIA. By Alice B. Van Doren, M.A. (Association Press. *Education of India* Series. Cloth Rs. 2, Paper Re. 1-8)

Miss Van Doren has already rendered great service to the cause of Village Education in India by editing two books—"Fourteen Experiments in Rural Education" and 'Projects in Indian Education'. Now we have a book from her own pen. It is primarily written for those who are engaged in rural education through the Christian Church. However, as the Rev. W. Paton says in the Introduction, "The two words 'religion' and 'education' between them cover most important human concerns.....therefore this book must claim the attention of a large audience, especially of those engaged in any way with the teaching of children...."

Miss Van Doren possesses a knowledge of village life born of experiences gained in "The Village Setting" as well as from her observation on her extensive travels up and down India

Most of the difficulties of the various aspects of village education are well known to her, and in her book she neither ignores these nor is she daunted by them. The book is full of ideas and suggestions for the teacher. It is a pity that books like this cannot be put into the vernacular of every village teacher.

What Miss Van Doren has to say is a challenge to all educators and also to all who have the welfare of this great country at heart. A recent writer has said, "The life of India is in the villages." An Indian Bishop has said, "A new type of village school, a new type of village teacher, and a new type of training school are the crying needs of the hour."

The field is huge, the difficulties immense. May this and other books of the series be used of God to call out men and women to the great adventure of reviving the life of India.

G. F. CRANSWICK.

\* \* \* \* \*

A NATION IN TRAINING: Fifty Selections for Fifth or Sixth Form Students. (C.L.S. 3 as.)

This book appears in the *High School Bible Studies* Series. It presents the essence of the Old Testament in a series of crisp studies on a few carefully chosen passages. The arrangement is made by the Rev. B. B. Chapman, an expert teacher and traveller, now of Nankin University, China, who was for a time in Triplicane, Madras. Readers of the Old Testament often find it so enormous that, with the best

will in the world, they are often unable to see the wood for the trees. The general reader, and not merely the school student, would find it bracing to look in perspective at the great literature of the Jews from the fifty viewpoints selected by this wise guide.

G. S. M.

\* \* \* \* \*

## C. PHILOSOPHY.

THE RELIGION OF MAN. By Rabindranath Tagore. (George Allen & Unwin, 7s. 6d.)

The Hibbert Lectures generally form an annual contribution to philosophic thought of exceptional interest and value; and the Hibbert Lectures for 1930 by Dr. Rabindranath Tagore certainly do not fall below the average in this respect. Particularly at a time when 'Humanism' is a subject much discussed, and when the relation between Christianity and Humanism is one of the live issues of the day, it is of peculiar interest to find the famous Poet-philosopher of India proclaiming himself not only a prophet of Humanism but also one who was converted to the humanistic position comparatively late in life, and who has all the enthusiasm of a convert. "The Religion of Man" (he writes in the Preface) "has been growing within my mind as a religious experience, and not merely as a philosophical subject" (p. 7). Or again: "The idea of the humanity of our God, or the divinity of Man the Eternal, is the main subject of this book.....It has followed the current of my temperament from early days, until it suddenly flashed into my consciousness with a direct vision" (p. 17). But while the Poet thus proclaims himself the devotee of the Religion of Man, it is evident that he does not thereby commit himself to a humanism which would deny the existence of any Reality greater than that which can be expressed in human terms. On the contrary, he lays great stress upon that which he calls "the Surplus in Man", which forms the title and theme of the third chapter in this book. He holds that, however fully we may think that we have understood and described Man, there always remains in Man something *more*—a 'surplus' which we have not yet fully comprehended. Man is full of unrealized possibilities, and these possibilities reach out without limit towards God, while God is continually giving a fuller revelation of Himself through the ever-growing nature of Man.

By "The Religion of Man" therefore, the Poet seems to wish to indicate, not that he denies (as some humanists do) the existence of that which may properly be called 'divine' or 'super-human'; but rather, that Man, as the peak of the creative process, may be regarded, as it were, as the clearest window through which the divine light streams through into the world, and the point of closest contact between the things of earthly experience and the things that are not seen and eternal. "The Religion of Man", as Dr. Tagore expounds it, is thus not antagonistic to the worship of a God who is above all that we know; but it does stand opposed to those lines of thought which would place God and Man in sharp contrast, and would bid us seek for the Divine in that which is wholly other than the human. In other words, the Poet's thought is far more in harmony with Monism than with Dualism, and its distinctive quality (as is usual with Monistic philosophies) is found more in a sense of artistic beauty and mystic experience of the divine, than in an austere moral code or a ringing challenge to take up the battle with sin and wrong.

In the opening chapters, the Poet sketches, with the skill of a master-painter, the outlines of the story of Evolution, directing our attention to its outstanding landmarks, indicating the points where new features have been manifested. In the beginning came Light; then, 'the dance of the stars, the thrones of the gigantic

Inert'; then, the coming of Life, which "faces the ponderous enormity of things, and was made conscious not of the volume but of the value of existence" (p. 13). Then, again a new miracle—the binding together of multitudes of life-cells into a unity, and the evolution of living beings which contain in themselves myriad units of life. But these units (which we call 'animals') became at length physically over-developed in mere size and weight. Then it was that "Man appeared, and turned the course of this evolution from an indefinite march of physical aggrandisement to a freedom of a more subtle perfection" (p. 14). But behind all this drama of change, all this variety of form, and all these miracles of new things appearing in the world, the Poet discerns an underlying unity—"The most distant star, whose faint message touches the threshold of the most powerful telescopic vision, has sympathy with the understanding mind of Man; and therefore we can never cease to believe that we shall probe further and further into the mystery of their nature" (p. 24).

It is interesting to notice that the Poet holds that evolution on the physiological plane seems to have reached its finality in man (p. 20) and he confirms this theory by pointing out that Man has now reached a stage in his physical development when all variations from the normal human type, as it now exists, seem to be severely checked by the Laws of Nature herself. One would be interested to know how far scientists would agree with the Poet in this line of argument.

In another interesting passage, Dr. Tagore points out how excessive specialization on one side or another seems inevitably to be followed by decay; and later, by a fresh development along new lines. After the *over*-development of the great ante-diluvian beasts in the pre-human age, there has been no further increase in the *size* of animal life, or its physical strength; and to-day the elephant's trunk and the hippopotamus' hide are only feeble survivals of former glories along these lines. But while Nature seems thus as though she had 'over-reached herself' in that direction, after a while she tried again; and the product of this later effort has been Man—an animal smaller and feebler in body, and yet able through his qualities of mind and spirit to do that which the mammoth and the dinosaur could never do. So the Poet, in a striking passage, bids us note that now "The original plot of the drama is changed, and the mother Spirit of Life has retired into the background, giving full prominence, in the third act, to the Spirit of Man,—though the dowager queen, from her inner apartment, still renders necessary help. It is the consciousness in Man of his own creative personality which has ushered in this new regime in Life's kingdom" (pp. 42 and 43).

Space forbids us to quote at greater length from many an arresting passage in the book. Not least interesting among these are the sections in which the writer describes his own experience, as Seer (in Chapter VI), and as Artist (in Chapter IX).

Christian readers will perhaps think it strange that throughout the whole book there does not seem to be a single reference to Christ, nor to the Christian belief that in Christ, that unity between God and Man, which forms the main theme of this book, was actually achieved in unique measure. The Vedas of Hinduism and the Gathas of Zarathustra are laid under contribution in these pages; but there does not seem to be so much as one reference to the New Testament.

Dr. Tagore, in his Conclusion, deliberately refrains from discussing the purely philosophic conception of Brahman as the impersonal It, and deals here only with God as He is known in human experience,—the God with whom the human spirit can be joined in a *yoga* that transcends human definition. This God, while human, is also Super-human; for He is "The great goal that lies immensely beyond all that is comprised in the past and in the present" (p. 206).

The many devotees of Dr. Tagore's writings will turn with eager expectation to this recent exposition of his thought and faith, and their expectations will certainly be rewarded; for this volume is not only beautiful in its literary expression, but also highly stimulating to fresh and fruitful thought.

E. C. D.

\* \* \* \* \*

## D. POLITICS.

"THE X Y Z OF COMMUNISM." By Ethan T. Colton. (The Macmillan Company, New York, 1931. \$3.00.)

Out of the mass of recent books on conditions in Russia the diligent student will find "The X Y Z of Communism" a source of considerable information. Dispassionate, impersonal, encyclopædic in tone, it is not an easy book to read. Much use has been made of extracts from the official press organs of the Communist Party and of the Government and its Departments. In fact the author's purpose as stated to make clear what certain main theories expounded in a book, entitled "The A B C of Communism" by two leading Communists, prove to involve in action. One enlivening feature of the book is the series of cartoons from the current Russian Press, illustrating the clear Soviet publicity. Thus the book reveals much of what the Communists think of themselves and their accomplishments.

It is interesting to read "The X Y Z of Communism" together with "The Challenge of Russia" by Sherwood Eddy. They have been published at the same time and written by men, who have long been colleagues in the Y.M.C.A. and who have spent some time in Russia in direct contact with developments. The latter book, as might be expected, is full of deep feeling, vivid pictures of life in Russia, personal convictions enlivened by personal experiences of recent date. The former book is quite detached from any partisanship. Occasionally between the lines may be read the author's disapproval or feelings about the situation. He claims to have respect for the sincerity, zeal and unselfishness of the genuine Communists but little sympathy with any phase of Communism is evident. He is handicapped doubtless by having little direct contact with the Soviet republics of recent years, relying on what he has read or has been told.

Lacking in colour, personal touches, vivid pictures of life, sharp contrasts of thought or action, "The X Y Z of Communism" will probably not be a popular book but to the thoughtful student of affairs in Russia it presents the problems of Communism in Russia to-day in a detailed and interesting fashion. A glossary of the strange terms used in Communism appearing at the end of the book is very helpful.

W. E. D. WARD.

\* \* \* \* \*

## E. DEVOTIONAL.

MORNING PRAYERS AND READINGS FOR SCHOOL AND FAMILY  
Compiled by Mrs. Guy Rogers. (S. C. M., 3s.)

This is a book that should be a real help to family prayers in households where the children have outgrown the more childish forms of prayer, but for whom simple, direct language is essential to reality of worship. The Bible readings follow a definite sequence throughout the year. The daily sets of prayers are grouped into twelve weeks, which recur with each of the four seasons. There are special prayers for the chief days of the Christian Year, and three weeks which are set aside for Easter contain prayers of rare beauty of thought and devotion. The prayers collected into this little book are catholic in origin and spirit and cover a wide range of subjects. The book is worthy of the care that has plainly gone to its preparation.

H. A. W.

## BOOKS RECEIVED

1. WHAT IS MOKSHA? A. J. Appasamy. (C.L.S.)
2. Mr. GANDHI. M. Polak. (S.C.M.)
3. THE MASTERY OF SEX. Weatherhead. (S.C.M.)
4. POETRY AND PRAYER. E. Shillito. (S.C.M.)
5. THE MASSAGE OF ISRAËL. J. E. Macfadyen. (J. Clark.)
6. LIFE IN THE CHINESE CHURCH. T. R. Morton. (S.C.M.)
7. DANTE. A. H. Norway. (S.C.M.)
8. BEHIND MUD WALLS. L. Wiser.
9. THE INDIAN PEASANT UPROOTED. M. Read. (S.C.M.)
10. THE CHRISTIAN CHURCH AND INDUSTRIALISM. (National Christian Council.)
11. THE ABSURDITY OF CHRISTIANITY. A. A. Bowman. (S.C.M.)
12. GANDHI. R. Rolland. (S. Ganesan.)
13. GANDHISM AND SOCIALISM. Gregg. (S. Ganesan.)
14. CHATS BEHIND BARS. Rajagopalan. (S. Ganesan.)
15. THE METHODS OF STATISTICS. L. C. Tippet. (Williams & Norgate.)
16. AMONG THE SILENCES. U. Maheswar. (V. V. Press, Trivandrum.)
17. WELFARE PROBLEMS IN RURAL INDIA. A. P. Pillai. (Tareporevalla.)
18. HOW TO SEE WELL. A. Pearson. (J. Clark.)



THE  
**Young Men of India**  
**BURMA & CEYLON**

Editor : H. C. BALASUNDARUM

Volume XLIV

February, 1932

Number 2

A PRAYER FOR THE SPIRITUAL UNION OF  
MANKIND

(From 'Christ in the Poetry of To-day'.)

War has failed to end war :  
Diplomacy has failed to end war :  
Only ties of the Spirit infallibly unite.

Therefore we pray for  
The divine alliance of nations.

Eternal God, Father of all souls :  
Grant unto us such clear vision of the sin of war

That we may earnestly seek that co-operation between nations,  
Which alone can make war impossible.

As man by his inventions has made the whole world  
Into one neighbourhood,

Grant that he may, by his co-operations, make the whole world  
Into one brotherhood.

Help us to break down all race prejudice,  
Stay the greed of those who profit by war, and  
The ambitions of those who seek an imperialistic conquest  
Drenched in blood.

Guide all statesmen to seek a just basis  
For international action in the interests of peace  
Arouse in the whole body of the people an adventurous  
willingness.

As they sacrificed greatly for war,  
So also, for international goodwill,  
To dare bravely, think wisely, decide resolutely,  
And to achieve triumphantly. *Amen.*

HARRY EMERSON FOSDICK.

**NOTE.**—When articles in the *Young Men of India* are an expression of the policy or views of the National Council of the Young Men's Christian Associations of India, Burma and Ceylon, this fact will be made clear. In all other instances the writer of the paper is responsible for the opinion expressed. The Editorial Notes, if any, represent the opinion of the Editor alone.



## THE DISARMAMENT CONFERENCE

(FACTS COMPILED BY D. F. McCLELLAND, *Y.M.C.A., Madras.*)

**T**HE first Disarmament Conference will be opened in Geneva on February 2nd, 1932, under the auspices of the League of Nations. The 54 countries in the League of Nations have been invited and also the most important countries outside the League including the United States, Russia and Turkey. Five years of definite preparatory work has been put in by the Preparatory Commission for the Disarmament Conference which was a body set up by the League of Nations at the end of 1925. This Preparatory Commission has prepared a draft convention as the basis for discussion at the Geneva Conference. The purpose of the Conference, as the title implies, will be the limitation and reduction of armaments in the different countries, and it is expected that this Conference will be the first of a series in the progressive reduction of armaments in all countries. In December 1930 the Preparatory Commission made its final report and in January 1931 the call was issued in which the objectives of the Conference are stated to be (1) Reduction of Armies, (2) Reduction of Navies, (3) Reduction of Military Budgets, (4) Abolition of Poison Gas and Disease Germ Warfare, (5) Establishment of a Permanent Disarmament Commission. The main provisions deal with :

1. **PERSONNEL** : (Limitation of effectives and period of service).
2. **MATERIAL** :
  - LAND ARMAMENTS**—Annual expenditure to be limited.
  - NAVAL ARMAMENTS**—Limitation as agreed to in Treaties of Washington and London embodied in draft. Conference free to agree to lower figures in each category. Annual expenditure to be limited.
  - AIR ARMAMENTS**—Number and horse power of aeroplanes and dirigibles capable of use in war to be limited.
3. **EXPENDITURE** : The total annual expenditure on land, sea and air forces to be limited.
4. **EXCHANGE OF INFORMATION** : Information to be sent to the League each year for publication as to personnel, material, expenditure, etc.
5. **CHEMICAL ARMS** : Prohibition of use of poison gas in time of war (subject to reciprocity).
6. **PERMANENT DISARMAMENT COMMISSION** (A Commission to be set up to follow the execution of the Treaty.)

### THE DISARMAMENT CONFERENCE—HOW IS INDIA CONCERNED ?

Every major conflict between the nations involves the whole world. Any conflict which involves the British Empire involves India. India was drawn into the World War in which nearly two million men went from India to the four battle fronts either as combatants or

non-combatants. Sixty-seven thousand men from India were killed. In addition a large percentage of India's budget since 1914 has been consumed for the support of India's war effort or for the debts incurred. The economic dislocation in India during recent years is directly traceable to the World War. It is impossible to assume for one moment that India is not tremendously concerned in the success or failure of the coming Disarmament Conference.

India's military expenditure for the last year was 63 crores of rupees. This is 26% of India's total income. Any world policy of disarmament would react favourably upon India's military budget and would release many crores of rupees for nation-building activities such as Education, Public Health, Industrial and Agricultural development all of which to-day receive a small percentage of India's total expenditure.

Mr. F. E. James, M.L.C., speaking at the Madras Y.M.C.A. on November 19th, said :—

"What is the interest of all this to India? First of all there can be no economic revival in Europe until disarmament is effected and war debts are cancelled. Effective disarmament will help largely in the revival of confidence and therefore in the revival of trade. India is intensely interested from a material point of view in Europe's prosperity."

A further reason is that India would be included in a general treaty of disarmament. Suppose it were agreed that all signatories to the treaty would agree to reduce their total expenditure on defence by 25%, that would represent a saving in India's finances of over 10 crores. Even a reduction of 10% would mean a saving of 600 crores to the world and 4½ crores to India. Surely India has a very direct interest in this matter.

#### WHY SHOULD THE NATIONS DISARM?

##### I. *Armaments cause war.*

"In a communication to *The Spectator*, Lord Cecil points out the gravity of the problem which the forthcoming Disarmament Conference has to tackle. The nations to-day are spending over a thousand millions sterling annually on armaments, of which Europe, he says, accounts for some five hundred and thirty million pounds. 'But,' adds Lord Cecil, 'the quantity and cost of armaments are their least terrible aspects; it is their quality which we have to fear.' 'In less than twenty years,' Lord Cecil goes on to point out, 'vast military airforces, able in a space rather of minutes than of hours to annihilate a great city, have grown out of nothing; the poisoning of hordes of human beings by gas has become a fine art; submarines, from being a minor experiment in naval construction, have become the greatest of all menaces to shipping in time of war; tanks and great land guns have been invented and perfected, the armies have been mechanised. Almost incredible combinations of the naval and air arms have been realized.' These facts make Lord Cecil's agonized soul query whether material progress has not been turned under our very eyes from a great blessing into a terrible curse which it needs almost superhuman heroism to break. 'Has not the union of Science with War,' he asks, 'created a kind of Robot monster that rises up against us and which we are powerless to destroy?' Here is a challenge to the Disarmament Conference which we hope the

nations which will soon meet at The Hague to discuss will take up."—Editorial, *The Hindu*, December 26th, 1931.

"The enormous growth of armaments in Europe, the sense of insecurity and fear caused by them—it was these that made war inevitable."—*Viscount Grey*.

## II. The costs of armaments are crushing the peoples of the world economically.

Mr. Snowden, Chancellor of the Exchequer, stated on February 10th, 1930, "Great Britain's Armament expenditure last year (1929) was £ 115,000,000, in 1913 it was just under £ 80,000,000.

"The average annual expenditure of the U.S.A. on Armaments including ordinary pension charges in the 4 years before the outbreak of the Great War was £ 92,000,000. Ten years later it had risen to £ 175,800,000. Every one of the great powers of the world except Germany, who has been compulsorily disarmed, is spending much more on Armaments than it spent before the Great War.

".....The nations of Europe are spending annually on Armaments £520,000,000. The world expenditure on this purpose is £900,000,000 of which 60% is expended by European countries, about 20% by the rest of the world."

One modern battleship costs in the United States about 12 crores of rupees and its annual upkeep for men and war games is about 60 lakhs. The last Congress voted 9 crores merely to modernise three battleships although there is not the slightest possibility of their ever being used in the war.

The expenditures of the major powers for the last fiscal year figured at round par or in a few cases at the average of exchange as compiled by the "Peace Foundation of the League of Nations Armaments Year Book".

<i>Government.</i>	<i>Budget Expenditure.</i>
United States	212 crores of rupees.
* Soviet Union	173 " "
France	146 " "
Great Britain	146 " "
Italy	74 " "
Japan	70 " "
India	63 " "
Germany	51 " "
Spain	33 " "
China	28 " "

## III. International Conferences have prepared way for disarmament and created moral obligation to disarm.

(a) In the *League of Nations Covenant* the nations have promised to reduce armaments. Article 8 of the *Covenant of the League of Nations* reads :

### "Reduction of Armaments.

1. The members of the League recognize that the maintenance of peace requires the reduction of national armaments to the lowest point consistent with national safety and the enforcement by common action of international obligations.
2. The Council, taking account of the geographical situation and circumstances of each State, shall formulate plans for such reduction for the consideration and action of the several Governments.
3. Such plans shall be subject to reconsideration and revision at least every

4. After these plans shall have been adopted by the several Governments, the limits of armaments therein fixed shall not be exceeded without the concurrence of the Council."

(b) *In the Treaty of Versailles* it is stated, "In order to render possible the initiation of a general limitation of the Armaments of all nations, Germany undertakes strictly to observe the military, naval and air clauses which follow." M. Clemenceau interpreted this statement thus: "The Allied and Associated Powers wish to make it clear that their requirements in regard to German armaments were not made solely with the object of rendering it impossible to resume her policy of military aggression. They are also the first step towards the reduction and limitation of armaments which they seek to bring about as one of the most fruitful preventives of war and which it will be one of the first duties of the League of Nations to promote." These commitments are obligatory upon all signatories to the Versailles Treaty.

(c) *The Washington Conference 1921-22* reduced the battleships of the United States, Great Britain and Japan by 1,876,000 tons and saved more than 300 crores of rupees for the United States alone. The United States, Great Britain and Japan agreed to scrap 70 vessels built or building and not to lay down any new building programme except for replacement until 1931. The Washington Conference did not affect submarines, destroyers and cruisers.

(d) *The Geneva Naval Conference 1927* sought to limit cruisers, destroyers and submarines but the conference was a failure. The conference ended in a deadlock between the United States and Great Britain as regards cruisers.

(e) *The London Naval Conference*—a conference of the five great naval powers, Great Britain, the United States, France, Japan and Italy—was a partial success in securing limitations of all classes of warships but not significant reductions. The five powers agreed to meet again in conference in 1935.

(f) *The Briand-Kellogg Pact* signed in Paris on August 27th, 1928, registers the determination of over 60 countries (1) "that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another" and (2) "that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be which may arise among them, shall never be sought except by pacific means."

#### WHAT ARE THE COSTS OF WAR?

I. *In Men*.—The colossal cost of life in the Great War is stated by Mr. Wheeler Bennett in his book "The Reductions of Armaments" as follows:—

<i>Countries.</i>		<i>Men known Dead.</i>
British Empire	..	1,098,919
France	..	1,427,000
U.S.A.	..	107,284
Italy	..	507,160
Russia	..	2,762,064
Belgium	..	267,000
Serbia	..	707,343
Roumania	..	339,117
Greece	..	15,000
Germany	..	2,050,466
Austria-Hungary	..	1,200,000
Turkey	..	300,000
Bulgaria	..	101,224
	Total	10,873,577

To this must be added 20,000,000 wounded, 9,000,000 war orphans, 5,000,000 war widows, 10,000,000 refugees.

These figures do not include the indirect losses from revolution, famine and pestilence, the increased death-rate and the total losses due to the war. According to the Swedish Society for the Study of Social Consequences of the War the total loss must be put down at 40,000,000 lives.

II. *In Money*.—Mr. Snoden has stated the tremendous costs in money as follows:—

"Great Britain spent some £10,000,000,000 on its part in that colossal tragedy (The Great War). The War has left Great Britain with a debt of over £7,000,000,000. We have to raise each year £350,000,000 for the service of this debt. At the present rate of repayment of the debt it will take 140 years to liquidate it. Our taxpayers have to pay on our debt services £1,000,000 a day, £40,000 an hour, over £600 a minute. Add to this the £115,000,000 we annually spend on the fighting services, and £56,000,000 we pay yearly for War pensions, and we get a total of £520,000,000 a year, £1,000 a minute which the people of Great Britain have to provide for war purposes. We have to raise annually from taxes for national expenditure a sum of £606,400,000. Three-quarters of our taxes are spent on paying for past wars and preparing for future wars."

The cost of War to the four chief Allied Powers was:—

British Empire	..	..	£ 10,054,000,000
France	..	..	8,126,639,000
U.S.A.	..	..	5,519,594,000
Italy	..	..	3,502,200,000

#### ARMAMENTS.

Few people know how heavily the nations are armed to-day. Here are a few facts,—first regarding Navies.

Modern battleships are stupendous floating fortresses, varying in size from 20,000 to 35,000 tons, with a speed of from 20 to 30 miles an hour. Their powerful primary batteries consist of a dozen or more huge 12, 14 or even 16 inch cannon. They can hit small targets 30 miles away—out of sight beyond the horizon. They also have strong secondary batteries. Of these monsters of destruction the nations have at present about fifty.

Cruisers range from 5,000 to 10,000 tons, with primary batteries of 6 to 8 inch guns and powerful lesser batteries. Their speed varies up to 35 miles an hour. They number all told about 150. Then there are destroyers (about 700), submarines (about 400) and various other naval auxiliaries.

In 1929 the total tonnage of all these varieties of naval vessels amounted to 5,311,800.

As for armies, according to President Hoover, there are 30,000,000 men in the regular armies of the world (including reserves), who are equipped and ready for war. No wonder the nations are nervous and thinking about war, however much they may talk peace.

President Hoover in his 1929 Armistice Day Address stated, "We will reduce our naval strength in proportion to any other. Having said that, it only remains for the others to say how low they will go. It cannot be too low for us."

Ambassador Gibson of the United States, at one of the meetings of the Preparatory Disarmament Commission, stated, "The pact for the renunciation of war opens to us an unprecedented opportunity for advancing the cause of disarmament, an opportunity which admits of no postponement....Great armaments are but the relic of another age.....I am authorized to state that.....we are willing to agree to any reduction, however drastic, of naval tonnage, which leaves no type of war vessel unrestricted.....what is really needed is a common-sense agreement based on the idea that we are going to be friends and settle our problems by peaceful means." "Success can be reached only by an aroused public opinion."

Mr. Henderson, Ex-Foreign Minister for Great Britain, said in a recent public address, "I hope you will show the governments that however far they may be ready to go (in disarmament) their peoples will get behind them." And in the same address, he said, "At the Disarmament Conference, as elsewhere—and I say this as an old political hand—the governments will do what their people want. If the peoples want disarmament, they can have it. If they will exert their will, they can compel results."

Viscount Robert Cecil writes in *The Spectator* of May 30th, 1931, "Sir,—Next year's Conference may prove to be decisive for the future peace of the world. Its success in achieving an international agreement to reduce substantially world armament expenditure will depend to a considerable extent upon the lead given by Great Britain. It is important, therefore, that the British delegation should be supported by a strong body of opinion in favour of drastic reduction in the armed forces of the world."

*The Manchester Guardian Weekly*, dated July 3, 1931, comments editorially, "The statesmen of all the European countries never tire of expressing their devotion to the League and to the Permanent Court, but their warlike preparations suggest that in their hearts they still feel with Tom Paine that cannons are the barristers of princes and that the sword, not of justice but of war, will decide their strife. They copy each other's military programmes as faithfully as they copy one another's pacific sentiments. Already a new competition in armaments is growing up and it is this danger which gives particular importance to the forthcoming Disarmament Conference. Its success is vital, because failure to check this competition in arms would lead many to believe that all the work done at Geneva is vain, for if nations prepare for war they are likely to get war."

President Hoover and the French Premier issued the following joint communique on October 25th: "It is our common resolve that the Conference for the reduction and limitation of armaments shall not allow the great opportunity to pass, and that it shall fulfil its fundamental task—the organization of a firm and lasting peace."

M. Emile Vandervelde concludes his article on the prospects of the Disarmament Conference with the following words: "Must we then despair of the Disarmament Conference, whose failure would, as all aver, be in itself a disaster, leading to worse disasters still? I say with firm conviction, 'no, a thousand times no!'"

The annual meeting of the National Council for Prevention of War, held in Washington, D.C., October 20-22, issued the following statement: "The present world economic crisis is recognized as largely the result of the World War and the fear of another war is still more devastating.....But this crisis also contains dangerous possibilities which make imperative the strengthening of our present

peace machinery and drastic and immediate steps toward disarmament world economic planning and co-operation, and other measures which have formerly been envisioned as more remote possibilities. This crisis will not solve itself. The race now is between catastrophe and bold, determined, immediate action by those forces and groups that sense the seriousness of this emergency."

#### WHAT IS AT STAKE IN THE DISARMAMENT CONFERENCE?

"The seeds of the present economic depression were sown in the World War. There was tremendous loss of life, irreplaceable, altogether tragic; and this was disheartening, slowed up the economic machine where it could least afford to slow up. There was tremendous loss of property which had to be replaced and the necessity of immediate replacement caused an artificial stimulation in production, a gearing of the machinery of production so high that when the pressure was removed the machinery ceased to function properly. There was tremendous loss of actual wealth. The billions wasted in munitions brought no return whatsoever.

This economic depression is world-wide and there cannot be complete relief to any one nation until improvement also is world-wide. Politically nations are separate, but economically they are becoming every day more interdependent."

Competition in armament is one of the greatest of war breeders and wars will leave an aftermath of depression which brings suffering into every home. There is no longer any real victor in a war because when the war is over victor and vanquished both suffer the consequences of the slaughter and the waste. The world has known this for a long time and has done little or nothing about it, but now there is added the grim fact that the nations can no longer afford the luxury of excessive armament. Have you ever thought of the cost, for example, of a battleship? There is the initial cost of some \$40,000,000. There is the cost of some \$2,000,000 annually to keep the ship in commission. Enormous sums are spent in overhauling and in modernizing parts. At the end of twenty-five years the ship is scrapped. If you add all these sums, with compound interest at five per cent, it will be found that every battleship costs the nation during the course of its life a minimum of \$250,000,000. It would be foolish to say that such a sum is dead loss. In building, the ship afforded work for hundreds of men. It supported a large crew during the years of its life. But, on the other hand, think what benefit that money would have given had it been used constructively for schools and colleges, for factories and farms, for the development of waterways, for re-forestation, for scientific research.

Every nation must protect itself. But on the other hand no nation is safer with a high general level of armaments than it would be with a low general level if the level is everywhere proportional. It is said that the world spends annually three billion dollars on armaments and yet it is clear that individual nations would be just as safe if the volume of this construction were proportionately cut down one-half or three-quarters. Every nation needs an army for internal police purposes but beyond this every soldier is a potential offensive force.

We fought, or said we fought, a war to end war. We have made anti-war treaties that cover the globe. But as long as we pour money into competitive armament we admit that war is always imminent; we make a travesty of our high-sounding treaties. We keep fear alive; we pile taxes on taxes and the money should go to make life easier for every man, woman and child goes into potential instruments for the destruction of life. You and I, as individuals, try to use our money to build up, not to tear down. Surely we ought to demand of governments standards at least as high as we hold for ourselves. Much, it is true, has already been accomplished."—*Hon. William R. Castle, Jr.*



## HOW EACH RUPEE OF REVENUE WAS MADE UP IN INDIA IN 1928-29.

*(Provincial and Central together.)*

Land Revenue	..	..	0.15
Railways	..	..	0.17
Customs	..	..	0.22
Military Receipts	..	..	0.01
Interest ..	..	..	0.02
Forest ..	..	..	0.03
Irrigation	..	..	0.04
Salt ..	..	..	0.04
Stamps ..	..	..	0.06
Taxes on Income	..	..	0.08
Excise ..	..	..	0.09
Other Heads	..	..	0.09

HOW EACH RUPEE OF EXPENDITURE WAS MADE UP IN INDIA  
IN 1928-29.*(Provincial and Central together.)*

Agriculture	..	..	0.01
Railways	..	..	0.14
Military Services	..	..	0.26
Public Health	..	..	0.01
Irrigation	..	..	0.03
Forests ..	..	..	0.02
Land Revenue	..	..	0.02
Superannuation Allowances and Pension			0.03
Education	..	..	0.06
Civil Works	..	..	0.06
General Administration		..	0.08
Police, Jails, Justice	..	..	0.10
Debt Services	..	..	0.08
Medical	..	..	0.02
Watch and Ward	..	..	0.01
Other Heads	..	..	0.13

# CHRISTIAN HIGHER EDUCATION IN INDIA : REVIEWS & VIEWS

A.

BY DR. W. S. URQUHART, D.Litt., D.D., D.L.,  
*Principal, Scottish Church College, Calcutta.*

THE Lindsay Commission on Christian Higher Education in India were invited to attempt an almost impossible task, and they have accomplished it with marvellous success, in so far as it was possible. It was no easy thing for a body of men to divest themselves of pre-suppositions based, in the majority of cases, upon experiences greatly different from those they met with in Indian Colleges, and to keep their minds sufficiently open to estimate aright the impressions received in the course of a rapid journey through India and thereafter to set forth adequately the results of investigations which in their particularity lasted only for a few days or for a few hours or, in some cases, were not personally made at all. That under difficult conditions they have achieved so much and have been able to present such a solid body of useful recommendations is a matter of congratulation both for them and for those whom they desire to serve by their proposals.

The opinion may, of course, be held by some that more would have been accomplished by the Commission had they restricted the field of enquiry and applied themselves with more concentration to the provinces in which problems were more acute, if not more perplexing than in others, and where data were more plentiful, and it is certainly to be regretted that those who invited them did not find it possible to accept the suggestion that in each area the Commission should have had associated with them those who, not merely by residence in the neighbourhood but by active participation in it, had had experience of the actual work under investigation, certain inferences and generalizations which, while applicable to some parts of India were inaccurate as regards others, might thus have been avoided. But notwithstanding these disabilities there will be universal appreciation of the earnestness with which the Commission have sought to deal with the situation and of the masterly and succinct presentation, especially in Chapter III, they have given of the main results of recent thinking upon the religious, social and political conditions of modern India. They show convincingly that "there surely never was a greater challenge to the healing and transforming power of the Christian message than the chaotic and troubled India of to-day" and they describe in vivid and forceful terms the opportunities of the Christian Colleges for meeting this

challenge. With their general conclusions also there will be very widespread agreement. Indeed one of their early paragraphs, in which they tell us that they had envisaged the possibility of giving a radically different answer to the questions reviewed from what has been given in the past, might have prepared us for more revolutionary proposals than those actually made. In some of the Colleges efforts have already been made in many of the directions indicated, efforts no doubt tentative and spasmodic, but these efforts in their inchoate form have not attracted to any considerable extent the attention of the Commission. In any case, whatever may be the precise degree of novelty attaching to the proposals, the fact that they have now been made in such explicit and comprehensive form, will have the very desirable effect of encouraging those who have already implicitly accepted them and inspiring others to follow their example. Machinery also, hitherto lacking, has been suggested whereby such recommendations can be brought to actuality, and it is to be hoped that means, financial and otherwise, will be found for setting up the machinery.

It may be possible, however, to agree with the conclusions of a Report without agreeing with the premises on which the conclusions are based, to approve of the recommendations without approving of the reasons for which they are made. In the present instance we think that the principal basis for the recommendations is that they are the rendering explicit, the bringing to the light of day, the encouraging of tendencies which for the patient observer are already observable in the Colleges, and not that they are the institution of methods which are almost wholly absent from the programme of the Colleges. They are really more evolutionary, and less revolutionary than the Commission imagine. While not pretending for a moment that all is well with the Colleges or that there are not countless ways in which improvements may be made, or that in the words of a member of one of the staffs we are "doing fine", I yet contend that the Commission have painted the picture of the existing situation in colours altogether too dark. They complained repeatedly that compared with a generation ago, the Colleges have not the influence which they used to have, that they do not provide leaders for the community as once they did, that their standing relative to other Colleges and especially Government Colleges is not so high as once it was, that being ground down by the twin despotisms of Government and Universities they have little or no freedom, that they are either too small for prestige or too large for effective work, that they have allowed the two aspects of their purpose, the missionary and educational, to become antagonistic to each other, that because of their missionary motive they have become opportunist or content with the second-best academically, and again (surely a strange twist of logic) that because they are content with the second-best academically they have lost

sight of their missionary purpose, that they are so occupied with creating opportunities for evangelism that they have no time to use the opportunities they have created, in short, that they have lost their initiative and must recover this without loss of time by unification of purpose, by reorganization of their methods and by new activities of research and extension.

Now I have suggested that the colours of the picture are overdark. There may be several reasons for this. One reason is that the Commission, while ostensibly confining their attention to the course of events during the last thirty years, have shown a tendency rather to institute comparisons with the spacious days of the founding of the Colleges, when the Missionary Colleges were almost the only ones in the field and were naturally conspicuous even independently of the pre-eminence of their distinguished founders. But surely it is but just to claim that we should confine ourselves to the last generation, to the period of time which the Commission have mainly under consideration. And one cannot help wondering if the itinerary of the Commission had some effect upon their conclusions, and that if they had visited Southern India at the end of their tour rather than near the beginning, their pessimism might not have been so deep. The influence of the Madras Christian College point of view is very strong, and we cannot help thinking that—on this particular occasion at least—the Madras Christian College has been suffering from an unnecessarily severe attack of humility. In Bengal we have for a generation back been one of a crowd of Colleges. It is no new thing in Calcutta for a Missionary College to be jostled by more or less friendly neighbours. But in Madras it is a phenomenon of more recent growth, and Madras, having justifiably enjoyed for so long a time a position of pre-eminence does not like the change. It quite unwarrantably attributes it to its own diminishing prestige, whereas the truth of the matter probably is that the Madras Christian College is exercising just as much influence as ever it did, but in a more diffused, less direct, and therefore less noticeable way. In any case we have here a case of unjustifiable generalization when the conclusions suggested in Madras are applied all over India. It is simply not a fact that all over India the Missionary Colleges have a lower standing than they used to have, and have to be content with the second-best students. I can point to situation where an entirely opposite tendency is illustrated, where the Missionary College has a far higher standing than it had a generation ago, where they are in a position to turn away twice as many students as they admit and where the Government Colleges have certainly not a position superior to the Missionary College, except in the matter of expensive equipment and highly paid staffs.

It is all to the good that the Commission have not allowed their disapproval of the present relations of the Missionary Colleges to the

various Governments and the University to lead them in the direction of recommending the institution of a Christian University. This is both undesirable in itself, as encouraging the communal spirit, and because there are almost insuperable difficulties in the way of its establishment. If it were an affiliating University it would have difficulty in obtaining recognition, and if it were a unitary University it would serve only a small part of India. But in setting forth the need of change *within* the present system the Commission have, we think, over-emphasized the pressure exerted by Governments and the Universities. As a condition of the acceptance of grants-in-aid, the Governments have not hitherto imposed unduly irksome restrictions. Missionary Colleges have not been handicapped any more than, and perhaps not so much as other colleges and where questions of the tactful treatment of students have been under discussion, cases have been known where Governments have not been unmindful of the representations of Missionary Colleges.

As regards the Universities, they are certainly not in India all that they ought to be, nor are even Oxford and Cambridge and the Universities of Scotland, but they are not the frightful perversions or ruthless oppressors of true learning which the Commission have sometimes made them out to be. There are men influential within them who have high ideals and occasionally serve the advancement of learning. Yet too frequently the Commission have represented the Missionary Colleges as being helplessly dragged at the wheels of the University chariot, unable even to make breathless protests. On the other hand we hold that the prestige of the Missionary Colleges within the Universities is considerably higher than is represented in the Report. Many of their staffs have been and are influential members of the University Senates, and within the half dozen years the Vice-Chancellors of the three oldest and largest Universities in India (one of them the largest University in the British Empire) as well as of two of the youngest and smallest Universities have been chosen from amongst the principals of Missionary Colleges.

Neither are the students under the present system quite so utilitarian and examination-ridden as they are represented to be, in comparison with the students of other countries. Utilitarianism is no doubt deplorably strong, but we are always a little suspicious of these comparisons and of the implied suggestion that students in other countries are in the majority of cases above all material considerations and moved solely by devotion to the ideal of learning for its own sake.

Mr. Barker in his recent book on *Universities in Great Britain* speaks of the crowding of students into the Arts Faculty, and says that this is "due to the tendency of students to move towards the salaries and safety of the teaching profession;" and he adds that "the

professionalization of the Universities is one of their general dangers." He quotes with approval another writer (Dibellius) who calls upon the Universities to "fight to the utmost the stolid battalions of those who demand—or have found—access simply to gain academic laurels cheaply and quickly hall-marked by a degree which has to support claims for a higher salary and by a proportionate disdain for the humble degreeless part of humanity."

The Commission have a special dislike to large Missionary Colleges, and both in season and out of season urge the reduction of numbers. It must be admitted that in many cases the admission of large numbers constitute special difficulties, and that in certain cases a diminution of numbers would be very desirable. But have the Commission realized the problem of the vast population with which we have to deal in India? Do they grasp the fact that if we were to have even the proportion of University students to the population which obtains in England—to say nothing of Scotland and America—we should have to have something like 300,000 students in our Colleges? Undoubtedly we might do better work in smaller Colleges—for those whom we admit—even if we are to avoid the other extreme of nursery-government and spoon-feeding, for which extreme the Commission seem to have more than a slight predilection. But what about those whom we cannot admit—are they to be left wholly uncared for? Surely it is a case here of "This ought ye to have done and not to have left the other undone". Can we, for example, view with equanimity the suggestion that the status of Hislop College, Nagpur, should be reduced, which would have the effect of leaving the whole of the Central Provinces, with their multitudes of students, without a single Missionary College of first rank? Surely the solution ought rather to be to strengthen the staffs of the existing large Colleges, giving all possible application to the admirable suggestion of the Commission that Halls should be instituted within the larger Colleges.

Further, the Commission, while they have drawn attention to the excellent work done in independent hostels, have made only the most casual references to the large amount of hostel work done within the larger Colleges by the College staff as part of their regular work in addition to their work in college classes. This surely might have done something to mitigate the harshness of their judgment that the larger Colleges rely for their influence almost entirely on class-room work. Again the Commission have emphasized over and over again the impossibility of the staffs of large Colleges doing anything in the direction of the production of religious literature and of research. We do not quite agree about the impossibility, and it surely was not unworthy of the attention of the Commission that the most voluminous contributions to the interpretation of the relation of Christian to Indian religious thought (very much less of course than the contributions of Dr. J. N.

Farquhar which have been so justly and enthusiastically referred to in the Report) have come from the staffs of the three largest of the Missionary Colleges. It may be noticed also in passing that the Sadler Commission, whose commendation of Missionary Colleges the Lindsay Commission quote at such generous length, had prominently in view the largest of the Missionary Colleges.

One can be exceedingly grateful for the high academic ideal which the Commission set before the Colleges and can sympathize with their main contention that the heightening of the academic ideal will get rid of the confusion and dualism between the academic and the missionary ideal with which they so frequently charge the Colleges. They suggest very definitely, for example, that for the sake of creating missionary opportunity we have often been content with doing second-class educational work and that further we are so intent on maintaining our opportunities that we have no time to make use of them. The Commission do not here seem themselves to have escaped the confusion of thought which they attribute to the missionaries. It is impossible to say at one and the same time that because of our missionary purpose we are content with the second-best, and again that because we are content with the second-best we lose sight of our missionary purpose. You cannot have it both ways. The missionary purpose cannot at the same time produce the low ideals, and also be overwhelmed by them. Again the highly ethical tone in which the Commission rebuke the Colleges for admitting something unworthy into their work is hardly sufficiently justified by the medical analogy which is used on an adjacent page. The Commission suggest that no doctor would use medicine in which he did not believe simply because the bad medicine would attract more patients. The distinction here implied is between bad and good medicine, whereas the distinction we are dealing with is that between the good and the better in education. The methods we use may not be adequate, and no one pretends that they are, but the choice is very often between them and nothing at all. If a medical analogy is desired the truer one would be that of the relative value of a travelling dispensary and a fully equipped hospital in every village. There is no doctor who would not prefer to have a fully equipped hospital, but do you condemn him or accuse him of admitting that which is unworthy because he makes use of a travelling dispensary?

The Commission in their advocacy of the high academic ideal even in spite of its immediate impracticability are rather inclined to throw out the baby along with the bath water. If we cannot have the best they would rather have nothing at all—in so far as the vast multitude of Indian students are concerned. The high academic ideal is the dream of all educationalists, but is it not the case that even in the West men have to work under conditions which they do not regard as ideal, and that they are not allowed to throw down their tools while

they wait until the best arrives. The better may be the enemy of the best, but this is true only if those who have only the better are content with what they have. We are not content, but we cannot forget that the high academic ideal can only be applied to the few, the very few, and that exclusive devotion to it may be a subtle form of selfishness. We cannot ignore the cry of the multitudes for whom we are put in trust with the Gospel, or forget that for their sakes we may be called upon temporarily to sacrifice certain scholarly ambitions which are dear to our souls. We believe firmly in the ultimate coincidence of the academic and the missionary ideals, but we do not believe in undervaluing the opportunities which lie to our hands.

But notwithstanding any criticisms we may have to offer, there can be no two opinions about the inspirational value of the main recommendations. The treatment of the conscience clause question which the Commission give is of a masterly character, and should appear satisfactory to many different schools of thought. Nothing can be more encouraging than the way in which the need of further study and research into the thought of India has been set forth, and if the report can give impetus to such study this alone would have justified it. Perhaps indeed the Commission might have considered a little more than they have done the question whether knowledge of Indian thought may not come through studying the open book of Indian life and character, as well as by seeking with scholars the source of that life in the ancient literature. It sometimes happens that a too exclusively academic knowledge of the sources of Indian thought may be misleading when one comes to interpret the ever-changing mental and social conditions of the present day. The need of extension also is patent to all, and the earnest desire to bring the Church and the College into closer association with each other will find a response everywhere. The greater possibility of service to the community also is admirably emphasized, and we are only sorry that the Commission have not laid more stress upon the opportunities associated with the training of teachers. We wish also that they had paid more attention to the efforts which have been already made in many of the Colleges in the directions in which they set forth so impressively the need of advance, and that they had realized that in some places the association between Church and College is much closer than in other.

We look for a great advance as a result of the publication of this Report. It makes an appeal to all who are interested in Christian higher education. In regard to some of the injunctions in the appeal we may be tempted to say, "All these have I kept from my youth up", but we are also conscious that we lack, not one thing, but many things. We need more men, we need more money, we need higher ideals and broader vision, and we need above all the grace of God. (From *Conference, Calcutta.*) .



## B.

BY DR. I. S. PETER, M.A., Ph.D. (Lond.), *Presidency College, Madras.*

**R**EPORTS of Indian Missionary Delegations have a great interest for the Indian Christian Community. Excluding the non-official Europeans the two bodies which represent the Church Militant are the Missionary Societies and the Indian Christian Community. The latter is the product of the former and all missionary work, educational or evangelistic, is carried on chiefly with the help of the Indian Christians. I do not know what steps were taken when Missionary Delegation Reports were published in the past for their proper circulation. At least the Lindsay Commission Report is bound to be widely read. It is published by the Oxford University Press at Rs. 2/8 and one of the reasons for the cheapness must be the desire of the Commissioners that it should be read by many Indians including Christians.

I propose to discuss in this article the bearing of the Report on the future of the Indian Christian Community. This community in recent years, like every other community in India, has been affected by the Nationalist movement. The problem before them has been, what should be our contribution to Indian National life? The majority of the educated among them are serving in Missionary institutions as teachers, pastors and evangelists; while a few are in "Government service, in trade, commerce and politics". The latter class, though they occupy positions of importance, cannot by themselves make any distinct contribution to Indian National life. On the other hand, the majority communities, Hindu and Muslim, give the credit for all the educational, medical and philanthropic work done by Missions to Missionary Societies alone. All the service its members do in Missions is regarded as only secondary. The under-current of dislike towards Indian Christians as renegades from their ancient faiths is gradually disappearing and the Indian Christian Community has been regarded as a political unit.

The desire of the Indian Christians to make their contribution to the national life of the country found expression in the Christian Residential School at Bangalore. Unfortunately it was a failure. The National Missionary Society of India has been the work of purely Indian Christian effort. The Alwaye Christian College is another indigenous institution managed by the Syrian Christian Community. Besides these two, there are smaller educational efforts, and "Ashrams" of various types whose ideal is service to the country. Though these efforts have been very successful, we must accept that the work turned out by these institutions remains small, when compared with the work carried on by Missionary Institutions. Owing to our slender resources work of this kind is bound to be limited both in extent and consequently in influence.

On the other hand even before the inception of the Reforms, Missionary statesmen recognized that their work would appear to be foreign in a country stirred by national ideals. They were also conscious of the fact that the Indian Church was asking for self-government and a certain amount of freedom from Missionary control in order that their initiative, ability and enterprise may count in Missionary work. In the past Missions did give a few positions of importance to Indian Christians in the educational and the evangelistic fields. They were a drop in the sea of Missions. The promotion of a few men to positions of influence failed to satisfy the Church in India. The granting of the Reforms in 1921 made it urgently necessary that more Indians should be associated with every form of Mission work.

The Indian Christian Community feels that its efforts as evidenced by the Alwaye College and the National Missionary Society are bound to be meagre. The Missions have been feeling that if their work should continue to be successful it was necessary that Indian Christian talent should be utilized in shaping their policy. Let me put it in more positive language. If the Indian Christians should make any distinctive contribution to Indian National life it is only through Mission Institutions that they can do so. Missions have come to the conclusion that for the continuance of their work it is absolutely essential for Indian Christian initiative and ability to have an effective share in their work. This need of Missions is the opportunity of the Indian Christian Community.

As I have discussed elsewhere the purely academic side of the Report, it is unnecessary for me to repeat my criticism. The main thesis of the Report is that those responsible for Christian Higher Education in this country feel that the colleges have lost the importance they once possessed. The Commission was appointed to devise methods for regaining this lost prestige. It believes that the importance has been lost partly because University education in this country is groaning under the tyranny of examinations, the passing of which had great utilitarian value in securing entrance into Government services and the professions. The Commission, therefore, recommends that a new path must be chosen to regain for the Christian Colleges their former prestige. The new line of development proposed is that the "colleges should help in the service of the community in finding answers to the practical problems of village life". This should be done by research and discovery applied to agriculture, education, sanitation, economics, co-operation and sociology. In short the aim of the Commissioners is to bring the University to the masses.

The second important recommendation they make is "that the Christian Colleges must follow the example of the rest of the Christian enterprise in India and become (as they still are not) part of the

enterprise of the Indian Christians". To do this they propose the removal of the accusation that the colleges represent foreign religious domination. "We wish to bring out the responsibility and initiative of the Indian Christians. We wish to have in our colleges such a thorough co-operation between Indians and non-Indians as will lay the responsibility on the Indian Christians." This proposal goes much further than the C.M.S. Report of 1921 which merely recommended that the services of educated Indian Christians should be secured for Mission councils and assemblies. The Commission is very emphatic on the encouragement of Indian Christian talent. "We wish to emphasize the fact that when we talk of the desirability of equal co-operation between Indian and Western teachers, *that is exactly what we mean.*" (The italics are mine.) Not only should Indian Christians be more largely employed in Christian Colleges, but the Boards of Control should be transferred from Europe and America to India. These new Boards of Direction will consist entirely of Christians, Indians and non-Indians being half and half. The Boards will consist only of a few teachers while the rest will be the representatives of the Church and the general public. Thus Indian Christians will be having a share both in the staffing and the governing of Christian Colleges.

The recommendation of the Commission to make the Christian Colleges part of the enterprise of the Indian Christians is a reform long overdue. One wishes that the Commission had been appointed ten years ago and the changes foreshadowed had been made earlier. The same criticism would apply to the experiments initiated by Missions to devolve responsibility to Indian shoulders. It is difficult to say with what success such schemes have been worked as I have no inside knowledge of Missions. One general observation can, however, be made. If these schemes had been begun ten or fifteen years earlier they would have met with greater success than has probably been the case at present.

I have said already that this is a great opportunity for the Indian Christian Community. If we look at the various professions which educated Indian Christians follow, we find a majority of them in the teaching profession. This is certainly a disadvantage. Christian high schools required a great number of Indian Christian teachers and Missions encouraged promising students by means of scholarship to secure the necessary teachers. Most educated Christians are poor and the teaching profession assured one a ready though a small income. Hence the teaching profession was attractive to young Indian Christians. One hopes that in future they will seek much more largely other professions; but, at present, they specialize in teaching. Under the new circumstances foreshadowed by the Commission, I believe that the distinctive contribution which Indian Christians would make to Indian

national life at present will be mainly through educational institutions. If we could train ourselves to be great teachers and if we could establish a tradition of teaching, that would be a great blessing to the country and also to ourselves.

But it is essential that those who take to teaching should be those who have not merely a vocational bent but also a Missionary motive. The Commission hopes that there should be among "Indian Christian teachers some association involving life commitment to the cause of Christian Higher Education, similar to that which obtains in the case of the foreign missionary." The Commission is fully justified in this expectation. Many an Indian Christian mother is anxious that one of her children should join the Missions. In recruiting Indian Christians in the past, principals of colleges made no serious appeal to the missionary motive nor did they show great anxiety in the employment of Indian Christians. Some time ago I happened to be on the staff of two Christian Colleges. I joined them with all the freshness of the Madras Christian College and the ardour of the Student Christian Association. In both colleges I was an ordinary lecturer and the only special work I did was to take Scripture classes. But I had to leave in the second year as a Missionary was coming to join the college and there was no place for me. The emphasis on missionary motive in the field of Christian Higher Education can be developed by Student Volunteer groups. Such groups can be successful if this new appeal to missionary service is emphasized. Such associations formerly suffered because there was no organic connection between them and the Church. I remember one of the colleges where three students signed the volunteer pledge. Curiously enough two of them had to leave Mission work. If educational missionary work would be a new call to missionary service, there would be suitable candidates forthcoming both from the academic and the religious point of view.

These new responsibilities of the Indian Christians bring with them a new danger. Partly from the foreign nature of the institutions, Christian Colleges in India have been disinterested in their service. At times of great importance, principals of Colleges have affixed their names to manifestos calling upon all those concerned to judge political problems with generosity and patience characteristic of Christianity. It is necessary for Indian Christians engaged in Christian Higher Education to be free from communalism. That is a sacrifice they must make for the service they render to the country. Again they should strengthen the connection between the Indian Church and the Churches in Europe and America. It is a great privilege for the Indian Church to be associated with ancient Churches with hoary traditions and glorious record. This connection can only be strengthened by the continuance of that disinterestedness for which the Christian Colleges have been so conspicuous.

The Commission's recommendation that the theological college at Bangalore should ultimately form the Faculty of Theology in the Tambaram Christian College is to be greatly commended. It is a pity that there is a great gap between the non-Mission laymen and the Church workers in this country. This association would benefit not only the theological students but also the arts students. The leadership of the Church should be sought not only from workers in the Church but also from those outside it. At present many of the latter are either indifferent or sometimes silently hostile to the Missionary enterprise. The friendships and the memories of college life cannot be forgotten in later life. It would bring the future laymen and the future pastors together. This close association between the art and the theological students would have a further advantage. One of the special lines of investigation for the faculty of theology would be church government and administration. The results of these investigations would be of great use to the art students in building and governing the Church later. At present the Church lacks that full support which the independent laymen can give. This defect could be remedied by the close contact of the theological students with the arts students.

The incidental remarks made by the Commission on secondary schools merit a great deal of attention. There is something tragic about secondary schools in India. The Sadler Commission's recommendations on the reorganization of secondary education have not been given a trial. The stupendous nature of the problem and the engrossing interest of politics in Modern India prevent much attention being given to problems of education in general. The high schools are the base of University education. From the point of view of Christian Colleges in India, secondary schools are of great importance as their staff is largely recruited from them. Further, they are in much closer contact with the masses than the colleges. They are also in close contact with local Christian enterprise. "The position of a teacher in a Christian high school does not make a strong appeal to Indian Christian young men." This is partly due to the fact that the Christian high school has not been regarded as a unit of sufficient importance in Christian work. The weight has been thrown upon theological schools of lower grades and training schools for the production of evangelists and teachers. Further, the high school management was one of the many functions of a busy Missionary without any teaching duties. It is necessary to give the proper emphasis to the high schools by putting them under the sole charge of a principal without other functions. If the schools could act as links in the extra-mural activities of the Christian Colleges, they will receive an impetus which they have been lacking formerly. It would give some sort of meaning to the career of a secondary school teacher. The poor salary

given, the absence of any prospects and the lack of a vocational bent have been factors which have militated against the usefulness of the high schools.

I feel diffident to write about the detailed proposals. The recommendations are somewhat drastic. The Commission notes that the centres of Christian work are in the Telugu country, in Travancore and Tinnevely. These are rather wide demarcations. The abolition of the Bishop Heber College at Trichinopoly will seriously affect the future of young Indian Christians in the districts of Tanjore and Trichinopoly. The Telugu country is an extensive area. The ceded districts, like the Northern Circars, have been a great mass movement area. The proper educational development of the children of the mass movement areas is a problem which ought to be investigated. The number studying in the Christian high schools is not very large. In the interests of the Church it is very necessary to see that such backward tracts as the ceded districts get their full share of the benefits of Christian Higher Education under the new Board of Direction.

The Commission has discussed the various aspects of Christian Higher Education in India. It has suggested the necessary remedies. The Indian Christian Community has to be thankful for the Report. It owes its education to the Christian Colleges and it cannot be too grateful for it. If according to Bishop Whitehead the colleges have not provided leaders for the Church, the community is not wholly to blame. If they have made use of the colleges as guilds for worldly prosperity, they did what every one else was doing to make use of a degree in getting an appointment. The Church has certainly not lost anything by such Christian graduates. For we must be proud of them in public positions of usefulness and trust. The community must also feel thankful to the Commission for the new proposals for the staffing and the direction of Christian Colleges. The present time is a great call for missionary service. As Christians we believe that the best offering we can make to our country is service actuated by Christian love and devotion. Through Christian Institutions alone the community can make any real contribution to Indian National life. The present opportunity calls forth for the very best in the realm of Christian Higher Education. With good-will and sympathy the community must join this co-operative enterprise and make it a success.

## C.

BY REV. T. G. P. SPEAR, M.A., *St. Stephen's College, Delhi.*

WHETHER action is taken upon it or not, this Report is likely to prove a turning point in the history of Christian Higher Education in India. The analysis of the present situation is so searching, and the changes suggested so widespread and so radical, that the Colleges will have either to make a concerted attempt to enforce the suggestions, or else to confess by their very quiescence their inability to adapt themselves to the changed conditions of a new age.

The Commission was originally appointed to study the whole situation in view of the persistent feeling that the Christian Colleges were no longer adequately fulfilling their functions. The result may be said to be the underlining of the words Indian and Christian and Colleges. The Colleges must be Christian in spirit, and not merely exist for the imparting of religious instruction every day ; they must be real centres of learning and Christian thought as well as character-building institutions ; they must be Indian in their control and outlook.

The Commission considers that they are no longer completely fulfilling their function of providing a *preparatio evangelica* because the conditions have radically altered within the last 80 years. The teaching of English and Western subjects is no longer unique ; a higher percentage of materialism than spirituality is now absorbed by this means from the West. In addition the old freedom of regulating the internal life of a College under the old affiliating type of university has been a good deal restricted both in the new unitary universities and by stricter regulations in the older ones. To remedy this state of affairs the Colleges must regain their academic freedom and then use it to provide the modern equivalent of the old *preparatio evangelica*. The counsel of despair which would shut the Colleges altogether, and the obvious remedy of a Christian University are both rejected. The reason for the latter is partly the very pressing danger of communalism and partly the principle that the place of the leaven is within the lump and not in a dish by itself congratulating itself that it is not as the heavy lump is. No problem is ever solved by running away from it ; no traveller chooses as companion a man walking in the opposite direction.

Instead of this the Commission propose changes which they think will restore necessary freedom to the Colleges in essential matters without cutting them off from the main stream of Indian educational life, and which will enable them to develop the new *preparatio evangelica* fundamentally required at the present moment. The first principle which is laid down is that of personal contact between students and staff. Colleges should either be small, with a maximum of 300, or be divided into subordinate units called Halls, more

than Hostels though less than independent bodies, the whole being a *communitas communitatis* in the mediaeval sense. Next comes the principle of co-operation. The staff should be largely, though not exclusively, Christian and the Indian Christian be at least equal to the foreign element in numbers and ability. But co-operation means not only the sharing of work but also the sharing of responsibility and control; the Colleges must therefore govern themselves from within and no longer be controlled from abroad. Indian Christians should have at least equal representation on the governing bodies, and equal responsibility and powers of control. The Commission lays down a principle and suggests the first step towards its realization; but it ultimately involves, we believe, an even more radical change. The sharing of control between Indians and Europeans is a step towards the complete control of the Colleges by the Indian Church. First the Missions will share the control of the Colleges, then they will contribute aid in men and money to the Colleges of Christian India, until the money gradually diminishes to vanishing point as in the case of the Japanese Church. But men from the West, representing the ideas of the West, will always be needed; they are the mental brokers who are essential to the intellectual commerce of East and West. Mission Colleges receiving Indian Christian help will be transformed into Christian Colleges receiving help from abroad.

Such a transformation will have many results. It will remove the reproach of being "foreign" which is liable to be attached in increasing degree to the Colleges, and in so doing will remove one unnecessary obstacle to their Christian influence. The reproach of Christ should not be confused with the reproach of the West. It will tend to make the Colleges look at Indian problems from an Indian point of view rather than a foreign one, and to adapt their methods to the traditions of the country rather import wholesale, like manufactured articles, English, Scotch and American systems. It will finally pave the way to the control of the Colleges by Christian Indians as Indian enterprises, and lead to the growth of a body of Christians who will develop them into centres of "piety and learning" in the true university spirit. For it is by the Christian Indian members of the Colleges that they will ultimately stand or fall, just as it is by the Indian Church that the whole Christian enterprise will ultimately stand or fall.

The third principle is that of "extension and research". The Commission believes that the Colleges should not only be centres of sound teaching, character-building and healthy Christian influence, but also centres of learning and Christian thought. Indeed the main difference between the thinker and the man of action who often despises him is that the latter accepts as final truth the idea which the last philosopher but one conceived for the first time. Hitherto most



of the thinking of Christian India has been done by the Y.M.C.A. or by isolated missionaries. These are really chance agencies depending upon particular individuals and Christian India, faced as it is by the most subtly intellectual of all religions, can no longer afford to do its thinking vicariously. The adaptation of Christian thought and practice to Indian concepts and traditions—the parallel of the third century expression of Christianity in terms of Neoplatonism—demands the best minds that India possesses. Brahminism eventually defeated Buddhism by out-thinking as well as outliving it, and similarly to-day Christianity must not only outlive but also out-think Islam. As Brahminism absorbed much of Buddhism almost absent-mindedly, so it will absorb a Christianity which depends upon second-hand ideas and experience. To out-organize will avail nothing; the process of absorption will then only be quicker and more complete.

The Christian Colleges are natural centres for this necessary task; East and West, Christian and non-Christian, can mingle together and learn of one another. Most great movements have been connected with Universities; St. Augustine and Luther were professors, and even St. Paul the equivalent of a University man. Newman was an Oxford don and Hegel, on whose ideas the modern German state was reared, was an academic recluse.

The task of the Christian Colleges in this respect is really three-fold. First, they must assist their neighbouring Churches in solving their practical, local problems, such as rural education, Church and village government, problems economic, social and moral. Second, they must take up the work of re-stating the Christian message and re-expressing Christian worship in Indian forms—work which the Christa Seva Sangha in Poona has already commenced. It is the work which the Catechetical School of Alexandria under Clement and Origen performed for the early Church, the transfer from Jewish to Greek idea forms, the procession from the Synagogue to the Basilica. It was this aspect and this parallel which was stressed by Mr. C. F. Andrews recently when discussing the Report as the essential feature of the next phase of Christian work in India. Thirdly, the Colleges must apply Christian principles and standards to Indian problems and so serve the country as a whole—political problems of communal relations, of rural and city self-government, economic problems raised by the new industrialization, educational problems, and the ever-present problem of racial relations. There is no limit to the ever-widening vista of Christian influence which this plan reveals.

Many men fit for this work already exist in the Colleges, but they are at present tied down to a round of routine teaching and administration. What is needed is to set a sufficient number free to engage in this special work from time to time or in rotation. This will involve further expenditure, but the Commission believe that the

bigness and uniqueness of the proposals will enable new sources to be tapped.

There remains the problem of carrying the Report into effect. This will depend in the first place on the amount of acceptance which it finds among the College authorities, but granted that this preliminary is fulfilled there immediately arises the formidable obstacle of finance. Even if fresh funds are not immediately available however, and the development of "extension and research" is therefore delayed for a time, there remain large tracts of the Report upon which action can be taken by the Colleges individually and at once. The principles of personal contact between students and staff, and of partnership between East and West with all that this implies, still remain to be applied and worked out in practice. Large Colleges can be divided into Halls and small Colleges can develop hostels, the residential system can be enforced (as some Colleges are already planning) ; constitutions can be revised, home societies can be approached to sanction changes, and the process of building up a vigorous Christian Indian staff, with equal responsibilities as well as equal duties, can be commenced. Much consultation and correspondence will be necessary, and these can all be done without further expense than the cost of paper and stamps. Above all, it is not necessary to wait until a travelling secretary, an office and an attendant cloud of typewriters are all duly organized and budgetted for. These *impedimenta* may be very useful aids to business ; they are emphatically not essential to the implementing of the Report. If each College seriously attempts to apply those parts of the Report which do not involve great initial expense they will find that resources for further developments will be forthcoming when the time is ripe. It is for us to sow the seed as best we may ; God will give the increase.



## D.

BY V. P. ADISESHIAH, M.A., L.T.,  
*Vice-Principal, Voorhees College, Vellore.*

THE Report of the Commission on Christian Higher Education in India is a very instructive and informing document containing a masterly survey and appraisal of the Colleges as they are to-day. It attempts to give a comprehensive and critical review of social, economic, political and religious changes that have been going on in the country during the last half a century and their reaction on education. This review necessarily raises some very important problems relating to higher education and missionary methods and outlook. There is no doubt that it is a highly suggestive and thought-provoking account though opinions may differ about the conclusions resulting from the interpretation of the facts. Generalizations are very often half-truths, and half-truths ought not to be made the basis for a drastic change of policy ; for there is a danger of losing sight of the trees in the wood. The data are not adequate from the Indian standpoint at least to warrant the conclusions which the Commission has arrived at and the radical changes proposed in the policy and methods of missionary educational enterprise. When one reads the Report, one somehow feels that there is at the back of it all an assumption that what is conceived to be good for America and England ought necessarily to be good for India in spite of social, economic, political, spiritual and temperamental distinctions and divergence in outlook on life and its problems. All correct interpretation of data presupposes careful scrutiny and freedom from personal equation. We are at times tempted to read our own meaning into the facts we laboriously collect or what is more natural we gather those facts only which strengthen our preconceived notions. It is difficult to see how progress in missionary activity can be in harmony with the abolition of small but very useful institutions in the name of efficiency and withdrawal from a fertile field. It is suspected that the Lindsay Commission was in a measure influenced by the adverse report of the University Commission on the Intermediate Colleges. The striking feature of the last three decades has been the steady increase in the cost of higher education without appreciable improvement in the economic condition of the people. This is particularly true of the Christian community. If the democratic idea of equal opportunities for all is to be maintained at all, the Intermediate Colleges in the district centres, instead of being merged into the larger First Grade Colleges, should be strengthened and maintained more efficiently. This does not involve sacrifice of quality for quantity. If one is really acquainted with the working of these smaller colleges and the tremendous influence they exert upon its pupils and the

general public in their respective district centres, it will be impossible to pass an off-hand judgment minimising their local importance. The University recommendation against Second Grade Colleges as a permanent feature of collegiate education is diametrically opposed to the fundamental democratic ideal of equality of educational opportunities for all. If the gulf that is supposed to exist between the educated people and the masses in the rural parts, is to be effectively bridged, the only remedy is to increase the number of the Second Grade Colleges and place educational facilities within the easy reach of the surrounding rural population. This will be a very valuable contribution that Christian institutions can make towards the sound education of both Christian and non-Christian communities in the land. The much-discussed *preparatio evangelica* ought not to be considered to-day as a superfluous method of approach for future fruition. In the non-Christian countries there can be no period when this method can be deemed to exhaust itself, nor is it true that secularism or religious indifference cannot give way before earnest Christian service carried on by Christian men of character and spirituality and capacity. Moreover, these smaller colleges are in a sense self-sufficient since the Intermediate Pass is the entrance to all professions except Law.

Taking the Voorhees College of the Arcot Mission, Vellore, as a typical Intermediate College with close contact with the rural population both Christian and non-Christian, we may understand how it satisfies all the conditions of a good Christian institution of its kind and yet it is one of those recommended to be closed. First of all, it has trained pastors, evangelists, teachers and leaders in Christian service and has sent out a great many Christian men into different avenues of service both mission and non-mission. Secondly, the Christian influence and the cultural atmosphere of the College and its evangelistic spirit, its contribution to the culture and building of character of both Christian and non-Christian young men are the moral and spiritual assets of which any missionary body must be proud. Thirdly, Voorhees College has a peculiar advantage and opportunity for glorious service in being the only cultural centre in the midst of a great mass of rural population and thus it has been an effective means of contact with the rural life. In the last decade the opportunities for service have greatly increased with the increase in the number of high schools in this and surrounding districts. Fourthly, the Christian students of the College coming in close contact with the non-Christian students acquire a certain amount of balance, fellowship and understanding which are sure to stand them in good stead in their future career. This contact with their non-Christian fellow-students is valuable from the Indian Christian point of view. These are some of the strong reasons which will influence, I dare say,

the Arcot Mission to retain this Institution that has been built up during three decades and a half. When the Report of the Lindsay Commission was published, the questions asked by its critics were on these lines. What about the local needs ? Can the proposed Central Colleges serve these needs ? Obviously not. Has the Commission appreciated, to the extent it deserves, the real work of the small colleges embodied in the memorandum submitted by the Principals ? Has the Commission estimated justly the economic condition of the Christian people of these rural areas ? Will their recommendation about Voorhees College tend to help the rural Christian community educationally ? Is it meant to help only a chosen few ? Is this a scheme to bring into existence a few intellectual aristocrats ? For obvious reasons I refrain from answering these questions.

In conclusion, it is manifest from what has been said that in view of the invaluable service the Intermediate Colleges of the type described above render to the Christian community in several ways, their existence is a necessity. The endeavour of the missionary bodies concerned ought to be not simply to continue them but make them more efficient in point of equipment and personnel.

## E.

BY RAJAJIAH D. PAUL, M.A., *Madras Civil Service.*

IT may be questioned whether a layman can and should express any opinion on the worth and value of the Report of the Commission on Christian Higher Education in India, commonly called the Lindsay Commission. His defence will be not only that he has been virtually commanded to do so,—by the Editor in the form of a courteous invitation,—but also that every Indian Christian parent is vitally interested in the future of our Christian Colleges, in that these Colleges will be his first choice when he plans a university career for his sons and daughters. It will not therefore be wholly impertinent to try to assess the value of the Commission's recommendations from the point of view of the Indian Christian parent.

In these days, and in coming days, of ever-increasing competition, difficulty of procuring employment and over-crowding in the so-called learned professions, what a parent expects, from a college is *efficiency*, first and foremost. No Christian College which is not efficient is likely to get the suffrage of parents, even of Christian parents. I should certainly prefer to send my son to a Christian College, but I shall certainly not do so if, academically, that College is not at least as efficient as any other non-Christian or Government-maintained College. No Christian parent can hereafter afford to experiment with his son's education. The times are becoming more and more difficult, and the College which imparts the best education will secure the support of parents, and of Christian parents as well, and none other. The changing conditions in India demand that hereafter it will be necessary for our sons to specialize in subjects which were held in comparatively little esteem hitherto. They will have to give up the traditional courses of study. Pass degrees in history and philosophy, a third class degree with no kind of specialization in the real sense,—such common place qualifications are not going to be of any use in the future. Even a High School teacher's position will not be offered to these poorly equipped teachers. On the other hand, unless our sons specialize in subjects like Physics, Chemistry, Higher Mathematics, Advanced Economics, Commerce, Banking and such other subjects a knowledge of which will enable them to cater to the needs of the New India,—a country in which indigenous industries will be fostered, in which native businesses will be started, and Indian business houses will need Indian managers and directors,—unless our sons are equipped for competition under a different set of circumstances than at present obtain, they are not going to earn their livelihood. We shall therefore want our Colleges to provide the necessary facilities, and if our Christian Colleges do not do so they will be left behind, and will gradually degenerate into institutions of

minor importance. The days are therefore gone when we can afford to have inefficient and imperfectly equipped Christian institutions. Hence it is that the Commission's recommendation, that there should be fewer but stronger Christian Colleges, is so very commendable. It is obvious that we cannot afford to make every one of our existing Christian Colleges a first rate institution of the type that will be needed a few years hence; but we can, and certainly ought to, make a few of them so; and it will be the highest wisdom for those agencies which are now in charge of the relatively minor and obviously inefficient institutions pointed out by the Commission to follow its recommendation that they should cease to be Colleges and convert them into institutions which will do more useful work in a slightly different sphere than they are doing at present in the sphere of College Education.

A second thing a Christian parent looks for in a Christian College is a definitely Christian atmosphere and a distinctively Christian training for his sons and daughters. The lack of such an atmosphere at present in our Christian Colleges all over India has been well brought out by the Commission, and strongly deprecated and deplored. The Commission has pointed out that the overwhelming preponderance of non-Christian students in the Christian Colleges, the Christian students in all the Christian Colleges of India numbering merely a seventh of the total number of students, and the unduly large proportion of non-Christians on the staffs of our Christian Colleges, 411 non-Christians out of 656 Indian teachers, make it impossible to maintain a definite Christian atmosphere in our Christian Colleges. A Christian parent definitely prefers a Christian institution for his son's education, but if in a so-called Christian institution he is to be given the very same kind of training and the very same type of education as in a non-Christian or State institution, why, then, he will not send his son to that Christian institution at all.

One main piece of evidence that our Christian Colleges have definitely failed to provide and maintain, even for their Christian students, a constraining Christian atmosphere, is the paucity of the number of Christian young men who, having passed through them have chosen a definitely Christian calling, or whole-time Christian work. We have a right to expect, when our sons go to a Christian College, that the training that they receive there will be such as to implement the Christian training which they have already received at home, and that they will there be placed in such an atmosphere as will conduce to the successful fruition of the ideas of service and self-sacrifice implanted in their minds during their stay in a Christian home.

The Commission has pointed out how this can be done. "If we are to maintain the distinctively Christian character of a college,"

they say, "it would seem that not only the staff but the students should be Christian," and how to maintain the integrity of the Christian purpose is, they point out, "in the first place to give to the Indian Christian members of the staff a real responsibility and initiative,"—a badly needed direction to our Christian Colleges, when one thinks of the conditions that existed some ten years ago in most of our Christian Colleges, and even now exist in quite a few of them when the Indian Christian members of the staff had and have little voice in the management of the College and occupied places of minor importance in the College,—and "in the second place to give the teaching in the College a more consistent Christian character."

A third defect mentioned by the Commission will also be endorsed by the Indian Christian parent, namely, that the Colleges at present bear no kind of relationship to the Indian Church, and the Indian Christian community. Christian Colleges are self-contained and isolated institutions, receiving moral and financial support from foreign countries, not connected, either officially or unofficially, with the local Indian Church, and not amenable to its control. To quote the Commission's words, "The Colleges have too long been out of relation to the Indian Church." "To help the Indian Church to understand the Christian faith in the light of the Indian religions, to find a Christian answer not only to such theological problems but to those of an economic character so that life may be made more livable for the people; to place at her disposal the knowledge that she needs, these are the tasks that the Colleges should be asked to undertake." "There is no function that the Christian College can perform that is more important and has more significance for the coming of the Kingdom of God to that land than this of strengthening the fibre of the Christian people, of serving them in all their highest interests, of inspiring and equipping them for their calling as witnesses to India of what Christ is and what He can do for them." "A Christian College, as contemplated in this Report, is an institution in which the Church uses, in the service of its great purpose, the Christian contribution of the teacher and the scholar."

A fourth point the Commission has done well to emphasize: the Christian Colleges in India should exist in the main for the Indian Church and should cater in the first instance to the Indian Christian community. Christian Colleges for Christian students and the Christian Church—this is the main theme of the whole Report; and in thus laying emphasis on an aspect which has well nigh been forgotten, the Commission has given an urgently needed orientation to missionary educational policy in this country. One practical result of this changed policy can be pointed out. In the Christian Colleges in India in future, the non-Christian student will not be the object of the largest concern and the main attention, but the Indian Christian



student. This ought to benefit the Indian Christian student and the community in a very real, though perhaps mundane, manner. Why should there be scholarships for non-Christian students in a Christian College? Cannot the funds, now spent in giving scholarships to non-Christian students, be used in supporting poor and deserving Indian Christian students? It is well known that the Indian Christian community is economically in a far more needy condition than the other communities. If the money, that is now spent in giving scholarships to non-Christian students, is used for Christian students, the number of the latter section will not be so low as a mere seventh of the total number of students. It is a well-known fact that a very large number of Indian Christian students do not go to College because their parents cannot afford to give them a College Education. For the poor Indian Christian parent, therefore, this proposed change in the policy is most welcome.

“To give the students who come to them a sound education, to open their minds to the opportunities of service which are all about them, and through contact with the Gospel of Christ to inspire them with the spirit which will enable them to render that service effectively; to furnish leaders for the Christian community, which in its growing numbers and enlarging influence, is becoming a factor of increasing importance in India's national life”—this is what the Commission calls upon all Christian Colleges to aim at in future, and, to use their own words once again, “this is to do for India what India most needs.” And may our Christian Colleges be enabled to answer this call.

## F.

BY MRS. P. S. SUNDARA RAJ, *Christian Literature Society, Madras.*

THE Report of the Landsay Commission on Christian Higher Education in India is, as was to be expected, a masterly account of the present situation as it affects Christian Higher Education in India. Some of its recommendations will no doubt occasion keen debate and to those who are actively engaged in work in the Colleges the application of those recommendations to definite Colleges will be studied with particular interest. To the layman who is interested in a general way in higher education, and to the educationist who is not a member of the staff of any college, however, the Report is a document of absorbing interest. Those who have experience of actual College work are best qualified to discuss the Report in its practical application. To those outside the Colleges, to the parents of students, to supporters of the Foreign Missionary Enterprise, and to all concerned with education the Report presents much food for thought.

One outstanding feature of the Report is its insistence upon the Christian College as an essential part of the Christian enterprise. Much criticism has of late been levelled against the expenditure of so much money and effort for higher education. The critics seem to fall into two main groups. There are those who look for converts, and it has to be admitted that the number of converts is disappointingly small. There are those, on the other hand, who point to the ever-growing army of unemployed—and unemployable graduates. They regard the Colleges as nothing more than manufactories of disappointed Government job-hunters and political malcontents. The Report brings us back again to the ideals of education, and in particular to the basic principles of Christian education. The economic pressure upon the average student has given to Indian University education a narrow utilitarianism that has become one of the greatest handicaps to real education. In this connection it is interesting to note how far the pendulum has swung to the other side in the West. The fight for vocational training, for a bias to this or that profession, seems to have been definitely lost, and the heads of the biggest business concerns of the West are asking for men of culture, for men with trained minds; for such men, they say, can most easily adapt themselves to the difficult and delicate undertakings which are required in the modern world of business. The Report will have done magnificent service to the cause of education if it brings those concerned with the business of education—and which of us has not at some time been scholar or teacher or parent?—to an examination of values. To pass examinations is not to be educated. In fact it may be the very reverse. The simple thoughts of an unlettered rustic are at least more likely to be his own than the third and fourth hand thinkings of the well-crammed examinee,

The practical recommendations of the Commission in their endeavour to find a way out of the tragic situation in which both staff and student find themselves as a result of this economic pressure are not the least interesting part of the Report. It is to be hoped that they will compel those most nearly concerned to a new endeavour to grapple with the position in which they find themselves, and bring back into the Colleges the old idealism and Christian purpose.

There are in the Church, both in the East and West, those who are very fearful about higher education. The man whose boast is that he never reads any book but his Bible is yet with us. Such people have a feeling that learning and evangelism do not go together. They forget that Paul the Missionary and Paul the Saint first sat as a student at the feet of the most celebrated teacher of his day ; that John Wesley, who carried a torch of burning evangelistic fervours up and down the country of England was not the least of Oxford's distinguished sons. This Report has done a great service in pointing out once again the value of secular knowledge as a handmaid of the eternal verities. According to the framers of the Report, the ideal curriculum of the Christian College in India will have history as its central subject, with science on the one hand and art and literature on the other as the main elements of a balanced course of study. The chapter in which this curriculum is elaborated and justified forms a most interesting study in the philosophy of Christian Education.

This Report may be studied from many angles, but no attempt has been made here to assess the value of the practical recommendations made with regard to such problems as the relation of home and foreign boards of management, the establishment of research departments, or the future of individual colleges. These things must be left to the judgment of those most nearly concerned. As a statement of the aims and principles of Christian Higher Education and of the place of learning in the service of the Church and in the building up of Christian character, it will have a permanent value. Without a clear aim, methods and machinery, however costly and elaborate, are of little worth—a trained mind is a more valuable asset than any amount of technical skill, and this Report is above all a re-assertion of what is of permanent worth. It is at once a vindication of the faith of our fathers in establishing Christian Colleges in India and a challenge to take risks for the same cause in our own day, believing that a truly Christian College will prove its own justification.

## G.

BY REV. E. C. DEWICK, M.A., *Y.M.C.A.*

"**I**NTERPRETATIONS" of India in recent years have been many, and not always discerning nor particularly welcome in this country. But an estimate of the present situation in India as viewed by the members of the Lindsay Commission merits our respectful consideration, in view of the position and character of its members, amongst whom we find a combination of those who possess an intimate knowledge of India, with those who occupy detached positions, commanding an impartial outlook over the whole situation.

In Part II of the Report of the Lindsay Commission on Christian Higher Education in India,\* we find that Chapter III is entitled "Changing India", and contains a review of the new influences in the world of politics and religion.

The historical review of the social, political and economic changes in Chapter III is written with brilliance and insight. The picture of Benares, the Sacred City of Hinduism, with its two visible symbols of the great challenges which Hinduism has to meet, will long live in the memory of every reader. On the one hand, the challenge of Islam is symbolized by the great Mosque of Aurangzeb, "whose minarets out-reach every temple spire, and which stands in its insolence, an emblem of the concreteness of Islam." On the other hand, there is the challenge of the modern age, with its materialism and mechanism. "Its symbol may be said to be the steel railway bridge, visible from every part of the water-front, which links together the two banks of the river . . . The alien forces of which the railway is a symbol, are disintegrating the material foundations of a village society of which Hinduism is the religion" (page 30). Even among the innumerable pictures of India which are set before us in these days, this one stands out, and leaves its mark on our memory. After analysing the political and economic and communal factors at work in India to-day, the Report concludes that the agrarian unrest of modern times (which is perhaps in the long run the most potent of all the revolutionary movements in Modern India) is inevitable, and indeed to a large extent justifiable; it certainly cannot be dismissed as merely the result of artificial agitation.

The writers point out the close connection between religious conversion and the political situation; for 'conversions', when registered in the Census Reports, affect the political numbers and power of the various communities, and therefore arouse strong feelings among many, who, though their religious opinions may be vague,

---

\* Oxford University Press. 3s. 6d.

are enthusiastic supporters of the rights and privileges of their community.

Hence it is impossible to isolate (for instance) the mass movement of the outcastes towards Christianity as purely a religious issue ; for it is one which immediately affects the relative political power of both the Hindu and the Christian communities in the legislative assemblies.

The Report lays stress on the important influence of the England-returned student in India upon the religious situation, and the apparent decline of religion in India. "Youth Movements, quite frankly, though not aggressively, are sceptical of the value of religion ; but perhaps the authority of religion has suffered the most because of the communal struggles, which have so marred the political evolution of the country. Youth leadership has changed very markedly during the past few years ; it lies no longer with the older men, and the new leaders have come into touch with European Continental Socialism. The foreign-returned student is playing a much more important rôle than he did in the past" (page 41).

This section of the Report ends with an interesting suggestion. "A century ago England (like India of to-day) appeared to be heading straight towards revolution and civil war. Why did this consequence, apparently so inevitable, as a matter of fact, not result ?" The answer is given in the words of Professor Halevy, in his book *England in 1815* :—"Because of the Wesleyan Revival, and its effects upon the whole religious life of England." And this raises the question : "Is there sufficient dynamic in Christianity in India to-day to save India from plunging down the same road towards chaos, which England appeared to be taking in 1815 ? Herein the Report sees one great challenge of the present situation to the Christian Movements in India.

The next section of the Report deals with new influences operating in the religious world. It contrasts the religious situation as the early Christian educationists faced it with the modern situation, and points out that the results of Christian education in India have not altogether been those which its pioneers anticipated. "Though there has been a profound transformation of Hinduism between those days and to-day, the result cannot be said to be that the 'Seed of the World' finds the new soil more receptive than it was then. The result has not been that the light has shone over India in the manner in which apparently Dr. Miller anticipated that it would. There has been illumination, and awakening, and re-birth. But these have had the consequence, temporarily at least, of strengthening, rather than overcoming, the power of Hinduism to resist" (page 34). The Report notes the connection between the revival of Nationalism

and the revival of Hinduism as the ancient national tradition of India. It also points out that the rise of the Anti-Religious Movement in India, while creating dissatisfaction with orthodox Hinduism, has not tended to make Young India more inclined to welcome the Christian Message. It finds the spirit of Pantheism (or of Syncretism) closely akin to the spirit of Scepticism. "A half-way house to the bold affirmation that all religions are equally false, is the assertion that all the religions are equally true."

Throughout this section, we notice that the writer assumes that the relation between Christianity and Hinduism must ultimately be one of 'war'. The victory of Christianity in India must include the defeat of Hinduism.—"Hinduism is far too deeply entrenched in the soul of India to be reckoned as defeated yet. As a matter of fact, the philosophy of Vedanta and the life of Secularism are perfectly natural allies.... Both alike reject many of the values that Christianity seeks to create and preserve; and with them, therefore, Christianity can make no terms" (page 54).

Probably many of the younger generation in India will feel that in its attitude to the non-Christian religions, the Report has hardly taken sufficient account of the movement towards Inter-Religious Co-operation among the best minds of the younger generation both Christian and non-Christian, in India to-day. It somehow gives us the impression that while the members of the Commission have been in close touch with the middle-aged leaders of the Church, they scarcely seem to have realized some of the important tendencies of thought in Young India: tendencies which, even if they are mistaken, deserve more consideration than they have here received.

The Report is very much dominated by a fear of 'Syncretism' (page 147, etc.); but it hardly seems to differentiate carefully enough between the shallow syncretism which springs from religious indifference or from ignorance of the real differences between the various religious traditions, and the growing spirit of inter-religious fellowship which believes that in the distinctive tradition of each religion there is (amid many errors) something that genuinely witnesses to the Spirit of God, and which can make a real contribution towards our fuller apprehension of the truth. For this reason, we think that many Christians in India would not readily assent to the statement in the Report that "Christians can never acquiesce in the position.... that it is for each religious community to seek to make the best of the possibilities of its own religion (page 136). Or again, is it adequate to dismiss the movement towards Inter-Religious Co-operation as "the blight of Inter-Religionism"? (page 111). If this is to be the attitude of the Christian Colleges towards other religions, it seems to us that it is impossible to expect them to be characterized by that

real friendship and co-operation between Christian and non-Christian members of the College-staff, which the Report recognizes to be desirable (page 137). It is true that in one place the Report affirms that "Christian work must never be exclusive, but it must always be distinctive" (page 138); but it seems to us that this ideal is hardly maintained throughout the subsequent recommendations.

The 'middle-aged' note of the Report is also evident in its omissions as well as in its affirmations. Many vital problems, which for many years have been exercising the minds of the younger generation of Christians in Student Camps and Conferences, receive scarcely any consideration. For instance, we have found no discussion of the important question as to the possibility of permitting non-Christian teaching to be given by non-Christian teachers in Christian Colleges on certain occasions, as part of the recognized religious instruction of the College, although this practice has already been adopted by some Christian Colleges. Nor do we find any recognition of the difficulties which many an earnest Christian feels in insisting upon the necessity of baptism in the case of all who desire to be the disciples of Christ, in spite of the present unsatisfactory state of Indian Christianity. For to-day, none of the existing denominations can fairly claim to represent the whole 'Body of Christ' in India; and yet in most cases, it is impossible for a convert to be baptized except into one of the denominations. Nor do we think that the Report deals effectively with the problem of the relation between the Mission Colleges and the Church. It does indeed recognize that the present relations are not satisfactory, and that it is most desirable that the Colleges should be brought into closer relation with the life of the Church (pp. 111—116). But there does not seem to be any clear recognition of the real crux of the difficulty, which lies (largely at any rate) in the gulf which exists between the religious outlook of the average Christian educationist in the Colleges, and that of the average evangelistic missionary, or Indian pastor. How can College-students, who have imbibed from their College-professors modern ideas of religion and of scientific study, 'work harmoniously in the villages with pastors and missionaries (to say nothing of Church Councils and Elders!) who in many cases are still echoing the theology of a century ago, and are generally not prepared to give the younger generation much freedom in the expression of any other outlook upon life? If the Colleges and the Village Churches are to come into closer co-operation, some way must be found for bridging this gulf.

We have ventured to criticise some phases of the Report; but such a criticism should not prevent us from expressing our gratitude for the Report as a whole. It is not only a model of literary style, which makes it a pleasure to read for all lovers of English literature;

but it contains many valuable suggestions, and its review of the field as a whole is one which few will peruse without receiving enlightenment and inspiration. "The present distress" in the financial world of to-day will make it difficult to follow up many of the recommendations of the Report; but these recommendations will stand for many years to come as a sign-post indicating the lines for wise and statesmanlike advance in Christian education. And it may well be, that, if not in the immediate future, at any rate in later years, the sign-post will prove of real service, both to the Christian Church of India and to India as a whole.—*From "The Guardian", Calcutta.*



## BEGGARS

BY WALTER P. WARREN, *Calcutta.*

IN writing of the Beggar Nuisance, the Beggar "Disgrace" or the Beggar Problem, it matters little which term is used for all are applicable. A "Nuisance"—they certainly are from their bold solicitations and their disease-spreading capabilities. A "Disgrace" to humanity to think that in this enlightened age, a country like India cannot formulate laws or concoct a scheme to deal with these unfortunates. A "Problem"—yes, indeed a problem, but only as far as how to dispel the apathy of those in the position to remedy the present state of things, for the only real answer to this "problem" is—Legislation.

There have been many attempts to alter the existing state of affairs, but perhaps the best, most exhaustive and capable is the Report of the Mendicancy Committee, Calcutta, 1920. For careful statistics and sensible recommendations it cannot be excelled, but when one realizes that this wonderful work has produced absolutely nothing it seems almost impossible to hope for success to crown any future efforts. But there are men who believe that by sticking to a subject and tackling it from a different angle or under altered conditions they may hope for improvement, if not for instant success. It is to this group I belong.

The appalling figures, as shown in statistics, of the number of beggars and the lack of any kind of legislation to adequately deal with these pitiable creatures, are so well known that they cease to excite any sort of desire to improve the conditions of affairs in the minds of those who could be of practical assistance and so I feel that the best and surest way to arrive at some result is to agitate by every form of publicity, and get them on your side, as once the general public is with you, those who sit on high places must listen and bestir themselves. One must never tire of convincing the public of the very serious menace to health if we allow these derelicts of humanity, in every stage of disease, running sores, filth and carrying microbes of every description, to roam about our streets, frequent our markets, infect our food, crawl about our pavements on which our servants walk barefooted and collect every form of disease which they have left behind, and bring it into our homes where it is distributed all over our floors and carpets, on which our children play. Our children get ill but we never lay the blame at the door of our pampered mendicants. We accuse the horrible Indian climate, not the men in power who will not raise a hand to remedy the existing state of things.

Nearly two years ago a public meeting was held in the Y.M.C.A. Chowringhee, in reference to the Beggar Problem and a committee was formed consisting of :—Mr. Geo. Morgan (*Chairman*), Mrs. McCowen, representing the Bengal Presidency Council of Women, Mr. Bagshawe, representing the European Association, Col. Mackenzie representing the Salvation Army and Mr. W. P. Warren—a thoroughly representative committee. They drew up a plan, showing how at that time disused buildings at the old Dum Dum Gun Factory could be utilized at a very small cost, as a segregation camp for mendicants,—this was made clear by specially prepared scale plans of the whole ground available. After considerable delay they were told that the idea could not be contemplated owing to the fact that these buildings were being used as a camp for detenus. No hopes were held out that at some future date it might be possible to deal satisfactorily with this matter, although, when Col. Mackenzie and Mr. Warren inspected the grounds and buildings, they had been allowed to go to rack and ruin with vegetation growing through the roofs and walls. Our scheme would have at least restored them to usefulness.

This Committee, although disheartened at the lack of sympathy and support from Government realized that the way to successfully cope with the matter was on the following lines:—

- (1) To secure suitable premises for :
  - (a) A hospital for curable and incurable beggars,
  - (b) Industrial section with quarters for able-bodied males and females with a section for families,
  - (c) A section for children for schooling and industrial training,
  - (d) Offices and quarters for staff and godowns.
- (2) A receiving and clearing house, centrally situated, for dealing with mendicants at first hand and detailing them to their respective quarters.
- (3) A strong representative committee who would undertake to conduct everything on strictly non-religious lines free from any form of proselytizing whether Christian, Hindu or Mohammedan.

When there was a reasonable chance of the above being possible and a decided opinion from the public for the matter to be dealt with, the Committee felt sure, from what came to their knowledge during their investigations, that legislation would come into being to deal with all forms of mendicants, almost automatically and with it a poor rate which will be a necessity to provide running expenses—even this they felt would not be objected to once the public were convinced that the beggar business would be properly controlled, the deserving cases cared for, the frauds punished and the menace to health done away

with by forbidding beggars to frequent our streets, markets and public places.

The old bogey, that by taking the beggars of the streets we should be interfering with the religious duties of certain of the public, I found would not be so much of a stumbling block as is generally supposed, so long as a certain number of beggars were allowed around temples and mosques,—these could be specially licensed as religious mendicants,—there would be no serious objection—the segregation camp could provide any number of beggars on occasions such as deaths, marriages, etc. I am also sure that as soon as the public got faith in the integrity of the working committee they would be willing to send their alms to them for distribution.

There is also another matter, which is not generally understood, and that is, the enormous demand the beggars make on the city ambulance service. A beggar is taken suddenly ill,—the ambulance is called,—and then a hospital has to be found to receive this derelict of humanity, time is wasted in driving from place to place, often with no successful result, which means that the ambulance has to take the beggar back to the spot at which it picked him up and deposit him on the pavement to die or get better as fate decrees. Capt. Westbrooke, who has control of the Street Ambulances in Calcutta, informs me that the ambulance attendance on beggars is on the increase and is menacing the proper functioning of this most necessary service throughout the City.

Legislation would certainly remove the professional beggar quicker than anything else. There are whole communities of them, many of which are run by others, who take all their earnings every day in return for food and lodging all the year round. I should say that at least 65% of beggars on the streets are undeserving cases and an imposition upon a benevolent and unsuspecting public.

Here are a few of many cases of undeserving mendicancy which have come under my personal notice :—

A middle-aged Indian with two small children, a boy and a girl. He generally works at night in the vicinity of the theatres or cinemas. The children cry bitterly and he begs for pice for them as they have had no food for days. The children's crying is wonderfully convincing and extracts pice quicker than anything so that a few hours' begging each evening suffices for their wants. I followed him one night : after he had left his pitch he made for a quiet side street, sat on the pavement, propped his back against a lamp-post, pulled out a beri from his filthy dhoti ; meanwhile the girl, now all smiles, struck a match and held it for him to get a light after which she started off to play with the boy as though they never had a care in their lives and the man puffed away at his smoke full of satisfaction at his evening's 'work'.

Another occasion, I watched a group of beggars : three men and two women. Someone had given them food which they sat down to eat on the curb of the pavement. Whether it was the good food or the natural joyous disposition, I could not guess, but one of the men and one of the women started a sort of flirtation and laughed and joked to such an extent that they had to be reminded by the others that it was time to be moving. Up jumped the man, entirely forgetful of the fact that he was supposed to be partially paralysed, until the woman called him to order, but he had quite forgotten his schooling and it took some time before he was satisfactorily hitched to the woman who had to support him. The whole troupe, including the delinquent, enjoyed the situation immensely, and why should'nt they ? There would be a simple-minded, long-pocketed public round the corner willing to part with their money in the name of charity to mendicants of this sort.

I call to mind a good-looking Eurasian girl of about twenty-two well dressed, with a baby in her arms, also well dressed and quite clean. She holds the baby out to people coming out of shops—she says very little but clever actress that she is she leaves her large mournful eyes and the imagination of her sympathetic public to perform the alms-extracting portion of the programme. Why this respectably dressed young woman, perfectly hale and hearty with a charming baby,—I've noticed that it's not the same baby every time, but perhaps she has quite a number to pick and choose from,—should be entitled to alms at all I can't say, except that she finds it so much easier and more profitable to beg than work. I could go on mentioning cases upon cases of fraudulent begging but we should not blame this huge army of frauds entirely, for surely we are to blame by giving alms thoughtlessly and indiscriminately. I wonder how many of the public realize that they hold the whole solution of the beggar problem in their own hands, for by being stony hearted and refusing to give alms in streets or public places the majority of our beggars would vanish into thin air and instead of supporting a huge army of able-bodied frauds you could give more to those charities which could disburse your money to very much better advantage and help really deserving cases, for, believe me, the deserving cases are not to be found on the streets.

I notice that Lahore has lately made a strong appeal for legislative powers to deal with mendicancy. I wonder if they will get it. Whether they do or do not there is one point which seems to me to be perfectly clear in dealing with the beggar business and that is, that everything connected with it must be carried on on strictly non-religious, non-political lines, for it has nothing to do with either of these things but a brand of politics which does not whole-heartedly favour help to the helpless is not the brand to survive, neither is there any

kind of religion worthy of the name, which does not put our mendicant poor in the vanguard of their religious endeavours.

The reason, that street-begging has assumed the proportions it has, is due entirely to the alms disbursed by well-meaning but thoughtless people. I can never convince myself as to the actual urge at the back of this class of alms-giving but I am certain that real pity and sorrow at the plight of the beggar is not experienced by the majority of givers.

Many give as a duty and when this is the case the donor allots a certain amount for disbursement: in this form of charity, and so long as this sum is got rid of, it is a matter of indifference to them who gets it and, as a rule, at least three-quarters goes to fraudulent beggars.

Then there are those who treat alms-giving as a sort of investment firmly believing that whatever they give in charity will be returned with compound interest by a grateful deity.

Again there are those who pat themselves on the back every time they give alms and more publicity there is about it the better they are pleased. The fact of being recognized as a charitably disposed person is unction to their soul and sub-conscious egotism.

Lastly, there are those who look upon the giving of alms as a purely religious matter and in the nature of a sacrifice or peace-offering for sins committed and as the alms are given as a penance, the fact of who receives them does not enter into their calculation, they are satisfied that they have given.

If one could only induce all these people to place their alms with those who could apply the money where it was most wanted and to people who were worthy of this charity, then one could guarantee an instant improvement in street-mendicancy and a far better state of things for our deserving poor.

# IMPRESSIONS OF

## THE ALL-INDIA WOMEN'S CONFERENCE

BY MISS A. B. VAN DOREN, B.A., *Chittoor.*

THE fifth annual session of the All-India Women's Conference has just finished its meetings in Madras. To one who has been out of touch with the movement since the 1928 meeting in Delhi it has been intensely interesting to return to it and note the developments of the intervening years. There has been a noticeable growth in orderliness of procedure and sureness of touch. At those early sessions one felt the newness of adventure; here one senses the sureness of achievement, the poise that comes from a backward as well as a forward look. There is less of self-consciousness, and more of an objective outlook upon life.

One of the most vivid impressions left upon my mind is that of unity growing out of wide diversity. The women gathered in Conference represented an amazing divergence in background and in personal opinion. In religion and community nearly everything was represented. In politics, opinion would have ranged from that of the Government servant to that of the ardent Nationalist. In education and culture, one found the orthodox Brahmin widow, understanding only her own vernacular, side by side with the university woman who had just returned from graduate work in England and America. The discussion of the resolution dealing with birth-control brought out fundamental differences of opinion. Even the subject of purdah, on which women, who would attend such a gathering, might be supposed to be united, showed that even the seclusion of women had its ardent advocates within the group. One wonders just what the unifying factors could have been. One among them was undoubtedly the sense of a common womanhood, with disabilities, problems, and aspirations that are universal. The second strong bond was, as I see it, the earnest desire to serve the motherland as a whole, but particularly India's women and children.

There was a marked emphasis upon unity and a real striving after it. During the all-day excursion to the Seven Pagodas one felt its practical workings, as we saw women of rank and wealth, officers of the Conference, some of them neither young nor physically strong, who instead of going comfortably by car, chose to ride the hundred and more miles in an uncomfortable bus, so as to share the common lot of the delegates. During the halt at the temple of Tirukullikundrum where the sacred eagles were fed, when the Brahmin priest announced the prasadam for Brahmins and Non-Brahmins, one of the delegates called out to him, "Here there is neither Brahmin nor Non-Brahmin; here we are all sisters of one family."

Of all the subjects considered the one which seemed to arouse the most enthusiastic and united response was that of the removal of

untouchability. As to the means of achieving it, there was considerable difference of opinion—one section wanted all caste suffixes to be discarded in educational institutions; while another section wished them to be retained for a time so that depressed class pupils might receive special discrimination and privilege. But though the means advocated might differ, there was real unanimity as to the end to be achieved, and one felt a depth and sincerity of compassion for the lot of the depressed. The spirit of self-criticism was noteworthy. The writer as an American, wondered whether a corresponding American group, considering the disabilities of the Negro, would have been as honest and searching in its self-condemnation.

The usual fault of a conference is the tendency to be content with talk rather than action, nor can it be claimed that this gathering was altogether free from this common defect. On the other hand, the opening session which was given over to reports from constituent conferences all over India, revealed an encouraging total of work actually done;—accounts of pieces of social service, efforts to uphold the Sarda Act, the formation of purdah club, health and welfare work for children, were a few of the pieces of real work achieved. The sum total showed an encouraging amount of genuine accomplishment.

It was a pleasure to see the share taken in the Conference by Christian women, both Indian and Western. At times in the past it has seemed to the writer that we as Christians were not making our full contribution “in pulling our weight” in this Women’s Movement. Madras showed a noteworthy advance in this respect. In the local committees of hospitality and arrangements and among the group of delegates Christian women took a notable part, which the writer mentions not in a spirit of communal complacency but with a feeling of gratitude that those who bear the name of Christ may share in this new sphere of service to India.

What are the results of the Women’s Conference? Undoubtedly a certain amount of energy evaporates in talk and mere emotion. On the other hand, the Conference provides a means of real “adult education” for every delegate and visitor who attends its session; this fact will be evident to anyone who reads through the list of educational and social topics discussed. Far greater is the value to the speakers, and to the officers and committees responsible for its organization. It is possible that a few of the delegates attend largely for the pleasure of seeing a new part of India and enjoying the social functions of the occasion, but it is impossible to doubt the serious purpose of the majority of the women present. Many of them return to their own environment to focus and radiate the new ideas received. The very existence of this body of advanced women acts as a source of strength and courage to those among its most remote constituencies. May its power still increase.

# LABOUR IN INDIA

## STUDIES IN THE REPORT OF THE ROYAL COMMISSION ON LABOUR IN INDIA.

### II. PERENNIAL FACTORIES.

BY A. N. SUDARISANAM, B.A.

**I**N the large well-organized factories conditions have become so stabilized and in many cases appear so near a rational state of affairs that a close scrutiny of the facts of past experience and much argument are used to urge the required improvements. The faults of seasonal and unregulated factories are more glaring and therefore legislation is more urgently called for and urged by the Commission.

The first concern in the former case is to rescue the labourer from the gross evils of the middle-man, in this case the Jobber, Maistri or Mukadan who has built up an elaborate system of bribery which enmeshes the labourer at all turns,—in recruitment, supervision of work, promotion, payment of wages. The proposal is to employ labour officers, under whom women-officers may be appointed for women-labourers, in order that the intermediary might be removed. It is recognized that the deep-rooted evil cannot be eradicated easily, but the Commission hopes that Employers' Associations in co-operation with Trade Unions can successfully face the task.

Then follow discussions and a group of recommendations as to what might be expected of the labourer and what should be considered an adequate return for him. Under a third heading may be grouped the recommendations which are ameliorative measures to be adopted to improve the efficiency of the worker.

In the former category should be placed discussions regarding hours of work, conditions within factories and income of the worker. Perhaps, the most controversial subject the Commission has had to face is the hours of work. The majority recommend that for perennial factories, the weekly limit should be 54 hours and the daily limit 10 hours. As a matter of fact, in other industries besides cotton, such as jute and engineering, this reduction of hours has already been effected by other causes, but cotton adheres to the 60 hour week, chiefly on the ground that this nominal prolongation of work is required to allow for the large amount of interval which the labourer steals from his hours of duty. A flood of light is thrown on the attitude of the cotton employer by the remark of the Commission, "so far as we are aware, there is no industrial country, except possibly China, where so little is expected from him (labourer) in effort and so much in attendance at the factory." The Commission takes the human, not the factory point of view, and arrives at a conclusion which should benefit the labourer and industry alike. A 10-hour day with an hour's interval means 11 hours at the factory,



exclusive of the time taken in going to and returning from work. If to this are added the duties of the home, then the operative has little time to call his own. "A reasonable amount of spare time away from the factory is indispensable," says the Commission, "for the building up of citizenship, for the development of life, as opposed to mere existence, and for the maintenance of physical efficiency." Adopting this point of view and going into the results upon efficiency of reduction of hours in the past and the probabilities in the future, the Commission is convinced that the change they recommend is required. In their opinion the point has not been reached when it can be said that a further reduction of hours will mean a reduction of earning capacity for the labourer. The probabilities are that the worker will earn as much or more in a shorter time. That the labourer can be induced to do better work under more favourable conditions is the theme of the Report.

There are other evils concealed in regulating the hours of work which have remained untouched by legislation hitherto. By distributing the intervals of operatives to suit their own convenience, employers have gone so far as to require the presence of operatives in or near the factory for a period of  $13\frac{1}{2}$  hours, thus reducing a man's spare time to  $10\frac{1}{2}$  hours. The Commission recommend that in the case of men, the regular rest interval should not be less than 11 hours with scope for exemptions where necessary and that in the case of women the rule should be absolute and the 11 hours' period should cover the night.

Working conditions in factories are considered under the headings health, safety and welfare. The need to remove dust and dirt, to improve sanitary arrangements, and to regulate temperature within factories, allows of no argument. The problem is one of enforcing simple remedies and the Commission recommend appointment of an adequate number of factory and medical inspectors to have a closer watch upon factories. The same applies to safety measures regarding machinery and buildings.

In respect of provision of general welfare conditions such as water, refreshment canteens, first-aid, creches, there are great contrasts in the different mills, some of them leaving little to be desired. There are, however, backward employers who fall short of the general level and need to be compelled to adopt more enlightened standards. For this purpose the Commission has made valuable suggestions.

The administrative machinery has to be enlarged if the foregoing improvements are to be enforced. Besides factory inspectors and medical inspectors, the Commission recommends the appointment of women-inspectors, preferably with medical qualifications.

The inquiry into the income of the industrial worker has been rendered difficult by the lack of material, scientific surveys not having

been made except to some extent by the Bombay Labour Office. A fair idea as to the level of individual and family incomes in the different provinces and in the different industries is, however, obtained. Comparing it with the standard of expenditure, the Report observes that, "a striking feature of the budgets is the large proportion expended on the primary necessities of life." If the debt charges are excluded food, fuel and lighting, clothing and house rent account for over 82% of the total expenditure in Sholapur and for 85% in Ahmedabad. This does not take into account several other "necessities" and the Commission is impressed with the general poverty these facts disclose. Here again the value of the Report lies in the new point of view which it emphasizes as compared with the narrow ideas of human life which are prevalent among employers. Convinced of the low standards of life of the labourers, the Report proceeds to discuss the problem of raising standards dismissing on good grounds as a preliminary, the common view that the worker has a fixed standard at which he aims, and that when he has earned enough to maintain that standard, he ceases to make any further effort. The Commission disputes also the view that the worker has already attained that standard. Here is their clear declaration: "In our view, therefore, employers need not be deterred from raising wages by any fear that they will be injuring the workers thereby. Indeed, there have been times in most industries when valuable results could have been secured by a more liberal policy in respect of wages. Many workers are employed on low wage standards, and it is still too generally assumed that poorly paid labour is cheap. Many who are aware that this is not the case are reluctant to act on their own belief that better paid labour will prove cheaper. As some employers have shown, better results, from the business point of view, can frequently be obtained by the payment of better wages, and it is impossible to expect any high standard of efficiency on the wages now paid in many branches of industry. Nor is it reasonable invariably to demand that the increase of efficiency should be a condition precedent to improved wages. In many cases, if employers were to offer better payment first, they would be able to secure improved efficiency by the attraction of a better class of worker and by the increased effort of many of the present ones."

There are other methods of increasing the earnings of a labourer besides an increase in the wages. The first of these is by substituting regular workers for the irregular ones. In many industries, the work is divided between a large number of workers, thus reducing individual earnings. The work could be carried on with fewer labourers with a more regular and a higher rate of earnings and without extra cost to the employer. This plan will throw out of employment some who are now earning a pittance. Such people

are better off in their village homes than in the miserable conditions of city life.

Another method would be to fix a minimum wage. There are numerous difficulties which have dissuaded the Commission from giving a definite lead in this matter, but they feel there is a *prima facie* case for an investigation of the necessity and the practicability of enforcing a minimum wage convention in regard to certain industries at least. The unregulated factories, in particular, exploit helpless labourers without any deterrent influences and demand close scrutiny. The opinion of the Commission is sufficiently explicit in this matter to induce the Government to launch on the necessary surveys. The Millowners' Association have already evolved a scheme of standardization of wages for Cotton Mills, but have so far not put it into operation. The Jute Mills reveal many idiosyncrasies in the scale of wages and have not considered the problem of standardization at all. The Commission urge them to undertake an investigation.

A third way of increasing the workers' earnings would be to regulate the deduction from wages which are now made chiefly for three reasons, viz., disciplinary purpose, damages caused to employer, supply of material and tools and for other benefits such as medical attendance, education, interest on advances on their own wages, charities, etc. In 1926, all provincial governments except Bombay appear to have agreed that there was no need for legislation in this matter. The Whitley Commission is of opinion that "there are strong grounds for legislative regulation." The need arises because the worker is utterly helpless, being ignorant and disorganized. Further, wages in India suffice for little more than the primary necessities of life and any small deduction entails much hardship. The Commission recognizes that there are some legitimate causes for deduction and also that enforcing legislation would be difficult in view of operatives in some cases preferring a payment of fine to being dismissed. It is suggested that the law should in the first place be made applicable to factories coming under the Factories Act and to railways.

In advocating charges, the Commission has given full consideration to the difficulties and objections mentioned by employers. The suggested improvements are intended not only to improve the lot of the worker, but also to help the industry to organize itself on modern lines. It has been too easily assumed by employers that the Indian labourer suffers from certain incurable faults and that therefore all plans should be adopted to provide for those faults. Experience, on the other hand, shows that the labourer responds to better treatment by increasing his output. The Whitley Commission has endeavoured all through the Report to call the attention of employers to this fact,

# WITH THE "Y"

A MONTHLY NEWS-SHEET OF THE  
YOUNG MEN'S CHRISTIAN ASSOCIATION  
AND ITS PROBLEMS

*(Published as an Integral Part of the Y.M.I.)*

Editor : H. A. POPLEY.

---

Vol. II

February, 1932

No. 7

---

## NOTES

### The Present Situation.

The present situation in India creates many difficulties for an organization like the Y.M.C.A., which is non-political in its aims and methods and which seeks to bring together in an atmosphere of goodwill and sympathetic understanding young members of various communities and classes and parties. Coming on top of the severe financial depression it will mean increased financial difficulty for all our Associations. This is the time when plans are being made for financial campaigns in many of our local Associations and they will not find it easy to know what is the best thing to do in the circumstances. One thing is clear and that is that our constructive work of character-building, adult education and especially of bridge-building between opposing classes and factions and our endeavours to hold before the youth of India the highest spiritual ideals, especially the ideal of Jesus Christ, who belongs to all parties and all races and classes, was never more urgently needed that

it is to-day and that in these troublous times we must continue to carry on our work in accordance with our highest traditions and aims. Let us remember always to pray that we may in these days of difficulty be responsive to the divine guidance and be filled with the wisdom that is from on high.

### Rural Training School, Martandam.

The Secretaries of the Martandam Rural Demonstration Centre have issued an attractive pamphlet giving an account of the plans for the Summer School of Practical Training in Rural Reconstruction to be held from March 3rd to April 14th. The motto of the school is given as 'A maximum of practice and a minimum of theory.' We wish the School every success this year and feel sure that it will prove to be very valuable to all who attend it. Copies of the pamphlet may be obtained from the Secretaries, Y.M.C.A. Rural Centre, Martandam.

### Lahore Y.M.C.A. Commercial School.

The students of the Lahore Y.M.C.A. Commercial School

have been issuing a monthly magazine called 'Y.M.C.A. Students Bulletin' for the past four months. This is an attractive magazine that deals with subjects of interest to commercial students and also seeks to interest them in the larger world of knowledge outside of merely commercial subjects. The Lahore Y.M.C.A. is to be congratulated on this enterprise.

#### Personalia.

Mr. and Mrs. McCowen, after two and a half years of strenuous service in Calcutta, left India on January 2nd. Thirty-three years ago Mr. McCowen came to Rangoon and started his work as a Y.M.C.A. Secretary with twelve years of very fruitful service in that city. On the outbreak of war he left for France to take charge of all the Y.M.C.A. work among the British troops in France and Belgium. At the close of the war he went to London and became Foreign Secretary to the English National Council. In 1924 Mr. McCowen went to Geneva and became one of the Secretaries on the staff of the World's Committee and he and Mrs. McCowen visited India and China in 1928 on behalf of the World's Committee. As one result of this visit he was asked by the Indian National Council to come back to Calcutta for a

period of three years before his retirement from active service to serve as General Secretary of Calcutta and National Army Secretary for the National Council. He accepted this invitation and for the past two and a half years Mr. and Mrs. McCowen have rendered valuable services to the Association movement both in Calcutta and throughout India. Though nominally in retirement they will continue to be active workers in the Y.M.C.A. in England and will, we know, be doing all that is possible to serve the movement in India. Our good wishes and prayers go with them.

On January 14th Mr. and Mrs. A. L. Miller, with their youngest daughter, returned to India for a further period of service in Lahore. We give them a very hearty welcome back to their old station and we are sure that Mr. Miller's personality will make itself felt not only in the city of Lahore but throughout the whole movement.

Our friends Mr. and Mrs. W. E. D. Ward are leaving us in February for work in Cairo. They will carry with them the good wishes of the whole movement, and especially of the Bombay and Calcutta Associations, where they have worked for the past fifteen years.



## NEWS OF THE Y.M.C.A.

## Christo Jayanti Celebration at Bhowanipore.

Christo Jayanti was celebrated at Bhowanipore Y.M.C.A., Calcutta, on December 23rd. Representatives of many religious communities attended and took part in the meeting. Dr. P. G. Bridge, Principal of St. Paul's College, presided and among the speakers were Prof. Bejoy Mozumdar, Mr. Badruddin Khan, Swami Vijayananda of the Ramakrishna Mission, Mr. J. K. Biswas and Dr. D. N. Maitra. Mr. B. M. Ghose recited a passage from the speeches of Keshub Chandra Sen, paying a reverential tribute to Jesus Christ. The speeches were interspersed with songs and carols by a choir under the direction of Mr. & Mrs. D. N. Chatterjee. At the close five minutes were spent in silent prayer and the gathering came to an end with the Benediction.

## Wellington Branch, Calcutta.

The programme of the Wellington Branch, Calcutta, for January includes the regular Fellowship Breakfasts on Sunday morning when special addresses are given on religious subjects; a series of lectures on various subjects including

My Scheme for Anglo-Indians by E. T. McCluskie, Esq.,

The Care of the Mind by Dr. J. N. J. Pachew, M.R.W.,

Indication of Pneumo-Thoramin Tuberculoses by Dr. J. C. Banerjee, M.B.,

and the usual socials and dances.

## Queen's Gardens, Delhi.

Queen's Gardens Y.M.C.A., Delhi, has an attractive programme of lectures for the first quarter of this year including the following :—

The World Unemployment Problem by Dr. P. P. Pillai,

My Impressions of Afghanistan by Khwaja Hasan Nizami,

Some Aspects of the Problem of Agricultural Credit in India

by Prof. H. L. Chabiani,

Literary Criticism by Dr. M. J. Dave,

Some Features of the Indian Public Debt by Dr. O. L. Dubey,

My Experiences in Flying by R. N. Chawla,

Architecture by Dr. T. G. P. Spear.

## Boys' Work Conference.

A Conference of Boys' Work leaders was held in Bangalore from Jan. 2nd to 9th for the discussion of suitable types of group organization for boys and the principles, methods and programmes for work with such groups.

## Y.M.C.A., Colombo.

The Y.M.C.A., Colombo, had an interesting series of lectures on 'The Heritage of Lanka' during November and December. The subjects dealt with under this general heading included the Political Institutions, Architecture, Literature, Biological Species, Art, Medicine, Music and Religion of Ceylon.

Classes have also been organized in Oriental Music, Comparative Religion, and the Works of Dr. Rabindranath Tagore.

## Convention at Kunnankulam.

The Y.M.C.A. at Kunnankulam organized a religious convention for the Christian people of this town. The principal speaker was Mookran Pakkel Kochukijju Upadesi of Travancore, and about 5,000 people attended the meetings which have led to a religious awakening among the young men.

## The Trichinopoly Y.M.C.A. and the World Disarmament Conference.

Under the auspices of the Trichinopoly Y.M.C.A. a public meeting was held in the Municipal Public Hall on Friday, the 11th Dec. at 6 p.m., under the chairmanship of Rao Bahadur T. M. Narayanaswamy, M.A., B.L., M.L.C., when Dr. A. J. Saunders of the American College, Madura, spoke on "The World Disarmament Conference". In vivid and forceful language the lecturer depicted the horrors of war in all its aspects—material, monetary and human. He emphasized that the human cost of war was most appalling and quoted statistics of the cost of armaments that the various Nations were spending before and after the Great War.

This money was sunk in unproductive enterprise. After sketching briefly what has already been done towards disarmament through the League of Nations, he said that public opinion should be organized and the coming Disarmament Conference strongly backed up by unofficial public opinion of all countries and to that effect the following resolutions were proposed by the chair and passed *nem con* :—

"This meeting of the citizens of Trichinopoly take the opportunity of putting itself on record as believing that a great responsibility lies upon all people in all countries to-day to do all in their power to support the cause of disarmament and make known to the delegates who will meet in Geneva at the World Disarmament Conference in 1932 their earnest desire that its deliberations may be crowned with success.

"With the responsibility put upon us we feel compelled to ask all organizations of young people seriously and promptly to consider how best they can impress on the Governments of the various countries the need to secure a substantial and progressive reduction in the present level of armaments.

"We believe that if this end is achieved by the Conference a grave danger will be removed and the whole cause of the Kingdom of God will be greatly advanced and further resolved that this resolution be sent to the National Council Y.M.C.A.'s, Calcutta, to be forwarded to Geneva."

The chairman in his concluding remarks endorsed the passionate appeal made by the lecturer and the meeting was brought to a close by a vote of thanks proposed by Mr. Monsingh, Secretary, Y.M.C.A., who took the opportunity of congratulating the chairman on the well-merited distinction of Rao Bahadur.

### Chinese Flood Relief.

The mighty Yangtze River has gone on a rampage such as history has not recorded for five hundred years. The average width of the river from its mouth to Ichang, a thousand miles away, is thirty five miles, making a flooded area of 35,000 square miles. Altogether sixteen provinces are affected. H. S. Liang, who was sent to inspect the flooded area as a special Y.M.C.A. representative, reported that scarcely a foot of dry land could be seen in an air flight between Nanking and Hankow along the river.

The Y.M.C.A. is of course devoting much of its energy to flood relief. A National Relief Committee has been organized in Shanghai; Dr. C. T. Wang, Minister of Foreign Affairs, and Dr. H. H. Kung, Minister of Industries, are among its members. The local Associations, especially those in the flood areas, are building their entire programme around service for the suffering masses. Paul R. Sung, General Secretary, Hankow, has organized a relief committee composed of three Englishmen, four Americans, two Japanese, two Frenchmen, thirteen Chinese, and one Russian. This group is working busily to secure 100,000 suits of clothes for the destitute. Racial and national differences have not hindered in the least the effective work of these men.

The Hankow and Wuchang Y.M.C.A.'s are jointly conducting a camp to take care of 3,000 refugees. In addition to feeding and sheltering them, and carrying out sanitary measures, a programme of recreation and education has been inaugurated to bolster up their morale.

The Governor of Hupeh Province recently invited the Y.M.C.A. and the churches to go into flood refugee camps and teach and preach freely. "Let them teach religion," he said, "it will do the people good. We can trust these Christian friends of ours. What they teach will build up and not destroy society and individual character."

### Activity Club for Unemployed Boys at Belfast.

Adam Scott and Jack Houghton, late of India, have organized an Activity Club for unemployed boys under 18 years of age in Belfast, in a large empty warehouse which has been put at their disposal. £1,000 has been quickly subscribed for this enterprise which is helping to save the lads of Belfast from degradation.

\*  
\* \*

### INTERNATIONAL STUDY CONFERENCE FOR WORKERS AMONG SECONDARY SCHOOL BOYS AND GIRLS.

This Conference will be the second of its kind. The Conference of 1927 is remembered by many of us as a valuable time for gathering information and for sharing each other's experiences, and gave to many of us conviction of a spiritual

unity which might exist between Christian youth in our countries. We found how much we could learn from each other's methods and ways of approach, and that new light could often be found on some of our concerns as we considered them internationally. The value of such a conference has been working in the minds of many of us and we feel the time is ripe for another such meeting-place for various movements engaged in a common cause, and think it may again be a source of refreshment, especially for workers from isolated groups and centres.

The place chosen for the Conference will again be the quiet "Erholungsheim" at Dassel, Germany, a delightful spot 365 metres above sea-level and surrounded by woods. The welcoming meeting of the Conference will be held on the evening of June 28; nine working days will follow, and Conference will close on the evening of July 7. Information will be given later regarding railway connections, transport, etc.

In order to keep its character of "study" conference, the number of delegates must be somewhat limited and its main work done in small groups. We hope to have 40 delegates from the World's Y.M.C.A., 40 from the World's Y.W.C.A. and 20 from the W.S.C.F. and 30 from independent Christian movements for work among secondary school boys and girls—15 each for boys and girls movements.

The morning will begin with a short *devotional period* of Bible reading and worship, after which will follow the *study period* of the day. After considering the requests from various countries the following subjects were chosen for the study groups as those which best covered the needs expressed. It was agreed that the group leaders be asked to give time to the consideration of their subject in its relation to the subject of group (a), *e.g.*, each subject will be considered from the standpoint of the Christian message, and with the practical needs of the respective movements in mind.

- (a) The presentation of the Christian message—covering both contents and method.
- (b) Influence of educational principles on our work.
- (c) Moral standards.
- (d) Attitude to national and international life.
- (e) School life and relationships.
- (f) Church relationships.

The leaders of the study groups will be representative of various national and cultural backgrounds. Delegates will remain in the study groups of their choice during the whole period. There will also be *informal groups* in the afternoon to discuss other subjects which are asked for, before or during the Conference, *e.g.*, exchange of technique, programme, etc., or to unite in Bible study.

The evening will be used chiefly for *lectures* centering round the following subjects:

- (a) Youth of 1927 and 1932.
- (b) Descriptions of work in various countries.
- (c) Religious growth and conversion.
- (d) Challenge of educational theories to Christian education.
- (e) The Bible's philosophy of life.
- (f) Social responsibilities of educated youth.

### A World Friendship Project.

During the summer 1931, in connection with the World's Assemblies at Toronto and the World Conference of the Y.M.C.A. at Cleveland, a large number of older boys from many different countries visited various American boys' camps for several weeks. This experiment has been such a success, both for the guests as well as for the hosts, that the National Council of Y.M.C.A. at New York is preparing, on a much larger scale, visits of European older boys to American camps as well as a visit to Europe for some hundreds of American older boys. These obviously will all be school boys, who enjoy the privilege of long summer vacations. We therefore mention here this project and hope that any who would like additional information will write to the editor of this Bulletin, regarding itineraries, dates, costs, etc.

### Education through Self-Expression in the American Hi-Y.

The Hi-Y is the secondary school boys' Christian movement sponsored by the Y.M.C.A. in the United States and Canada. The letters "Hi" and the abbreviation for "High" indicate the High School. The letter "Y" indicates the



Y.M.C.A. As this organization is composed exclusively of secondary school boys it is centred largely around the life of the school and there is a great deal of co-operation between the faculty of the high schools and the secretaries of the Y.M.C.A. As one of the chief purposes of the American high school—often called the people's university or college—is to train for citizenship and for life, so quite naturally the Hi-Y Movement tends to emphasize the development of Christian character and citizenship. The statement of purpose of the organization is "To create, maintain and extend throughout the school and community high standards of Christian character." Some groups express this purpose as follows: "We believe in clean living, clean speech, clean athletics, clean scholarship." In both these statements one sees the great emphasis which is placed on character and living.

In educational circles, in religious thought and amongst those interested in citizenship training, there is to-day in America a strong emphasis upon the need and value of self-expression. Underlying this conviction is a faith in democracy as the best form of Government and life. These conditions have greatly influenced the form of organization of the Hi-Y. Both on the part of the Association and the school there is a desire that the boy expresses himself. In the Hi-Y the boys choose their own officers, much as the president, secretary and treasurer. They form their own committees which take charge of the weekly meetings, the social activities, the service projects, the group discussions and the religious meetings. As the budget is not large all moneys are raised and spent by the boys. Perhaps the strength and the weaknesses of the theory of self-expression are best seen in the choice of members. The boys take the responsibility for securing members, initiating them, and instilling into the new members the spirit of the organization. They seek out those boys who will fit into the group as friends, who have an influence in the school, who will use their influence for the welfare of others and the school and also those who can be served and helped by becoming a member of the Hi-Y and associating with a group of fellows who have chosen high moral standards for their lives. The dangers of snobbishness, an exclusive spirit, and also at times an uncompromising severity when judging others, sometimes results from this system of the choice of members.

The adult leaders of the Hi-Y are generally spoken of as "advisors". It is fair to say that without an adult leader the Hi-Y in most cases would not be effective or continuous in its work. The type of man chosen, however, is one who has a Christian spirit and a willingness to act as an "advisor", rather than a "dictator". He becomes one of the group and shares his ideas, experience and convictions with the group rather than attempt to get it to accept his ideas and his experience as authoritative or absolute.

Some of the advantages in this form of organization are seen in the following ways: The boys have made the organization their own. The Christian spirit, as understood by the boys, is constantly being translated into the daily activities of a boy's life. Expression of one's religious faith, rather than procession, becomes the central emphasis. Christian boys, who at times feel helpless in the face of immoral conditions in a school, are strengthened by being banded together for the express purpose of maintaining Christian standards. Members of the faculty and principals testified that the Hi-Y becomes a splendid co-operative force in helping them, maintaining discipline and the right spirit in the school. The programme deals with subjects of interest to the boys because the boys themselves choose the subjects which are considered. In the district conferences, State gatherings, training camps for the presidents and officers, the older boy realizes that he is working with other older boys in a Christian cause. Among the dangers, however, which are especially apparent to visiting the Hi-Y from another country, are some of the following: Certain strong-minded boys, who may have no interest in moral and Christian matters, sometimes jeopardise the whole Christian motive which underlies the work of the club. The leader, at times, is made to feel that his experience and his religious convictions are not desired by the group. The method of leadership often excludes the type of man who has been trained to lead in another way. Perhaps the greatest danger, however, is that this liberty given to the boys may endanger the centrality and absolute truth of the Christian message. Boys discuss it as one of many truths. To the leader who believes that his responsibility is to bring to the boy the Christian message, before the boy can share it with his comrades, this form of organization may handicap him. It tends to place the boy and the development of his personality at the centre of life rather than God and Christ. It encourages a faith in this "natural goodness of man" rather than the need for repentance. It leads boys to believe that they can become Christian through education and "good works" rather than through the power and working of God.

### From the German B. K. Movement.

The most important event of last summer was the National Conference at Greiz (mostly in tents) which united nearly 2,000 members during Whitsuntide. The whole scenery of the Conference was significant for the character of this alliance which was already mentioned in an earlier issue of this News Bulletin. It is worthwhile to study thoroughly the Conference reports in "Futhrerdienst im Bund Deutscher Bibelkreise" No. 8, "Neue Jugend" No. 7/8, and "Jugendkraft" No. 7/8 because many problems are dealt with, which all Christian work among secondary school boys face to-day, and some of them, being so to say at the boiling point in Germany, may soon be felt in other countries. The principal lecture for the older boys dealt with the importance of the Bible, the one for the younger boys, the character of the alliance; the following subjects of discussion with the numbers of attendants indicate the interests: How to study the Old Testament? (150)—Our alliance and the Church (193)—B. K. and foreign mission (140)—The sex instincts and the Gospel (120)—'Hiking' within the country, at the frontiers and in foreign countries (390)—The importance of nation and race (420)—Secularism and secondary school boys' life (160)—Alliance and adults (170)—The tasks of the boy as leader and the limits of this service (180)—What is sin? (150)—How to spread the movement? (220)—The State as a task (210)—War and Peace in the light of the Gospel (180)—Our attitude towards the national-socialist movement (650)—How to promote singing in our circles? (120).

### Camps of the Student Christian Movement in Holland.

The summer work of the Dutch Student Christian Movement has been growing fast. Some ten years ago four or five camps were being held every summer. In this last summer, however, there were fourteen camps for boys and ten camps for girls. It is not difficult to see that the leaders' problem has therefore become very pressing. In the boys' camp alone there were this year 142 members and former Members of the Student Christian Movement which gave leadership. A certain development which has been greatly appreciated is the holding of camps outside Holland. There was, for instance, a camp in Morgins (Switzerland) for the boys, a camp in the Ardennes (France) for the girls and a few excursion camps which travelled from place to place.

# THE WORLD OF BOOKS

ASSISTANT EDITOR: REV. E. C. DEWICK.

## A. MAHATMA GANDHI, & INDIAN PROBLEMS.

Mr. GANDHI: THE MAN. By Millie Graham Polak. With a Foreword by C. F. Andrews. (George Allen & Unwin, Ltd.)

Mahatma Gandhi is fast becoming a legendary figure, a saint far removed from not only our sinful world but (what is worse) from the world of our foibles and follies. Mrs. Polak has rendered a very human service by rescuing him from the sainthood that has been thrust upon him by his numerous 'Boswells'. From the store-house of her intimacy with him in domestic life she has drawn a picture, not by any means flattering but true and tender. Therefore it will be prized above all that Romain Rolland has given the world, portraying Gandhi in the artistic robes of the man who has realized the ideal of oneness with the universe,—whatever this might mean! As a lady Mrs. Polak is gifted with a fine intuition that has kept her from maudlin admiration. Apart from his experiments in truth or with truth, Gandhiji has made many experiments in dietetics; and the book is full of them, as well as 'Sastrics,'—if this expression will be permitted to us! And yet he has now found the ultimates of such things. Evidently Mrs. Polak does now seem to agree with his solutions. Nor can we, because there can be no such 'ultimates'. Said our Lord, "Take no thought what you shall eat or drink, or dress in"; meaning not only *what*, but *how* we shall eat or drink or dress. To think constantly of the '*how*' is as wearisome as to think of the '*what*'. Again, Mrs. Polak would seem not to be charmed with Gandhiji's ideas of education. Nor are we impressed by his conception of what is called 'Christianity'. Yet let these things pass. There can be no doubt that Gandhi has the charm of personal love, not for abstract humanity which may be consistent with entire hatred of individuals—but for individuals; which is indeed a rare thing among politicians, to whom men are often only pawns on the chess-board of politics. Mrs. Polak's book is a valuable addition to the 'Gandhian' literature, which is growing daily and sometimes hiding the man amidst the incense and garlands of hero-worship.

V. CHAKKARAI.

\* \* \* \* \*

## THREE BOOKLETS ON THE INDIAN SITUATION.

1. MAHATMA GANDHI: A Study in Indian Nationalism. By Romain Rolland. Translated by L. V. Ramaswami Aiyar. As. 8.

2. GANDHISM & SOCIALISM: A Study & Comparison. By Richard B. Gregg. As. 2.

3. CHATS BEHIND BARS. By C. Rajagopalachari. As. 8.

The Firm of S. Ganesan, Triplicane, Madras, gives to the public from time to time in cheap editions much valuable and thought-provoking matter. The three little books under review add to the debt the country owes them for this service.

Romain Rolland's '*Mahatma Gandhi*' is not unknown in India. Those familiar with Miss Catherine Groth's translation may find this new rendering lacking in dignity. Perhaps the next edition will pay more attention to idiom, spelling and small points of grammar and will supply articles in the numerous places where they are needed. Of the 13 pages 20-33, for instance, on pages 20, 25, 27, 30, 32 and 33, there are mistakes of this kind. Indeed, this is a great weakness of the book.

In places the meaning of some words is not made sufficiently clear. On page 33, for instance, we are told "Martial Law was proclaimed in the land. A regime of terror shook Punjab to the core," and later on "Censorship succeeded in preventing

the news of the horrors of Punjab from reaching outside. But when..... a wave of indignation passed over *the land*." The generation now in its teens is the generation which needs most to read this book; and it needs to be told *clearly* whether the whole land of India or a particular part of it suffered Martial Law in 1919. On page 89 we read of "The Akalis wearing black *caps*....." and wonder why an *Indian* translator should not give them their usual 'turbans'?

The book is timely, as the coming generation hears of the Gandhi of to-day: To understand him they need to know something of his earlier work for their countrymen, and this little book is a good introduction to such a study.

Mr. Gregg's '*Gandhism & Socialism*' deserves to be widely read and discussed, especially in 'youth' circles. There are many people who speak lightly of Gandhism to-day and extol and advocate the 'tried methods' of violence. This little booklet of 40 pages should challenge all such people to see things in their correct perspective and to think more clearly.

Mr. Gregg examines in the first 30 pages, in the light of Gandhian teaching, the four divisive controls of (i) money, (ii) physical violence, (iii) social divisions and flatteries, and (iv) Parliamentarism 'which the privileged classes manipulate in order to keep the mass of the people under control'. The last 10 pages compare extreme socialism, a rigid system, with Gandhism, a growing organism. "The Russian Communists have preached hatred of the old ruling classes and used that hatred as a means of aiding in the abolition of classes. Khadi is superior, in that it operates through love and pity of the poor rather than through hatred of the rich. Love is more productive of social trust than is hatred." To those who advocate violence and extol hatred as a temporary measure Mr. Gregg would say "In Society, as in any growing organism, each stage or attainment grows organically out of the preceding stage with all its factors, and necessarily partakes of the character of the preceding stage and the means used in making the change."

There is much food for thought here, for anyone who values clear thinking.

'*Chats Behind Bars*' is to be welcomed for two reasons. Firstly because it gives us the views of C. Rajagopalachari on many subjects as expounded in 1930 when he was in prison. Secondly because it shows how a wise superintendent of jail allowed C. R. "the fullest freedom to organize classes and talks and prayer meetings to keep the young prisoners properly engaged." One of the prisoners took down some of the talks which now form a book of 98 pages.

Among the talks reproduced, the ones on Resist not Evil, Bolshevism, Caste, National Debt, Periods in Indian History, Untouchability, Voluntary Scavengers and Religion are of special interest. C. Rajagopalachari represents the very cream of Nationalist Hindu thought and these talks are very revealing. On page 34 in the talk on Bolshevism he says: "If I had my way I would even to-day ask the scavenger to demand at least Rs. 40 per month. You are not bound to engage me but if you want my services, you must pay me Rs. 40. The scavenger must be able to do the work and have a bath and change of clothes....."

Speaking of caste he considers the question of interdining: "I can eat whatever is cooked or touched by anybody. I can eat alongside of anybody and in the presence of anybody. Many of you might think that this interferes with the rules of cleanliness and sanitation. The rules of cleanliness are totally different from the exclusion of particular groups of people according to caste or blood-relationship.... So it becomes a duty to mix with people who are not comparatively as clean as we are." (Page 54.)

Rajagopalachari is a Hindu: "We are only parts of a big Universal spirit," he says, "and if I do a wrong action, it is a distemper of the universal one..... If I spoil my character, I spoil God to that extent.....To protect our character from impurity, and to protect the Universal spirit from impurity—this is our responsibility." (Page 94.)

These few extracts will show what fascinating reading the book is in parts. We hope many Christians will read it.

R. M. CHETSINGH.

\* \* \* \* \*

**THE BRAHMA SAMAJ:** A Short History. By Manilal C. Parekh. (Oriental Christ House, Rajkot. Rs. 4.)

The late Dr. J. N. Farquhar says of the Brahma Samaj: "Of all the religious movements of the nineteenth century the Brahma Samaj has, without doubt, proved the most influential." Thus for any student of religion in India the study of the history of this Samaj is most important. Dr. Farquhar goes on to say: "Looked at from one side, it is one of a long series of attempts to found a spiritual religion on a genuine Hindu foundation; while, from the other side, it is a new creation, finding the sources of its vitality in Christian faith and practice." This short history by Manilal C. Parekh shows the truth of this judgment of Dr. Farquhar. Mr. Parekh is well qualified for his task. Himself a former member of the Prarthana Samaj of Bombay, one of the off-shoots of the Brahma Samaj, and a devoted follower of Keshub Chander Sen, he knows the Samaj from the inside. As a Christian he can also take a somewhat detached view of its doctrines and work. His own Christian position has been very largely influenced by Keshub and it was really what he regarded as the Christo-Centric characteristic of that great man's teaching that led him to find in Christ the source and centre of spiritual power. He writes, too, with a personal knowledge of many of the great leaders of the Samaj, and this knowledge gives his book a background of vivid realism that a history from an entirely detached observer could hardly possess. The larger history by Pandit Sivanath Sastri is a more pretentious work, and Mr. Parekh makes no claims to have produced a rival to that, but he has given us a valuable work which covers the ground in a much shorter compass and helps the ordinary reader to understand the spiritual and social causes which lie behind this important movement.

His idea of the movement may be gathered from the following statement in the Introduction:

"It is a movement of the Hindu mind and genius towards something larger and deeper which is nothing but the synthesis of the best in Hinduism and Christianity and the harmony of the finest things in the East and the West."

As Mr. Parekh himself says in this Introduction 'this work is an interpretation of a certain set of facts from the author's point of view,' and we can see again and again the protagonist of the Christo-Centric ideal of the Brahma Samaj, as he showed himself in his later days in the Samaj itself. He reveals clearly his own admiration for Keshub, but this does not prevent him from seeing also the greatness of those who differed from him. His account of the controversy between Keshub and the members who afterwards separated and organized the Sadharan Brahma Samaj is on the whole very fair and impartial, though he does not always give sufficient place to the influence of the erratic genius of that great Son of India. The claim of Keshub to special divine guidance for particular acts that did not meet with the approval of the main body of the membership undoubtedly caused great irritation and made his own position more difficult.

Mr. Parekh in his criticism of the work of the Sadharan Brahma Samaj, which he does not always view with sympathy, brings the charge against them that they are too secular and rationalistic in their outlook. He says that they have gone into bondage to the theory of rule by a majority so that 'even the nature of God might be decided upon by a show of hands'. While it is true that the Brahma Samaj to-day does not exercise the influence upon Indian life and thought that it did in the nineteenth century, this is due partly to the fact that many of the principles for

which they contended have been already adopted by the Hindu community and also because their work of social reform, in which they were pioneers, has now been taken over by many other organizations. It is also true that since the death of Keshub the community has not produced a leader who has been able to impress himself upon his countrymen. Mr. Parekh believes this to be due to the obsession of the main body of Brahmos in details of constitution and practice rather than in the spiritual ideals for which Ram Mohan Roy, Devendranath Tagore and Keshub Chander Sen stood. He also believes it to be due to the secularistic and rationalistic outlook on life that the Samaj has cultivated, so that dynamic spiritual leadership is not encouraged.

The author's favourite ideal of a Hindu Church of Christ emerges again and again as one of the main influences in his judgments upon the work of the Samaj. He ascribes to Keshub the purpose to create such an organization, which would be both deeply Hindu and truly Christian and yet neither syncretism or eclecticism. We hope that one of these days Mr. Parekh will give us a thorough book dealing with this subject, which is undoubtedly coming to occupy a place of increasing importance among thinking men in this country. The contribution of Islam to the Samaj must not be forgotten either as regards the past or the future. Mr. Parekh recognizes that Islam had much to do with forming the intellectual attitude of Ram Mohan Roy, but he does not give much place to it in his account of the development of the Samaj or in his idea of the 'Hindu church of Christ' which is to-day one of his major ideas.

This book of Mr. Parekh is certainly the best short history of the Brahma Samaj in English and it should find a place in every missionary library. No religious or social worker can afford to remain ignorant of the far-reaching influence of the Brahma Samaj upon India during the nineteenth century and the results of that influence upon men and movements that are transforming Indian life to-day, and this book will give the ordinary reader all that he needs to understand its meaning. It is written in a lucid and interesting style and contains numerous quotations from the works of the Samaj leaders. Mr. Parekh has already written similar books on Ram Mohan Roy and Keshub Chander Sen and knows his material thoroughly. He has given us a very readable and useful book.

H. A. P.

\* \* \* \* \*

#### RENASCENT INDIA. By K. S. Venkataramani.

This little book, by the well-known author of "Paper Boats", written in his usual graceful style and inimitable English, gives us an interesting interpretation of the present-day national awakening in India. He writes with much sympathy and understanding about India's problems that throb in the heart of the nation; he gives a vivid picture of the restless spirit of the country to achieve freedom politically and economically. He also discusses how the rebirth of the nation should primarily be a spiritual one. And he does not hesitate to condemn what has been borrowed from outside without assimilation. He is rightly anxious that this new birth should begin from the villages first and proceed towards the Federal Government at the centre. He tries to solve problems of education, agriculture, military, administration, taxation and kindred subjects. Although one, at the outset, may consider some of his suggestions to be of an elementary nature, yet there is sufficient matter for thought, and a careful consideration of these will render help a long way to the solution of the problems of the country. The spiritual message which the author emphasizes should not be forgotten by any of our leaders who are contributing towards this new awakening in the country. The book is a timely one and as the nation is going through a critical period of its history, a careful study of the book by every thinking Indian will be of great benefit to *Renascent India*.

J. R. I.

## B. DEVOTIONAL.

**THE WAY TO PRAY**—A Study of the Lord's Prayer. (With a brief Introductory Memoir.) By Arthur W. Robinson, D.D. (S.C.M. 3/5.)

This book consists of two sections. The first—the Introductory Memoir—covers 68 pp. which has grown out of the contributions of relations and friends of the late Dean and has been compiled by Armitage Robinson with his Prefatory Note.

The Study of the Lord's Prayer is found in the second section pp. 71-127. 'The true key to the meaning of the Prayer is to be found in the life of the Home.' There are two sets of obligations discharged in the home-life—those of the children to the parents: Reverence and Obedience; and those of the parents to the children: Support, Forbearance and Protection. These are also the elements that constitute the Lord's Prayer by teaching which "our Lord means us to learn that when we approach to God in prayer, we are to approach Him as members of His family". The 'Pater Noster' is the seed-thought out of which the whole prayer springs up and grows organically.

In explaining the first petition: 'Hallowed be Thy Name' the author shows how the idea of God, which has found the first place in the order of life for a Jew, and ought to be given the right of honour by the disciple of Christ, has been gradually banished to the circumference, and even beyond it. Evidence for this is clearly seen in every direction—in science, in business, in education and in Religion. Still there are signs of a turning tide in all these directions and the outlook is not utterly dark. With a telling illustration we are exhorted to remember that to honour God is the first, if not the only, duty of man.

The whole book is written in a lucid, undogmatic and yet forceful language which is sure to grip our attention and lead us further 'on the way to pray'.

S. S. WILLIAM.

\* \* \* \* \*

## C. LITERATURE.

**DANTE: THE DIVINE COMEDY.** Its Essential Significance. By Arthur H. Norway, C.B. (The Student Christian Movement Press, 58, Bloomsbury Street, London, W. C. 1. Pages 164. Price 5s. nett.)

It has been observed that the Middle Ages produced two great books, one the *Summa Theologica* by Thomas Aquinas, the other the *Divina Comedia*. Some writers see in the latter an exposition in verse of the theological ideas of the former. The great synthesis of knowledge achieved by Thomas Aquinas in the realm of theology and by means of the dialectic method, the genius of Dante accomplished in the realm of imagination and by means of verse. This close connection of Dante's great poetical work with the philosophy and theology of his times may have affected adversely its popularity at a time when the wisdom of the Middle Ages was questioned. But to-day 'the obscurantism of the Middle Ages' is rightly considered as a criticism advanced only by unenlightened writers. No doubt there is much in the mediæval writers that looks to us almost puerile. The contribution however of the times to the realm of thought was unquestionably most valuable.

In this respect the value of a book like the one we are reviewing is quite unique. The author aims at presenting the essential significance of Dante's poem. He is not concerned with details or with origins, with an elaborate exposition of the text or with recondite philology. Mr. Conway does not dwell on any of the forbidding aspects of the *Comedia*. His theme is the immortality of love. "When men ask, as they will in heedless tones, what it is we find in Dante? I answer that they may, if they will, ignore the haunting beauty of his verse, the nobility of his thought, his delight in goodness, and his scorn of wrong; but this one thing cannot be ignored,

since it cuts too deep. Here is indeed the immortality of love, no dream, no principle, no mere hope, but a fact, the one thing that endures, the one thing at least that is not mortal. That is the greatness of all Dante's gifts to the world, which may neglect the others as it will." (page 39.)

In love Dante found *il Primo Mobile*, the fount of Motion, and, at the same time, the consummation of all things.

P. G. BRIDGE.

## BOOKS RECEIVED

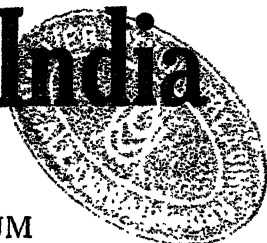
1. THE APPROACH TO RELIGIOUS EDUCATION. By Basil A. Yeaxlee, Ph.D. (Student Christian Movement. 4s.)
2. WELFARE PROBLEMS IN RURAL INDIA. By A. P. Pillay, O.B.E. (Taraporevala.)
3. FINDING GOD. By A. H. Gray. (S.C.M. 4s.)
4. A PARSON'S JOB. By Leslie Hunter. (S.C.M. 7s. 6d.)
5. THE GREAT AMPHIBIUM. By Joseph Needham. (S.C.M. 6s.)
6. A PRAYER BOOK FOR BOYS AND GIRLS. Compiled by Margaret Cropper. (S.C.M. 2s. 6d.)
7. SERMONS WITHOUT WORDS. By J. C. Carlile. (S.C.M. 2s. 6d.)
8. THE CONQUEST OF THE GLOOM. By James L. Gray. (Marshall, Morgan & Scott. 3s. 6d.)



# THE Young Men of India

## BURMA & CEYLON

Editor : H. C. BALASUNDARUM



Volume XLIV

March, 1932

Number 3

### A PRAYER FOR A RIGHT UNDERSTANDING BETWEEN BRITAIN AND INDIA AT THIS TIME

*The following prayer was used at the meeting  
held at Friends House on the 9th of November,  
1931, when Mr. Gandhi was the chief speaker:—*

FATHER of all men,  
With whom is no distance  
And to whom no man is a stranger,

GIVE us understanding of one another,  
Briton of Indian, Indian of Briton,  
Seeing Thine image both in our likeness and unlikeness.  
Give us courage to go on seeking to understand,  
Humility to see where we have failed to understand and still fail.

LORD of Truth, make us true.  
LORD of Life, make us free, and willing that others should be free.

LORD of Love, teach us to love.  
Break through our pride and make us lowly.  
Break down our barriers and make us one.—  
One in common service and sacrifice,  
One before Thee.  
One in Thee.

LORD of Peace, teach us so to live in Thy peace that we may  
make peace.

LORD of Hope, give us faith to believe,  
Even in the present darkness,  
That the Dawn is at hand,  
And in Thy Light may we see light.

(From Reconciliation.)

---

**NOTE.**—When articles in the *Young Men of India* are an expression of the policy or views of the National Council of the Young Men's Christian Associations of India, Burma and Ceylon, this fact will be made clear. In all other instances the writer of the paper is responsible for the opinion expressed. The Editorial Notes, if any, represent the opinion of the Editor alone.

## INFLUENCES OF WIRELESS BROADCASTING

BY REV. JAMES KELLOCK, M.A., *Wilson College, Bombay.*

WIRELESS, radio or broadcasting, as it is variously called, has rapidly come to occupy a very important place in the everyday life of Europe and America. Though it is rather a "side-show" in India as yet, it will doubtless be brought increasingly into popular use here too as time goes on. In Great Britain millions of homes have their wireless set. The mental environment of the people in these homes is thereby greatly widened. They are in communication with a great stream of sounds and ideas. This vast enhancement of the means of communicating sounds and thoughts makes the radio one of the most significant features of the modern world. What is its influence upon the mind ?

The effect of anything upon the mind depends on the "what" and the "how". That is to say it depends on the *content* (or what it is that is conveyed to the understanding), and on the *manner* (or how the thing is conveyed to the understanding). Let us then look first at the kinds of things that are broadcasted at the contents of the average programme.

A considerable part of what the listeners-in hear is matter which they would be hearing about in any case. The weather, football and cricket results, the markets, the general news for people who are interested in these things the wireless is not, so far, bringing any new experience as regards the general content. Everybody everyday discusses the weather. Football and cricket enthusiasts are continually studying the results of the games in the newspapers. Businessmen are everyday looking up the market reports. And all of us are, from day to day, at least glancing at the news columns in our daily papers. In all these cases therefore the wireless supply is merely an extension of our ordinary experience so far as the content of information is concerned. There will be no special effect on the minds of the already habituated folk. But what about the people who are not accustomed to care for some one or other of these things ? Times come when they cannot turn off the loud-speaker, or when they are too lazy to remove the head-phones, and when, willy nilly, they hear weather reports, or market reports, or cricket results, or news bulletins. Well, what happens to them thereby ? They are made aware of (to them) fresh facts about the world in which they live. They are forced to recognize that markets are a matter of vital concern to a large number of their fellowmen ; that cricket results are a consuming interest to some people ; that sunshine, rain, wind and cold are things of real importance to others. All this enlarges our human interest, and takes us out of our provinciality of mind.

Broadcasting brings millions of persons within range of ideas that would probably never have reached their minds, had it not been for the existence of wireless. You can sit comfortably in your favourite seat at home listening to some learned man of science telling you how bees make their hives, or explaining some such interesting phenomena of Nature's marvels. Or a famous traveller will describe his efforts to conquer some giant peak of the Himalayas, or will take you on a tour across the Rocky Mountains, or will talk to you about the agricultural methods of the South Sea Islanders. You may hear a psychologist explaining how the mind thinks, and laying bare the mysteries of the instincts and the emotions, the complexes and the inhibitions. You will have economists discussing the causes and the consequences of everyday affairs that concern our life and work, showing why poverty continues, dealing with the relation between industry and science, and so on. Artists, musicians, engineers, architects, scholars, researchers, craftsmen of all kinds, will tell of the things they do, about the materials they have to manipulate, about the difficulties they have to overcome. And we must not omit reference to books. Wireless extends the range of the ideas that are enshrined in the great writings of the world. Choice selections from the great things of literature find their way from the wireless studios across the vibrant space into the minds of numberless listeners. Moreover, there are the periodical talks on books and authors—often delightful, illuminating and stimulating.

Listeners-in then are being brought into touch with a multitude of ideas with which but for the wireless they would never have met. At the very lowest, it must have this effect upon the mind that the habitual listener-in is bound to feel that "the world is so full of a number of things". But there is surely in most cases more than this. There is mental stimulus. This effect is to be seen from the way in which two or three persons who have been listening-in together to some lecture or talk will, after it is over, fall to discussing the subject with interest and animation. It is because the ideas have become alive in their own minds. Perhaps the most widely discussed talks are those concerning the general ordering of human affairs, such as a series which was broadcasted in the British National programme this winter entitled "What I would do with the World". In this series, the speakers—among whom were Mr. H. G. Wells, Dean Inge and the Aga Khan—were asked to assume that they had been given a world dictatorship for 20 years, and to tell how they would use their opportunity.

A considerable proportion of most wireless programmes consists of vocal solos, choir pieces, instrumental and orchestral performances, and dance music. With regard to the influence which this exerts on the mind, the question is largely the general question of the influence of music on the mind. There is, however, one special point that comes

into view, and that is the vogue given by wireless to jazz music. Jazz appeals to the most primitive and undeveloped musical taste. It therefore appeals to something in all of us, for of course the primitive is in all of us, and so most of us like a little of it—perhaps with the emphasis on the little. The primitive musical instinct to which jazz appeals is the sense of rhythm—rhythm well punctuated and rendered a little bizarre. It is not far removed from the drum-beater's rum-tee-dle-um-tum. Now it might be said that wireless by deluging listeners with jazz must degrade the musical taste, or hinder the development of a musical taste whose satisfaction would afford the mind a much completer pleasure. There may be something in this, but in the opposite scale is to be placed the fact that this same wireless is giving greatly extended opportunity for the hearing of works by the great Masters of musical composition. And besides, what people want jazz for is not the music, but to provide a rhythm to which they may dance.

While on the subject of charges against wireless, we may deal with another complaint that is sometimes made. It is said that it is apt to make the mind of the habitual listener-in superficial. It gives him tit-bits of all sorts of things—a slice of science, a morsel of literary criticism, a touch of economics, a smattering of history, and so on. But while there is some truth in this, yet here again we may put in a plea in defence of wireless. The real fact of the matter is that most of us *are* superficial in any case, and if we are not, wireless will not make us so. Most of the listeners, if they had not been listening-in, would have been reading the evening paper, or a magazine, or a novel, or they would have been playing bridge or gossiping, or doing nothing in particular—and such occupations are not calculated to make people less superficial than listening-in does. And over against this there is always the possibility that the words of the wireless talker may here and there fall into minds with such effect as to make them dissatisfied with the surface of things, and lead them to burrow deep.

Leaving now the content of the wireless programmes, let us look at the influences that depend upon the manner in which the thing is conveyed to the understanding in wireless. The ideas come into the mind through the medium of the voice of the living person. There is power in the spoken word. It can be a sacrament of beauty, as when a great passage of literature is declaimed by a true artist, speaking the words with perfect sympathy, perfect proportion, perfect cadence. It can penetrate the mind where the written word would fall bluntly aside. It can stir the mind where the printed page would leave it untouched. Here, then, is a great part of the power of wireless. The living voice gives an intimate contact with the personality, and so more readily engages the interest, and enables the thoughts to make a livelier impression on the mind.

On the wireless one often gets the opportunity of hearing a speech by persons of great eminence. Take for example Mr. Ramsay Macdonald. One may have seen dozens of cartoons of him in the pages of *Punch*. One may know something of his activities as a socialist and a pacifist. One may have some knowledge of his opinions on a variety of subjects, and have heard details about his family life. And then one night, as you listen-in, you hear his actual voice, coming to your ears with its deep-chested, deliberate, unhesitating flow, and somehow all the scattered suggestions of the man that your mind had half-unconsciously gathered are galvanised into personal reality. The sound of the voice draws together and unifies the various traits that you have felt through other sources. A cadence, an inflection, a little nervousness, a softness or a hardness in an occasional tone—in a hundred subtle ways the voice reveals the person.

Thoughts that come to your mind borne upon the actual voice of the thinker come clothed with the qualities of the living personality. Listen-in to Lord Cecil pleading the cause of the League of Nations. His thoughts, read from the printed page, might fall coldly upon your mind, but they throb with life as the words come to you from the actual voice of the man whose heart and mind are on fire with his subject. Mr. Bert Hinckler speaks to the wireless audience the day after he flew the Atlantic in a small aeroplane, arriving at the European coast with only enough petrol for two hours more flying. It is an imagination stirring experience to hear the voice of the man who had so recently done so very daring a deed, telling in off-hand, unassuming manner how he had fared on the flight.

At first sight there would appear to be little scope for drama in broadcasting. But, given proper attention to the medium of expression, wireless drama can be effective and powerful. It has the whole field of the spoken word to make use of, and it has the listeners sitting comfortably and uninterrupted (let us hope) in the quiet of their own homes. Since the play has no help from the eyes, it must enlist the hearer's imagination. If it is skilfully contrived so as to do this, a wireless drama may be very impressive. There comes to the writer's mind one wireless play, with regard to which the announcer warned any listener who had weak nerves to shut off. The play was one in which a murder took place by mysterious, occult means. An extraordinary sense of the weird and uncanny was conveyed by means of the spoken word helped by the hearer's imagination.

Another and more pleasant drama, but in its way equally effective, was once broadcasted from Aberdeen. The play opened with a good Scotch housewife soliloquising about her husband. He had been rather distracted of late, seemed to have something on his mind, indeed had not been quite himself ever since that visit to Newcastle some months back. Then just when your mind had been brought into

a state of sympathy with the perplexed and worried concern of the wife for her husband, whom she is expecting at any moment, there comes a knock at the door. You can have a very portentous, fate-laden knock at the door in a wireless performance ! The knocker is not the husband. It is a mysterious individual, with cap pulled well down over his eyes, as you learn, and with a note-book in his hand. A tense conversation follows, in the course of which it comes out that the man is a private detective. At the word "detective" awful visions arise before the wife's mind. She sees it all now : her husband has done something terrible ; he is wanted by the police ; he is a fugitive from justice. At once, with a womanly loyalty, she sets aside every other consideration and determines that her husband must escape. Therefore the detective must be out of the way when her husband returns. So she lures him to the coal-cellar, and slams and locks the door after he has stumbled in. The indignant remonstrances of the entrapped detective come over the wireless with fine effect ! Alarmed, trembling and triumphant, the wife now awaits the husband's return, soliloquising on the nature of the crime. Soon there comes another knock. It is the husband this time. Then follows a clever dialogue. The wife hints that she is aware of the terrible secret, but indicates that no matter what he may have done, she will be true to him in abandoned loyalty, and she urges him to flee. The husband's replies express blank and amazed lack of comprehension. Then comes a fresh, wild burst of expostulation from the cellar. The husband is more than ever mystified. The wife tries in vain to prevent him from opening the cellar door. The begrimed and exasperated detective emerges, explanations follow, and the plot unravels itself. The husband had saved the life of a certain old gentleman in a street accident in Newcastle. The old gentleman some time afterwards died, leaving a large slice of his fortune to the man who had saved him, about whom however he knew only the name and the fact that he came from the North of Scotland. The executors had engaged a private detective to trace the legatee, and he was just on the point of running to earth a correct clue, when he was so unceremoniously thrust into the cellar. This play was very well adapted to the wireless medium of representation. In it the human voice—used of course by very adequate actors—without the aid of gesture or of facial expression was able to convey the excitement and the emotions and the humours involved in the situation of the characters. It was able with a satisfying fulness of meaning and delicacy of shading to let the hearers into the exasperation of the imprisoned detective, the alarm, loyalty and determination of the wife, and the baffled amazement and amused appreciation of the husband.

In conclusion, broadcasting has certain incidental features that must tend to make the minds of listeners more roomy, more aware

of their fellowmen's existence, and more sympathetic. There is the weekly appeal on behalf of some charitable institution, put forward in simple, sincere, heart-felt words. There are the S. O. S. messages—often so poignant—about persons missing, or relatives hurriedly wanted. Or take the interesting way, sometimes you overhear your fellow-mortals disporting themselves at some function—a chance remark, the clatter of plates, the sound of applause, the exhilarated hum of mingled voices, a ripple of laughter, wafted to you over the intervening space from some distant social gathering, or reception, or banquet. Then there is the picking up of foreign countries; and the consequent reminder of their existence and of some of the interests that occupy them.

There is the benediction at the close of the broadcast religious service. One must be touched, if the imagination is used at all, at the thought of that invocation of grace, mercy and peace upon all the multitude of the listeners in their varied conditions—the rich and the poor, the contented and the dissatisfied, the brave and the timid, the people with black clouds of care and apprehension lowering over them, the good and the bad, the anxious and the care-free, the sad and the gay, the whole incredible multitude of diversely conditioned folk that make up the great silent audience. And then there is the announcer's "goodnight"—another reminder that we have been one of an unseen host of listeners. One announcer in Scotland used to say,—“Goodnight, invalids; goodnight everybody”—a happy touch, surely, though many people thought it too sentimental. Whatever our feeling be on that point, there can be no question that the radio is a great boon to invalids, to people who are blind, to folk who for one reason or another are confined to their houses. It is good to think that for such persons there is this instrument of instruction and entertainment, and that through it, too, they can enjoy the help of religious services conducted with the beauty of fine singing, and the inspiration of good preaching.

These incidentals of wireless widen our sympathies. Wireless thus tends to keep the mind awake not only to the great events that are occupying the stage of national and international affairs; not only to current notions in art and science and industry; and not only to matters of sport and recreation; but also to “the sweet, sad music of humanity”. Like every other important power, it is capable of uses that are trivial, or even unworthy, as well as of being an instrument of the best and finest human interests. It can deepen and enrich the life of a community by giving the exponents of the good, the true and the beautiful the opportunity of spreading far and wide the riches of thought and feeling and inspiration that they are qualified to impart. It can help to pull a community together into a truer cultural unity by disseminating the fruits of the intellectual, religious and artistic heritage.

# THE NEW VIEW OF CRIME AND ITS TREATMENT\*

BY LT.-COL. F. A. BARKER, I.M.S.,  
*Inspector-General of Prisons, Punjab.*

THE "question of the day" which we have met together this evening to consider is "the new view of crime", but, before we can consider any new views, it is essential, in the first place, not only to know what the past views have been and what the general consensus of opinion is at the present time, but also to have a clear idea in our mind as to *what "crime" is.*

## 1. Definitions of Crime.

I suppose there are few subjects on which individuals of a country or community hold, at any one time, such diverse views as the question, "what constitutes a crime". To some, excessive speeding of a motor car is a crime; to others it is a manly sport or a means of enhancing the prestige of his country. Some consider drunkenness a jolly pastime, others a crime to be severely dealt with. A few years ago, a Scotsman, high up in a Local Government, described, in an official document, the playing of bagpipes as an "art"; but the comment of a still higher official on this acting was "I always understood that the playing of bagpipes, south of the Scots border, was a *crime*."

Crime does not mean the same thing in all countries or at all times. What has been crime in the past or may be so in the future is not necessarily a crime at the moment. The crime of yesterday may become a virtue of to-morrow, and *vice versa*. Also a crime in one country may be, and often is, a virtue in another. There are different standards between the East and the West. Similarly, an act which may be no offence in a country may constitute a crime *under certain altered conditions*. A man may, for instance, maim himself in the days of peace without worrying the community in any way, but should he do so when the nation is at war, and thereby render himself unable to do his part in the defence of his country, then the act becomes a crime.

The criminal law of England itself draws a definite distinction between crimes which are wrong in themselves and those which are wrong because prohibited by the law. My earlier example of motor speeding is an instance of the latter.

In the modern State described by Butler in his book "Erewhon", crime is considered as an illness to be cured and the cure of which

---

\*Lecture delivered in the Lahore Y.M.C.A. Hall, on January 19th, 1932.



must be either mental or physical. If not amenable to either, the irreclaimable human material has to be disposed of.

Crime is the term given to those actions considered by the community to be sufficiently anti-social to require punishment by the State.

Sin is a violation of the moral law ; it is not synonymous with crime though actions may be both. There are many sins, including some of the most grievous, which are not crimes ; and there are crimes which are not sins.

In fact, as Seneca said 19 hundred years ago, " Successful and fortunate crime is called virtue ", while Solon, the law-giver, is reported to have said that laws were like cobwebs, for if any trifling or powerless thing falls into them, they hold it fast ; while if it were something weightier, it broke through them and was off.

Crime, in its widest sense, is an offence against the law as established at the place and the time concerned. Laws whether merely the customs of uneducated tribes or the complicated documents of civilized nations, forbid such acts as are inimical to the welfare of the society which they control. This, at any rate, is the intention of those who frame them, though human reason—and even instinct—may err and thus frame a law which is subsequently found to be unjustified. Nevertheless, crime may be said to be an offence against the community, which offence the law endeavours to prevent by punishment, etc. This being so, it follows that crime cannot be committed by a solitary individual. In the absence of a society, there can be no crime. As Mercier says, " Abandon a man to himself in a desert ; maroon him on an uninhabited island, and whatever other disadvantages he is subjected to, he is free from the possibility of committing crime. He cannot steal, or defraud, or murder or maim ; he cannot commit riot or rape or treason or burglary ; he cannot beg or rob or wreck a train. As far as crime is concerned, he is condemned to a blameless life. As long as he is alone on his desert island, he can rightly appreciate anything he pleases and go where he wills."

## 2. Old Views of Crime.

Apart from the individual, the smallest human unit in this world is the family and this is also the smallest unit in which crime can occur. In the earliest family of which there is any record, Cain by murdering his brother Abel committed a crime against the family by reducing its number and potential strength, and he was, therefore, punished.

As I said just now, if there is no community or family, an individual cannot commit a crime, at any rate, against humanity.

But when an individual lives with a family or community, then crime becomes possible. In the case of our friend of the desert island, if he is rescued and re-enters society, he will find his freedom limited in every direction, and an act which was perfectly rightful on his island becomes a crime. The reason of this is that if every man in a society pursues without restraint his own self-regarding desires that society falls to pieces, and, as a society, ceases to exist.

But to return to older views, perhaps the oldest was that crime was an act done, or opinion expressed, against the particular deity believed by a community. An act was right or wrong as permitted or forbidden by a particular religious doctrine; and, even so, the rightness or wrongness of such act depended very much on the interpretation given to the doctrine. To take an instance, "to kill is a crime" has been a fairly general doctrine throughout the ages. But the interpretations put upon it are innumerable. Some have considered that the prohibition includes the killing of animals for food. Very few communities, on the other hand, have considered the killing of tribal enemies as other than an honourable act. In some communities the killing of persons as a sacrifice to their god has been a good and laudable act, even though the killing of one's neighbour was wrong and punished by death, and nearly all communities have legalized the death penalty for selected offences—making this one of the many exceptions to the general law. In fact, each community has interpreted this law as "Thou shalt not kill when it is wrongful to kill", and interpretation which is not much of a guide as to conduct.

Another old view of crime is that it is an act contrary to "conscience", and many acts have been made punishable on this basis. But what is conscience? If it were a distinct faculty of the human mind (which it is not), it would be no true or reliable guide. If it is a faculty implanted by some divine power why have not all people been furnished with the same guide? That every man has a feeling that certain things are right or others wrong is probably true. But, unfortunately, man's feelings are not all alike and it is impossible, therefore, to believe that conscience is a correct or the only guide to right and wrong. With some, the eating of pork is against their conscience; with others, the eating of meat of any sort; with others, it is wrong act on Fridays only. Conscience is thus mainly a matter of environment, education and temperament, and is as fallible as other habits or beliefs.

Acts have also been treated as crime because they have been considered "anti-social". But if everyone who sought to alter the existing social order had been put to death, the progress of the Race would have been greatly retarded. Nevertheless, it has almost universally been considered a crime for an individual to violate, or to

strive to upset, the habits and customs of the community in which he lives. Such violation has been considered evil, regardless of whether the motives are selfish or unselfish, good or bad. These habits and customs have a right to be respected even if they may be considered to be a hindrance to progress.

All animal life including mankind has a tendency to group itself. It is what is known as "herd instinct". With man it was first the family; then the tribe; then the nation. Laws were framed which were really a codification of the then existing habits and customs of the group. In all groups there have been and still are men who refuse to follow the beaten track of the herd. They stray into the wilderness for different reasons; some seeking new and better ways, others to benefit their selfish appetites, others merely to get out of dust and noise of the crowd.

If a wolf leaves a pack it suffers or dies. It must stay with the pack or be lost. Similarly, a criminal is the one *who leaves the pack*. As a group (be it a family, tribe or nation) became more stabilized, it began to secure and to hold property. This fact brought with it new crimes. The crime of religion, witchcraft and sorcery, which had been heinous offences, ceased to be severely dealt with; while crimes against property became far more important.

Two hundred years ago, society considered as worthy of capital punishment crimes against property which now-a-days we would consider so trivial as to be satisfactorily dealt with by a formal warning, and it is quite likely that many of our most serious crimes of to-day will cease to be considered as such in future, whereas acts which now go unpunished will lead the perpetrator to a painful end in a lethal chamber.

Still another old view was that crime was an unjust act, i.e., an act against the abstract idea of "justice". Further mention will be made of the latter.

### 3. Their Resultant Treatment.

These old views of crime led to feelings of fear (either of the perpetrator of a crime or of the outraged god), of resentment, of hatred and of vengeance. A dog or a snake that is hit turns and bites the stick or foot that strikes it, and does so out of one or other of these feelings. An attacked animal repels the attack and, if he can, fights his enemy until he kills it. In the same way, primitive man vented his feelings. If attacked and injured, his resentment at the injury and his fear of worse in future led him to kill his attacker as an act of revenge and deterrence. An injury to a member of a tribe led that tribe as a whole to exact retribution on not only the individual that caused the injury but also on the whole of his family and tribe. This led to feuds which went on from generation to generation.

Anger and hatred followed fear and injury, and punishment followed these in turn. Individuals, communities and whole peoples wreaked stern vengeance for injuries, real or fanciful. Punishments, even death, were inflicted for no possible object save revenge. Vengeance was, therefore, one of the earliest reaction to, and result of, crime. The primeval man in his vengeance would kill another in reprisal for a minor blow. The Mosaic law of "an eye for an eye" and "tooth for a tooth" showed a distinct advance in that the vengeance bore some definite relation to the injury caused. As time went on, the power of revenge was taken from the individual by the community and so laws came into being. In these latter days vengeance has been somewhat disguised under the term "retribution". But nevertheless the essence of the retributive idea of punishment is revenge. Morally, nothing can justify retribution *for its own sake* though one may argue that it has its use for the protection of society.

The second principle that guided our forefathers in dealing with crime was the necessity of protecting society. This they did (a) by preventing the offender from repeating his offence; the methods used being execution, maiming, exile, imprisonment and the like (reformation did not at that time enter their heads); (b) by deterring others from committing similar crimes. This effect, it was hoped, would be produced by excessive severity of the punishment.

Hence the crank, the treadmill, the hulks and the excessive floggings (including those at the cart-tail for women) which characterized the penal methods of the seventeenth century in England or the dark dungeons, the maimings, the treading under foot by elephants and other horrors of India up to hundred years ago.

#### 4. Transitional Period.

The old principle of retribution (vengeance) has had to give way gradually to other principles. The theory of punishment—as *an end in itself*—has also been challenged. Penologists began to realize that crime should be dealt with by a combination of prevention, deterrence and reform. This is a distinct improvement on primeval times. (But Seneca said the same thing about 50 A.D.) We have only to compare our present day laws in prisons with those which prevailed in either England or India 200 years ago in the time of Howard to see how great the improvement has been. One of the greatest abuses of Howard's time was the herding together of every kind of prisoner in foul and insanitary prisons. He and his followers, in an effort to cure this, went to the other extreme and produced a fresh evil in complete cellular isolation day and night. It is only in the last 40 years that this has been fully realized and a return made in prisons, to the more normal condition of modified and selected association. Experts are now coming to the conclusion that, apart

from crimes of degenerates and defectives, most crime is the work of individuals who are really quite hopeful subjects for reform ; while the idea of curing the offender of his anti-social propensities is changing the angle from which enlightened experts approach the whole problem.

It has become clear that no punishment is effective or even worth while if it does not leave the sufferer better fitted at its conclusion to take his place in the life of the community. A system which deprives an individual, already weak on his social side, of the bracing task of struggle for life, home, clothes and food is liable to weaken still further his aptitude to fit himself into the social life of the free community and his powers of resisting anti-social acts. We are now realizing also that a prison system which deprives an individual of responsibility, of self-respect and initiative, and which allows talent to rust through disuse, must inevitably lead to the further destruction of its moral fibre and render him even more unsuited to return to free life as a useful and law-abiding citizen.

It is for these reasons that our modern prison systems are trying to train prisoners, by moral, intellectual, industrial and physical instruction, to hold their own honestly and efficiently on release. Of these four methods, moral training has been in the hands of religious teachers, official or voluntary, but much is also done by means of improved prison administration. The general "tone" of prisoners has been raised, and prisoners are encouraged to regain their self-respect and develop a sense of honour and responsibility by trusting them and by placing them in positions of trust and responsibility. In English prisons the very name given to the best class, "Trust" is a much-coveted title. The tone of a prisoner was raised by fostering *esprit de corps*,—each group endeavouring to secure the highest marks for neatness, good conduct and work. The group has its own leader, who keeps the other members up to the marks, and whose own sense of responsibility is thereby trained. Another means to this end, especially among young prisoners, is Scoutcraft, and no one need go further than Lahore to see the excellent effect which this has on the youthful mind. The Boy Scouts in the Lahore Borstal Institution are amongst the best disciplined, smartest and best behaved in the whole Province.

The *intellectual* side of the prisoners is trained by school classes, by library books, and (in several countries) by the assistance of philanthropic persons who visit the prisons and instruct inmates in vocational subjects, such as languages, typing and shorthand. One prisoner, whose bent did not lie in book-work, showed me some beautiful vases and a model of a Church, which he had made out of soap.

*Industrial* education is also gradually coming to the fore. In England and the United States this is hindered by the short-sighted policy of the Trades Unions; in India by the hopeless overcrowding of

our jails and by the lack of funds for machinery and technical staff. It is something to the good, however, that reformers have come to realize the fact that, if a prisoner's intellect is not to grow rusty, and if he is to be fitted out for a free life, he must be trained to support himself honestly on release. Lastly, there is the *physical* side of training. "*Mens sana in corpore sano*" is an old, and very true, Latin proverb, and as a doctor I have long held the strongest belief in the value of a sound and healthy body in securing a reasonable and honest mentality. Physical defects, even those which are slight enough to pass unnoticed, are undoubtedly often the cause of delinquency or anti-social conduct. It is now realized that the removal of such defects is often all that is required to turn them from the path of crime into that of an honest citizen. To operate on a man and thereby remove his disability, may change him from an anti-social criminal with an inferiority complex to one fit and able to hold his own with the best.

A test of the success of our prison systems should be the percentage of first offenders who return to jail. With an ideal prison system, every offender should go out reformed (and he should not be released until this can be presumed). This means that there should be no recidivists. That we are yet far from our ideal is shown by the fact that in England in 1928, of the total of 49,449 prisoners convicted, 28,900 were known to have previous convictions. Of these, 12,788 receptions were of men with one to five previous proved offences; 3,138 were of men and 2,844 of women with more than 20 previous convictions. (These latter are mostly mentally and physically defective.) Similarly, in the Punjab jails, there were at the end of 1930, 3,906 previously convicted prisoners in jails out of a total prison population of 21,358 and of the total admissions of 1930, 2,236 or about 8 per cent were known to have been previously convicted. This, however, cannot be attributed solely to a faulty prison system, for—however well we may train a prisoner for his future free life,—half the value of such prison training will be negated if the free community does not aid him on release from the jail. Penologists and prison reformers have realized this more and more during the past 50 years with the result that, following the example of England, nearly every civilized country now has a society whose object is to help released prisoners to secure an honest livelihood, to regain their self-respect and to become useful and law-abiding members of society.

The Punjab, as you know, though slow to make a start and in this respect much behind other provinces, has had such a Society for 3½ years. It has a Central Council in Lahore (with its office in this building), and District Committees attached to nearly every jail in the Province. In Lahore and Amhala are Homes for released prisoners,

in which they may stay after release till they secure work. The great needs of this Society at the moment are : (a) funds wherewith to carry on the work, and (b) men of integrity, influence, and philanthropic keenness to become Assistance officers for their own districts. The duty of such officers is to keep a kindly eye on any released prisoners in their area, and to help them (by advice, example, monetary or other means) to keep straight and lead an honest life.

And not only has Society begun to realize its duty towards released prisoners, it has also begun to realize its initial responsibility to the law-breaker, whose delinquency may be due in some measure to factors for which Society is responsible. It is learning that to use the law-breaker as a means of frightening others into good citizenship is not only psychologically unsound, but immoral; and that the best way to make a good citizen out of an offender is to *keep him out of prison*.

## 5. New View of Crime.

The transitional period which I have just described leads on naturally to a consideration of the new view of crime, and the essence of this is a radical change in our ideas.

Science and ethics combine to-day to condemn retribution as both immoral and unjust. The more we know of the sources of human conduct and the reasons for its vagaries the more impossible does it become to maintain this antiquated doctrine.

The same is true of the idea of *vindicating justice*. There is really no such thing as abstract "Justice", for modern science is teaching us that justice can only be measured in relation to responsibility, and that responsibility is itself only relative. We are all, more or less, whatever heredity and environment have made us.

Therefore, to judge conduct apart from a consideration of such forces as environment and heredity, is in a very real sense *unjust*. In some instances true justice would place society, and not the offender, in dock, for denying him decent conditions of life.

Retributive and vindictive punishments, then, should find no place in our treatment of the law-breaker ; our future penal methods will confine themselves to : (1) the protection of society, and (2) the restoration of the offender. "The problem of crime is to bring the individual into harmony with the code of the community." (Godwin.)

To do this it is necessary to ascertain the causes or tendencies which have led them astray in that *particular community*. The causes vary in different communities ; in some it may be excessive accumulation of wealth ; in others wide-spread poverty ; in others unequal distribution of wealth. Yet again, differences in religious beliefs may lead to crime. The cause may be found in social economics or in heredity or environment. The last two are about as

important as any, and both necessitate the assistance of trained medical experts, both for diagnosis and treatment. Let me give you an instance :—

Jukes family. In 150 years 5 degenerate sisters produced 2,094 descendants. Of these half were feeble-minded or worse and the other half became socially inadequate. In one line of conduct alone, of the 541 women, 277 became prostitutes.

What are the tests for a criminal? The clue is not to be found in physical stigmata (as propounded by Lombroso) but in the mental abnormality, or in the collapse of moral resistance under excessive strain or sudden temptation or in a similar collapse of unselfish instincts under the attack of selfish ones.

“The secret of the cure of the criminal has nothing to do with punishment. The solution of the problem of the anti-social individual—that is, of the curable anti-social individual—is a problem of psychology.”—(Godwin.)

*Incorrigible offenders.* Crime springs from many causes, and a very important one is degeneracy. The Jukes family is an instance. These degenerates, left to themselves, are the most prolific of any class and they hand on their criminal tendencies to their descendants. Therefore perpetual segregation, sterilization or a lethal chamber, is the logical treatment for them, from the point of view of present society and the future race. In this case as in many others prophylaxis is better than cure.

Many persons strenuously oppose painless elimination of the unfit on humanitarian and religious grounds, but there can be few arguments, worth consideration, against sterilization or permanent segregation.

Extreme diseases such as marked degeneracy necessitate extreme remedies. Hippocrates, the founder of medicine, laid this down as a maxim, and in later times Shakespeare wrote—

“Diseases desperate grown  
By desperate appliances are relieved  
Or not at all.”

If the family is of more importance than the individual, and the race than the family, it follows that the justification for the elimination of the degenerate is a sound humanitarian principle. For it is to the advantage of the race that degenerate individuals should cease to exist and to propagate their kind.

This applies equally to the criminal and the feeble-minded, who share with the degenerates the characteristic of under-strained and abounding fertility. (The feeble-minded alone cost England £8,000,000 p. a.)

There are, of course, occasional degenerates who are the children of apparently sound stock. But, in the main, degeneracy is



transmitted from parent to child, and the elimination of the transmitters is the logical remedy.

*Murder.* Should murder—failing extenuating circumstances—always be punishable by death? Or is there a workable alternative?

Capital punishment has been the punishment for murder throughout the ages, and there are many who still advocate it strenuously as the only sound policy. Their advocacy rests upon two broad bases.

(a) That the death of the murderer is essential for the protection of society.

(b) As a deterrent to others homicidally inclined who may be turned from the path of crime by the fear of death. There are also those who consider that as murder is a crime for which no reparation is possible to the individual murdered, it is right that the murderer should meet with the same fate.

Are these arguments strong enough for a verdict in favour of capital punishment? I doubt it. It is of course true that the execution of a murderer rids society of any further danger from his hands. It has, however, this drawback (to the scientist and social reformer at any rate) that we destroy very useful pathological material without examination. We lose the chance of ascertaining the social and individual factors which led to the murder, and are thereby the less able to set about curing the cause of it for others.

The claim that capital punishment is a deterrent is a very doubtful one. The Punjab Police are efficient, and yearly bring 200 or so murderers to the gallows. But in spite of this there are at present 2,827 prisoners in the jails of the Punjab either awaiting trial for, or convicted of, murder or attempts to murder. It does not look as though the fear of capital punishment were much of a deterrent here. Nor is it in America which is the most lawless country in the world. The fear of death certainly never deters the murderer whose act is one of impulse or sudden passion. It is very doubtful if it deters the few who are homicidally inclined, or whose act is premeditated for selfish ends. Such a murderer is nearly always an optimist who considers that his luck or his wits will always prove superior to the law. Also history does not support the claim that it is deterrent, and the statistics of other countries, at the present day, tend to show not only that capital punishment is no deterrent but also that its abolition does not lead to any permanent increase in those crimes for which it was the penalty. In saying this I am aware that I voice an opinion contrary to that of several eminent judges and barristers in this Province, but I would willingly back my contention against theirs, provided that with the abolition of capital punishment suitable alternatives were adopted.

The opponents of capital punishment, then, stress the lack of any reasons in its favour as well as their own definite reasons against

it ; to wit, that it is contrary to Christian teaching ; that it orders a State Official to commit the very act for which the condemned person has been himself punished ; and lastly, that it is an irrevocable sentence awarded by a fable court.

In the Punjab, if a distracted or despairing mother throws herself, with her new child, into a well and is rescued, she is awarded transportation for life for the "murder" of her babe, to be *succeeded* by a year's simple imprisonment for attempted suicide. In England, an inkling of the true meaning of such an act is becoming apparent, for the law now recognizes the fact that a woman just delivered of a child is not morally responsible for her action if unfortunately she causes the death of her infant. In the future any such case will be treated by medical and psychological experts, who will realize that the mind has been temporarily deranged by pain and physical strain and change.

We should also remember that to lump all murderers together in one category of vileness is crudely unscientific and terribly unjust. The crime may have been a passionate act carried out in a moment of mental unbalance ; it may have been the result of an uncontrollable impulse or of a sudden temptation in a favourable environment ; it may have been the culmination of a deliberately schemed and ruthlessly executed plan ; or it may be the work of a sex-maniac. In future we shall seek for the *seed* of the crime in the mental processes of the criminal ; we shall separate the types, salve those worth salving and put the others away.

*The New View of the Petty Offenders.* The most common petty offences (in England) are minor assaults, gaming, poaching, offences against the Education Acts, a rapidly increasing volume of motor offences, drunkenness and prostitution. In the old days, some of these, such as poaching, were capital offences ; others such as drunkenness, were more or less the act of a gentleman. Nowadays they are dealt with by short terms of imprisonment, fines and probation. The new views of penologists are gaining ground in regard to these ; we are more and more realizing the futility of short sentences ; the need of granting time for the payment of fine, and the benefit of putting first offenders on probation in lieu of sending them to prison. As an instance in point, in 1899, 83,855 persons were sent to prison in England in default of payment of fine ; in 1928 the figure had dropped to 13,260.

This is a fact to which the magistrates of the Punjab might with advantage give serious consideration.

Many of the petty offences which now waste the time of our Courts and the money of our litigants will disappear with changing habits and manners. Drunkenness, for instance, which in the middle ages was almost universal, is now considered neither amusing nor

good manners, and the result is that it is exceedingly rare to see a drunken man in a country like England, which (incidentally) steadily sets its face against prohibition by law.

Much of the minor delinquency of these days is due to incipient mental derangement, much from bad environment and poor social conditions, and much from rotten heredity. I need only mention the children of criminal tribes in this respect.

We now realize, therefore, that to deal with the problem of minor delinquency is largely a matter of prophylaxis. We must search for, and cure, the early cases of mental derangement before they fall into crime; we must improve the social conditions and environment of the people, and especially of the young, and we must improve the race by the principle of eugenics.

*The New View of Juvenile Delinquency.* When I think how often—as a school boy—I took apples from a farmer's orchard, it horrifies me to realize that only 100 years ago small boys could be, and were, hanged for the same offence. In 1823 a boy of nine was executed for stealing two penny worth of paint; others were transported for thefts of a handkerchief and a silver spoon respectively. We have improved in our treatment since those days, but our treatment of juveniles is still far from enlightened. 80 years ago, in England, 1,547 children *under 12 years of age* were sent to prison, and 12,255 between 12 and 16. Now, children under 16 must be tried in a children's court and may not be sent to penal servitude at all, while those under 14 cannot be sent to any form of imprisonment. Would that it were the same in the Punjab!

We are also beginning to realize that even our improved methods of dealing with juvenile delinquents will prove a comparative failure unless we tackle what is too often the real cause of their delinquency, that is, the *Delinquent parent*. Bad homes and bad parents mean bad children, and it is both cruel and stupid to punish little children for their misdemeanours and to let the grown-ups, who should be responsible for them, go scot free.

Many a time have I thought this in the last two years when I have seen small boys sent to jail, or to the Reformatory, in the Civil Disobedience, picketing and Ahrar troubles. The problem is the delinquent parent, and very drastic will be the treatment for these.

The new principle of making the test of crime its effect, not only upon the community of to-day but also upon the race will probably lead to the removal, in the future, of many existing "crimes" from the Statute Book, and their replacement by others which at present are allowed to go unpunished. We shall regard as criminal every act, attempted act, or omission, that is directly or indirectly detrimental to the race. *Idleness*, for instance, will be a crime, not only for the shiftless loafer but for the moneyed idler,

The *amassing of wealth* for purely selfish ends will be treated with suspicion, for wealth will be a trust, to be administered wisely by the individual as well as by the State. Consequently a wealthy man who either does nothing or misuses his means will be considered worthy of punishment.

The *children* of a nation will also be a trust in the hands of parents or guardians and neglect of them will be a crime, just as cruelty towards them already is. For children are an important asset of the State. And, this being so, selfish bachelordom will in future meet with such disapproval that it will be punished at least by increased taxation. Only those who are fit to reproduce the species will be allowed to do so unhindered, but the fit who refuse to undertake the trust of parenthood will be considered to have committed a crime against the State. The exploitation of crime for gain by the Press is not at present an offence; but it should be, and probably will be. There is a legitimate way of reporting crime in the papers; but the method used by the baser Press, of stimulating the anti-social instincts of the community and debauching the public mind may be a serious crime in the future.

#### 6. The Logical Result as regards Treatment.

The new views of crime, of course, necessitate many changes in their treatment. It is self-evident that the treatment of any crime must depend on :

- (a) The cause or causes that brought it about.
- (b) The individuality of the offender.

We must, in short, study the offender and not merely the offence.

"Punishment", says Dr. Branes in a pamphlet on prison reform, "can be justified if it bring about moral reformation, and in future it will be used *only* in those cases where it will be likely to have that effect."

To subject all prisoners to a standardized regime of punishment is about as sane a proceeding as it would be to perform one standard operation upon every patient taken into the operating theatre of a hospital. Take the crime of *murder*. To put every murderer to death is as futile and as bad treatment as it would be to put to death every person suffering from Cancer. If we wish to do our best for the individual and the race we should first find out :

- (a) What are the general causes that lead to *murders/cancer* ?
- (b) Of those causes, what was the cause in this particular case, and was it the fault of the individual or due to some outside agency?
- (c) Is the disease *inclination to murder/cancer* in its initial, curative stage, or has it become too deep/seated to eradicate ?

(d) If curable, should the cure be effected by a bland form of treatment or by a sharp and painful operation ?

(e) If not curable, then and then only should we consider the propriety of putting an end to the life of the patient, be he either a murderer or a cancer-infected human being.

Crime being the result of so many and diversified psychological disturbances resulting in anti-social conduct, it must call for many different processes of cure. The only competent expert to diagnose and treat the *mental conditions that give rise to delinquency* is the trained psychologist, and it is in them that the future scientific treatment of crime lies.

The place of punishment of the future, then, will be no prison at all. Punishment, as an end in itself, will disappear. What will take its place ?

*Discipline* will be one of the many instruments for correction of those psychological conflicts that result in crime.

*Work* will be another instrument. But it will be constructive work, rendering the worker better qualified to fend for himself when the hour of release arrives. In place of punishment, the objective will be *cure*. Where no cure is possible, permanent segregation, sterilization are a safeguard to others and a prophylactic for the race, or painless elimination.

"The wrong-doer of the future will not be sinned against by the Society against which he, in turn, has sinned. He will not be thrust down, further degraded, unmanned by segregation. He will be recognized for what he is—the socially defective member of the community. And the process will not be punishment for wrongdoing; but cure for mental defect . . . . . The irreclaimable delinquent of to-morrow will receive a lot of attention, and it will be unwelcome attention. But for the occasional delinquent the coming treatment at the hands of the psycho-pathologist will be no worse than that of an ordinary doctor,—he may have to take nasty medicine, be confined to his quarters and even endure the temporary pain of an operation, but he will come out of it a morally fitter man."

A delinquent will first be brought before a new type of Criminal Court ; a Court which will only elicit the *facts* but will not pronounce the sentence. If found guilty by this Court, he will be handed on to experts who will pass him as physically fit or will rectify his physical defects. He will then enter an institution where his *mind* will be subjected to examination. This institution will in no way be penal: it will be a place of cure. The object being *reform*, no factor will be ignored which may produce a good effect upon the minds of the inmates ; buildings, surroundings and staff will have no suggestion of a prison.

The keep of a simple murderer in the Punjab costs Government over Rs. 3,000 and during all the period of his imprisonment he brings no return to the State. Would it not be preferable to spend a part of this sum on his cure, so that for the rest of his life he could be an asset to the State?

If, as I have shown, juvenile delinquency is so often due to the selfishness, stupidity, neglect or cruelty of the parents, it follows that, in the ideal State of the future, neglect of parental duty will become one of the serious of criminal offences. If proved guilty, the parents will be deprived of their children, who will become the wards of the State, aided by the Public Health authorities and psycho-therapists. The delinquent children themselves will not be treated as criminals at all. They will be treated scientifically. The deep-down cause of his delinquency will be brought to the light and cured. The lad who steals money so that he can, in imagination, visit strange lands at a cinema will be sent to a training ship for a sailor's life; the small boy who is caught stealing sweets on returning from school and who is found to belong to a starving family will be given a meal each day at the school until work is found for his parents. Such methods are far better than prison, the reformatory or whipping.

The parent who habitually neglects or is cruel to his children will be sterilized. On the other hand, the unmarried mother will be treated kindly if she loves and cares for her child.

The sexual pervert, who at present gets fined or short terms of imprisonment for indecent assaults on young girls (or in this country for cruelty towards his girl wife) will, if incurable, be unsexed by the surgeon or segregated for life.

To sum up, if we concede that, in our new view of crime, motives of retribution, revenge and punishment must be entirely eliminated from our treatment of prisoners, though the duty of protecting society must remain, it follows that all instincts of revenge, all thought of moral judgment, all reliance on the deterring effect of fear must be put aside and discounted. *We must dispassionately consider in each case two objects and two objects only—what is best for the individual and what is best for Society.* We must approach the problem of moral and mental ill-health in the same way as we approach that of physical ill-health; i.e., (1) we should seek to cure the criminal by personal treatment; (2) we should try to remove the social causes of crime by public preventive measures; and (3) we should, if necessary, isolate the criminal until he ceases to be dangerous to society. We must, in short, cease to treat crime emotionally as a sin and begin to treat it scientifically as a disease.

And—as the duration of a disease is uncertain—so imprisonment (so long as prison treatment lasts) should be indeterminate.

## 7. Application of these New Views to the Punjab.

I now come to the last section of my address, the application of these new views to the Punjab. It needs little thought to realize how far the Punjab has to go to attain the ideal state I have described. It is also evident that, at the present time, it is quite impossible to carry out many of the new principles mentioned. It would be impossible, for instance, to ascertain the psychological causes of individual offences so long as trained psychologists are so few and offenders so many. But this is no reason why we should not accept the principles as our distant goal, and take steps towards its attainment. For instance,—

1. *The reduction in violent crime* is a matter which should be tackled prophylactically. It is no *cure* to execute or imprison murderers and would-be murderers. As long as human life is held so cheaply and the power of self-control is so weak, the Punjab cannot advance. At present it has the unenviable reputation of being second only to the U. S. A. in its volume of violent crime.

2. *Religious intolerance* is another drawback to progress, and especially so in its intimate association with politics and even with social services.

3. *Moral standards* must be raised, and corrupt practices driven out by the pressure of a higher level of public opinion.

In particular,—

4. *The prison population must be reduced* if any real success in reforming prisoners is to be attained. In England, the prison population has been going down steadily each successive year; in the Punjab there has been a steady rise until at the moment we are about 9,000 in excess of the number for which our prisons were designed.

5. *Short sentences.* A large percentage of the prison population is composed of short sentences. A sentence of a month or less is useless in every way. It cannot reform; it may degrade, and it certainly removes the deterrent effect of the unknown from the minds of potential offenders. The alternative to a "short" sentence is not a "long" one; it should be replaced by alternative measures of a reformatory character.

6. *Bail* should be given far more freely and reasonably than it is. This will not only reduce the population of our jails and the cost of their upkeep, it will reduce the chance of contamination of casual offenders by bad criminals.

7. For the same reasons, the principle of *fines* in lieu of prison for minor offences should be largely extended.

8. And, in order to make this effective, *reasonable fines* should be awarded, and *time allowed* for their payment.

9. The whole system of *imprisonment for debt* requires reform. It is no *cure* to send a man to jail for non-payment of a debt, which

is due to unemployment or poverty. A "Conciliation Officer" who could advise both sides in a friendly manner would probably effect a great reduction in commitments to prison. In some European countries, special types of workhouses have been established, where debtors are made to wipe off their debts by work. Such a scheme would probably prove more satisfactory than the present practice, by which the liability for debt is sometimes wiped out by simple imprisonment *without the debt being paid*.

10. *Restitution* should, where practicable, be enforced in cases of offences against property. At present the State hardly makes any attempt to compensate the person wronged. Enforced restitution, with perhaps interest added, would be far more satisfactory to both parties than a term of imprisonment for the wrong-doer.

11. *Probation*. Very rarely should it be necessary to commit an offender to prison for his first offence.

One of the best alternatives to imprisonment is to place the offender *on probation* under the guidance of a Probation officer. For this procedure a *Probation Act* is necessary, and such an Act is long overdue in this Province. It has been successfully in operation for several years in other Provinces, but the Punjab lags behind. A proposal is afoot for an All-India Probation Act, but why should not the Punjab anticipate this by passing a much-minded reform through its own Legislative Council? It would be as successful and economical as prison is futile and costly.

12. In the *treatment of children* also, the Punjab is much behind other Provinces of India. We should have a Children Act, on the lines of those in England and Madras, and the necessary machinery to carry out the Act. These are Remand Homes for juvenile under-trials, in lieu of sending them to ordinary jail; Children's Courts; Probation Officers; and Certificated Schools (for further details I would refer you to my book, *Imprisonment*).

13. Justice should be equal for rich and for poor. Therefore, some form of *free legal aid* should be available for very poor persons.

14. A commencement should certainly be made in regard to the diagnosis and treatment of *mental defectives*. There are over 8,000 insanes in the Punjab, who can say how many there are who are on the borderland? These continue to be sent to prison for their delinquencies, whereas they should in reality be sent to special Mental Institutions where they might be cured.

For this purpose a Mental Deficiency Act is most desirable.

15. We need greater facilities for ascertaining, before conviction, the *causes* of the offence committed, and for the provision of a *greater variety of treatment* suitable to the widely differing requirements of each offender.



16. *Indeterminate Sentence.* If the aim of punishment is to be restricted (as I have already explained) to the protection of Society and the reformation of the offender, it is impossible any longer to defend the practice of sentencing accused persons to long fixed sentences. A man's return to Society should depend upon the judgment of those best fitted to determine when he may be safely released; the sentencing judge may be an expert at law, but he cannot be expected to be able to prophesy whether the offender will be able safely to rejoin Society in 5, 10 or 20 years. The judge should, therefore, pronounce an *Indeterminate Sentence* (with a maximum period to prevent any abuse), and the actual period of incarceration should depend upon the judgment of an Advisory or Discharge Board, such as is already in being in several other Provinces for ordinary sentences.

In the Punjab we have an Act whereby well-conducted prisoners may be provisionally released, and this is a distinct advance. But it is so hedged about with conditions that its scope is not nearly wide enough. I would, therefore, advocate the legalization of Indeterminate Sentences in addition to provisional release and Advisory Boards.

17. The natural sequel to Indeterminate Sentences is *permanent segregation*, under humane conditions for incorrigible offenders. This is the only alternative to the painless elimination in a lethal chamber which many scientists and eugenisists advocate.

18. There is, lastly, the important work of caring for, and helping prisoners after release. This is the duty of the general public, and is one in which every one could and should take part.

My suggestions for the Punjab, as just outlined, might be ascribed by my American friends as "real bibful". I cannot hope for all at once, but in order that my hearers may keep them in mind, I will conclude by repeating them in shorthand form.

1. Reduce violent crime.
2. Get rid of religious intolerance.
3. Raise your moral standards.
4. Reduce the prison population.
5. Abolish short sentences of imprisonment.
6. Allow bail more freely and more reasonably.
7. Award fines in lieu of imprisonment whenever possible.
8. Let the fine be a reasonable one and allow time for its payment.
9. Reform the laws dealing with debt.
10. Enforce the principles of restitution.
11. Pass a Probation Act.
12. Pass a Children Act.
13. Make free legal aid available for the very poor.



14. Pass a Mental Deficiency Act.
15. Study the causes of offences more carefully, and provide more variety in treatment.
16. Legalize Indeterminate Sentences, and employ Advisory Boards.
17. Legalize permanent segregation for incorrigibles.
18. Help to organize and extend the work of the P.P.A.S. and Borstal Association for the after-care of released prisoners.

## MALAYA

BY L. R. CHANDRAN, B.A., LL.B., *Bar-at-Law*.

VERY few people who have not gone to Malaya or have not got friends or relatives there possess any clear notions of that country, its peoples or its government. Just before the writer started for Malaya he was told by a highly placed official in Madras that Malacca and Kuala Lumpur are islands close to one another and form part of the Federated Malay States.

The Malayan peninsula within the British influence consists of the Colony of the Straits Settlements, the Federated Malay States and the Unfederated Malay States. Singapore, Penang and Malacca are parts of the Straits Settlements; Perak, Pahang, Selangor, and Negri Sembilan form the Federated Malay States, while Kedah, Kelantan, Trengannau and Johore are the Unfederated Malay States.

A voyage lasting between six to ten days, according to the steamer that you get, will take you from Madras to Singapore. The very approach to this port makes you realize what a wonderful harbour of Nature's creation it is. As you enter the harbour it gives you the impression of an extraordinarily busy port. The harbour is full of ships of every description. Being a port of call for all steamers bound for the Far East and being on the Australia to England route, there are as many ships in the harbour as in the largest European ports. There are innumerable steamers of comparatively small tonnage that do coastal shipping and service between the peninsula and the large number of adjoining islands.

Stepping on shore at Singapore you can have your choice of hotels. There are expensive hotels under European management. There are also numberless Japanese hotels most of them very cleanly kept considering their size and the moderate charges. Once in Singapore, the first impression you get as you walk along its busy thoroughfares is the cosmopolitan nature of the people—you find Europeans, Chinese, Indians and Japanese and crowds of them. But curiously enough you seldom notice a Malay. You have to ask where are the Malays, the sons of the soil. You have to go to the outskirts of the town to see them, there being very few of them in the busier parts of the city.

The most striking people as you go through the country are the Chinese. They are the millionaires, the mine owners and the merchant princes. They go about in the most expensive cars and live in the most gorgeous houses. The women are beautiful and tastefully dressed. The Chinese of the working class are most admirable workmen. It is difficult to see a more industrious race of people. The

men and women and even the children of the lower orders do very hard work. The food, however, which a working class Chinaman eats is certainly of better quality than that of his Indian fellow-workers. In the matter of food perhaps the Chinaman has a large variety of dishes than any other nation in the world. There are just a few expensive Chinese restaurants in Singapore where you can get the most delicious Chinese food. The Chinese coming from the Island of Hainan—called Hylams—take to domestic service. They are good cooks and most excellent servants. A Chinese servant can be trusted to do a thing well and intelligently in contrast to the ordinary Tamil domestic servant that you get here.

A visitor to Malaya is naturally anxious to know and understand a little of the natives of the country. The Malays are Mohamedans by religion and mainly agriculturists by profession. They follow the Mohamedan law though curiously enough there is in some parts a system of matriarchal law not unlike that of Malabar. The first thing that attracts the visitor is the Malay house. They stand on wooden or stone pillars and the walls are entirely of wood and have thatched roof. In this marshy country this style of house prevents damp. The houses are generally clean and comfortable. The standards of life are fairly high. The sudden boom in rubber helped even the lower orders of the people to attain and keep up a fairly comfortable standard of life; the suffering now caused by the slump is therefore all the more acute. The Malays are a happy-go-lucky people with a simple outlook on life. They want to eat well and dress well and care not for the morrow. If you go to a Malay opera you will probably find more women than men. They love music and fun and gaiety. If they are lacking in funds they are quite happy to mortgage their all and borrow from the accommodating Chetty. Thoughts of repayment do not very much worry them. For the last few months foreclosures and sales of lands held by Malays have gone on to such an extent that measures have become necessary to protect these people from their own wasteful folly. They are a simple attractive and lovable people. English education has not made much progress among them. There is one profession for which however the Malays show remarkable aptitude, that is motor driving. They are good mechanics and as drivers of motor cars they are perfect.

The towns in this country, with the exception of the old world town of Malacca, are of recent development with the result that there is some thought spent on town planning. The streets are broad; there are squares and gardens; and schools have large grounds attached to them. But the most striking feature in the development of this country is the roads. The roads of Malaya equal the best in Europe. The trunk roads through which you can travel from one

end of this country to the other are as well constructed and maintained as the best tarred roads in the capital cities in India. There is more of motor traffic in this country than in any other country in the East.

In many ways this country is an international settlement. The sons of the soil except for the present rubber slump and the general economic situation are a happy and prosperous people. The Englishmen have the larger share of commerce including the rubber and tin industries and they have besides the administrative control of the country ; the Chinese, a prosperous community with interests in rubber and tin, had a good share in the general trade. The Tamil coolies whose labour is chiefly responsible for the development of rubber estates and the construction of Malayan roads are everywhere. The Chetties of Chettinad have the larger part of the money-lending business in their hands. The Moplas of Malabar run their restaurants in the larger towns and their coffee shops throughout the length and breadth of this country. The Indians and the Ceylonese with the Chinese fill the places of clerks and assistants in the Government offices and the commercial firms. In the earlier days of British occupation it would appear that the labour for this country was recruited from South India and clerks and assistants for Government departments from Ceylon. There is therefore a very large and prosperous Ceylonese community in the Federated Malay States, some members of which have risen to high positions of wealth and influence. The European, the Chinese, the Ceylonese and the Indian are all well represented in the professions. In spite of the slump to the casual observer the country has a cheerful and prosperous appearance. Nevertheless the hardship of the situation is keenly felt by all communities and all alike are watching and waiting for signs of trade revival and the lifting of the slump in rubber and tin.

## MORE ABOUT BEGGARS

BY WALTER P. WARREN, *Calcutta.*

IN my article last month dealing with beggars, I briefly referred to the dislocation of the ambulance service in Calcutta owing to the strain put upon it by attendance upon beggars. As this is such an important matter, affecting, as it does, one of the most necessary and indispensable public services, I feel special attention should be given to it. It is also another paramount reason why beggars should be put under proper control.

Thanks to the courtesy of Capt. Westbrooke, Chief of the Calcutta Fire Brigade and also in control of the Street Ambulance Service, I am able to give authenticated figures and facts dealing with beggars and the Ambulance Service which have not, up to now, been made public but which should be given the widest publicity as what occurs in Calcutta will be repeated in every city which has a street ambulance service, as it goes without saying that there are sure to be beggars in any town sufficiently large to have a street ambulance.

I am dealing with figures obtained during eight months in 1931 from January to August. The number of street beggars dealt with during this period by the Ambulance was as follows:—

January	..	..	..	94
February	..	..	..	95
March	..	..	..	90
April	..	..	..	83
May	..	..	..	84
June	..	..	..	101
July	..	..	..	117
August	..	..	..	146

These figures are startling when we realize that in the first five months the ambulance had to deal with an average of three beggars every day and in the next three months this average was increased to four a day, an increase of twenty-five per cent.

Capt. Westbrooke remarks in his report : " If the Ambulance Department is to be efficiently run with the number of motor ambulances now available I consider the time for disposing of a case should be in the neighbourhood of thirty minutes "; but when one notices that during the month of August no less than 207½ hours were spent in dealing with street beggar cases alone, one can imagine what a mill-stone to efficiency this attendance on beggars means. The reason so much time is spent on these cases is owing to the fact that there is no

recognized refuge, home or hospital for invalid beggars and so the ambulance has to visit hospital after hospital in the endeavour to find one which will relieve it of its load and so make it once again available to citizens, who many a time have to suffer dangerous delays through the ambulance being engaged in dealing with beggar calls.

The following details will give an idea of how time is wasted in dealing with beggars who want hospital treatment:—

53	cases were taken to	2	hospitals searching for accommodation.
30	"	3	"
11	"	4	"
8	"	5	"
8	"	6	"
13	"	7	"
6	"	8	"
12	"	9	"
9	"	10	"
4	"	11	"
4	"	12	"
1	"	13	"

These figures prove the menace to an efficient ambulance service and the sad part of it is that these figures are increasing from month to month, and will continue so long as the beggar is allowed to infest our streets and the civic authorities are indifferent to the necessity of providing refuges or homes for these derelicts.

I have referred in my last article to the direct menace to health but here is a very serious and dangerous interference with the efficient working of a most important public service. The public grow furious over the non-arrival of the ambulance at some urgent street accident and blame everyone concerned with the running of the service but if the ambulances which should be ready and waiting for emergency calls are engaged in rushing beggars around the city seeking a hospital at which to leave them, who is to blame? Only the public, who allow these things to happen and be tolerated by those whom they have put in charge over their civic affairs. Those responsible for the actual working of the ambulance service are powerless to alter the existing condition of things but if the public would only take this very serious matter up properly and put those in power who would promise to fearlessly tackle this terrible nuisance we should soon get some form of legislation to enable the police to deal with these outcasts.

It is necessary to have a beggar segregation camp with its own hospitals and detention houses, for as Capt. Westbrooke points out very often it is quite impossible to get a beggar taken into any

hospital. In such a case there is no alternative but to take him back to the street from which he was collected and dump him there, to live or die as fate decrees. But this is a state of things which cannot be tolerated either from a humane or hygienic point of view. If nothing else can be done in the way of proper legislation then at least a refuge or home should be provided, so that the ambulance could drive direct there knowing that they would not have to go anywhere else. Here first aid could be administered and reception into a hospital arranged for or medical aid provided on the spot, in any case an arrangement of this sort would save many working hours for the ambulance, even if it were a little way out of the city, and be a far more humane and hygienic way of treating these beggar cases until such time as legislation will make it impossible for beggars to frequent our streets and public places.



## A PLEA FOR DEFINITENESS

BY REV. T. W. GARDINER, M.A., *Principal, Hislop College, Nagpur.*

IN many of the discussions regarding the place of Christianity in Modern India and its relation to the other great religions of the land one is reminded of Tennyson's description of the "last, dim, weird battle" in which King Arthur was slain.

"A death like mist slept over land and sea and ev'n on Arthur fell  
Confusion, since he saw not whom he fought."

The poet, I understand, intended King Arthur to represent the soul in its conflict with its foes and, if that is so, it is surely significant that the king's death was caused by the fact that he could not distinguish between his allies and his enemies. I feel that the same fate may overtake the Christian Soul, if a similar "confusion" falls upon it.

There are indications that it is suffering from such confusion. Even in Christian lands this is the case. There are so many conflicting interpretations of life, standards of truth have become so indefinite, the mind of Christendom has become so perplexed and confused that as one writer has recently put it "We are living in the midst of a fog of incompatible doctrines". If the fog is dense everywhere it is nowhere so thick as it is in India. Gandhiji has with such astonishing success popularized the view that all religions are equally true that it has become the universal plea of the educated Hindu against the Christian claim. More philosophic writers state that they can find a parallel for every vital Christian truth in the literature of Hinduism. The Editor of the *Indian Social Reformer* declares that "Jesus has a secure place at the heart of the Hindu Renaissance," and then proceeds "As a matter of fact the study and contemplation of Jesus does not produce any change in the Hindu. It only broadens and intensifies his own inherited religious instincts." All this is hopelessly confusing and has had its effect upon the Christian mind. There are few of us that have not been profoundly influenced by such an attitude with the result that we are in danger of losing the sense of the deep fundamental differences between Christianity and other religions. The modern apologetic of Hinduism has set out to weaken the Christian belief in the definiteness of Christianity and to establish the thesis that Hinduism is not so very different from it. One cannot hide from oneself the impression that it has had in many quarters greater success than was to be expected.

What is the purpose behind this modern apologetic of Hinduism? Why does Gandhiji say that all religions are equally true? The

obvious reason is that, if it is so, the non-Christian feels himself under no obligation to choose between one religion and another. So long as the distinctiveness of Christianity is maintained he is conscious of such an obligation, if he values what Christianity has to offer. But if he can persuade himself that he can discover in Hinduism what appeals to him in Christianity he will feel himself freed from the hard duty of choice. No one will make a choice unless he has before him clearly defined alternatives. It is manifestly impossible to bring the non-Christian to a decision with regard to Christianity unless it is put before him as a definite alternative to his own religion. One can understand how natural it is for him to cherish a theory which absolves him from the responsibility of making up his mind as between two clear alternatives. But I cannot think that the Christian is right in encouraging him to imagine that the alternatives do not exist and that no choice need be made. The essentially moral act is choice. It is a good thing to encourage people to choose, and it is best done by stating in as definite terms as possible the differences between things. What has been said above is put with great force by Mr. Chesterton in a chapter of his book *The Everlasting Man* called "The Escape from Paganism". In that chapter he analyses the Soul of Asia and finds in it this fundamental characteristic: "There really is this ultimate unmorality behind the metaphysics of Asia. And the reason is that there has been nothing through all those unthinkable ages to bring the human mind sharply to the point; to tell it that the time has come to choose." Surely it is the Church's function to so present Christianity to the people of this country that they will be under no misconception that it is a religion that requires to be consciously chosen. That can never be done if our presentation of it is vague and confused, if in fact every effort is made to minimise the differences between it and Hinduism.

There is nothing so enervating or so weakening as inability to choose. And it is especially so when people conceal from themselves the issues which make choice essential. The Lindsay Commission Report in its discussion of the tendency to syncretism and the harmonizing of all religions says this: "Throughout India we find this spirit of easy accommodation which the pantheistic attitude creates blurring distinctions of truth and untruth, of right and wrong. This, which has sapped the moral strength of India through all the ages, is exercising the same enervating influence still." To that spirit the Report traces the origin of the familiar view that all religions are true and that consequently there is no need to choose between them. It will be noticed that it is the pantheistic attitude that is held responsible for the prevalence of this spirit. Though there are theistic tendencies in certain schools of Hinduism, it would, I presume, be admitted that

constitute the peculiar tone of Hindu religion. Now

pantheism does not encourage moral earnestness. It conceives of God as so completely immanent in the Universe and in humanity that He cannot be thought of as having any distinctive purpose of His own in the carrying out of which He is utterly in earnest. If God cannot be conceived of as anything more definite than a vague shadowy Presence in everything, if He is equally present in all that exists, it is easy to fall into the mood that there is a haunting sense of Indifference pervading all things and that there is no supreme purpose or meaning in anything. That kind of mood does not make for moral earnestness or the will to choose. Pantheism makes all moral values vague. It blinds the mind to fundamental differences. It confuses good and evil, truth and falsehood. If that be so, is it too much to say that it too is responsible for the theory that all religions are equally true and that the differences between Hinduism and Christianity can be disregarded or transcended? If pantheism is the real background of the Hindu mind is it any wonder that moral issues lose their clarity and therefore their urgency? Can anything else be expected but that the necessity of choice will disappear when nothing is clearly defined and all differences are obliterated in a universal haze? The greatest service that can be rendered to India is to dispel the haze and the fog and to help people to see clearly the challenging differences that make the easy path of neutrality impossible. Unfortunately, there is a tendency to regard as the best friends of India those who thicken the fog that naturally rests on the Hindu mind by adding dense smoke screens of their own.

If the pantheistic conception of God is the cause of the vagueness that encompasses Hindu thought the Christian missionary has no excuse if he increases such vagueness, for as a Christian he worships God revealed as Transcendent. Now a religion of Transcendence confers this supreme benefit that it does teach people to see with an awful distinctness the great alternatives of life. On that account it produces moral earnestness and strength. The religion of the Bible is based upon the revelation of the Transcendence of God. The corollary for faith is that God means one thing rather than another, that He has His own altogether righteous and loving purpose to fulfil. In His eyes there is an infinite difference between what is in harmony with His purpose and what is contrary to it. He is eternally on the side of the one, eternally and utterly opposed to the other. God is therefore ceaselessly challenging man to a decision. A moral challenge always implies that there is a clear cut issue before the conscience and the reason why the revelation of the Bible has produced such strength of character is that the note of challenge is always insistent. A clear conception of God's holy purpose reveals in sharp outline to men the alternatives on which their destiny hangs. It gives them unclouded vision of life's realities

and bids them choose between them. All theories that confuse the issue and blind the eyes to the differences between things have a demoralizing effect upon the conscience. Conscience is ours that we may hear God's challenge and answer it.

Is all that has been said above too reminiscent of the Old Testament? What of the revelation of Christ? Well, I find in Him a more challenging note than is to be found anywhere else in the Bible, and where there is a challenge there must be a clear sense of the differences that constitute the challenge. Our Lord was gracious and gentle and His sympathy and understanding were wonderful beyond all telling, yet He never exempted men from the burden and responsibility of choice. The reason must be that to Him also God was the Transcendent one, who claims men for His distinctive purpose. There is much that might be said on this. But it is enough to remind ourselves that our Lord said, "He that is not with me is against me". To whom did He say these words? He said them to people who were in a condition of moral confusion, who could not distinguish between Beelzebub and God. They were people, that is to say, whose vision was clouded so that they could not see clearly the difference between things irreconcilable and were therefore incapable of discerning truth. The words can therefore with justice be applied to all who overlook fundamental differences and who compromise the issue between Christianity and other religions. One cannot forget that our Lord also said, "He that is not against you is for you". But of whom did He say these words? He said them of one who was doing what He Himself did and doing it in His name and in dependence on the power that wrought in him. That was a very different position from the other and in this case He warned His disciples against emphasizing differences that were not fundamental. We in our desire to evade opposition or by a misreading of the meaning of tolerance are in danger of forgetting the other words. "He that is not with me is against me", the words imply—do they not?—that our Lord stands for something distinctive and that therefore the Christian's task is to proclaim that distinctive quality of His revelation and defend it against everything that would blur its clear cut outlines. Whatever may be the Church's position in India in the years to come it would make itself incapable of rendering its greatest service to this land, if it loses its distinctive challenging message. As the Lindsay Commission Report says "Christian work must never be exclusive, but it must always be distinctive."

## SOME CONTEMPORARY YOUTH IN FRANCE

BY GORDON TROUPE, *France.*



THE first thing to observe about our subject is that it deals with "Youth Movements" in the plural, and not with a "youth movement", as might be the case in Germany, Italy, or Russia. Indeed, it may be said to be a plural with a vengeance, for the number of youth movements of approximately equal strength is indeed legion. We cannot hope to deal adequately with them here, but if we succeed in describing a certain number of representative ones, and in showing their diversity, we shall have given perhaps the fairest impression possible of this varied and interesting field. We propose to group them in three classes: those in which the young people are, to all intents and purposes, passive; those where the youthful members confine themselves to speeches and writings; and those whose members take an active part in their own government and also in some sort of service. These are only rough divisions, naturally, and the reader should mentally supply the words "approximately" or "in a general way", or "subject to further confirmation" before the rather sweeping general statements which follow. In most cases, the members of the movements, referred to later, are young men only, and the ages kept in mind are from 17 to 23.

Practically every young Frenchman undergoes one or both of the two great moulding influences at work in his country—the army and "lycée" or "collège". We class these among the passive experiences because in each the youthful material is rather forcibly moulded, and comes through each experience with a recognizable formation of mind and character. The army supplies a discipline and a levelling which would not come naturally to the rather independent and hierarchical Frenchman, or boy. Compulsory military training takes no account of conscientious objection, and is no respecter of persons. The officers are professional soldiers, and the specialized arms are often the same, so that the bright young son of wealthy and influential parents may spend the greater part of his period cleaning harness or painting sheds. It is a moral shock to come from the very sheltered atmosphere of French home life into the rough and tumble of barracks; the shock either makes or breaks most men morally, coming at about 20 years of age. But an undeniable boon is the physical setting-up afforded by eighteen months' regular hours, plain food, open-air life, and abundant exercise. This regime provided the male part of the nation with a physical capital upon which most of them live the rest of their life. For both before and after their training period, sport is the exception, and not the rule, although it is making steady progress.

Secondary education is set down here as the other moulding process, although it is more refined in its methods. But it like the army is no respecter of persons, one is tempted to say, of personality. The Jesuit Fathers laid the foundation of the present secondary school system, and Napoleon gave it a broader basis, and equipped it for providing excellent artillery officers. They builded so solidly the one and the other, that education has not succeeded in shaking off the influence of these two sponsors after a hundred years. And one would hardly claim that such god-fathers had ideas on education or discipline at all in sympathy with modern pedagogical theory. The intellectual standard is exceedingly high, for French minds are made of sound stuff, and "cramming" which would drive a lusty young Anglo-Saxon into a decline or a revolt, leaves the French boy's head "body, but unbowed". It does, however, affect his originality, except in the case of unusually strong minds. There is a greater respect for the opinion of the "best people"—not always the immortal 40 of the French Academy, but those who are the recognized experts in their particular branch,—than one would find in Asia or the Dominions. There are series of exams., each more exacting than its predecessor, which sort out the boys eligible for specialized training along professional or scientific lines, and these young men are looked up to as the *élite* of the nation. They give remarkably good results in after life, too, especially when one considers that they start with three handicaps for leadership which their military service does little to remove:—they have had no experience in self-government, their physical training during the growing years has been almost nil, and there has been no time or opportunity for social grouping of informal intercourse.

In the second category we find a host of organisms, each containing only a fragment of the boy population, but often an important fragment. There are first of all a number of Roman Catholic young peoples' organizations, grouped round the Church, and aiming at giving a moral and religious culture to boys and girls treated separately. The more common name for these: "patronages", gives a good idea of them. The initiative rests almost entirely with the clergy, and the mark of authority is strong in them, and the real grip they have upon the lives of the members, especially the boys, is hard to estimate. In many cases, at all events, the boys have drifted out of these groups before they reach the age with which we are dealing. The truth seems to be that they do not appeal to the imagination in the same way as do the excessively active and "he-manish" groups of what is called the "French Action". Its very name implies that it scorns the placidity and platitudes of the patronages. It worked originally in close alliance

authority, its appeal to the traditions of the best days of French history and especially of the monarchy, make it the natural associate of the Church party, as of the aristocrats and royalists. However, its doctrines of authority have become too thorough-going and too exclusive to be compatible with the authority of the Catholic Church, and the Pope has recently banned it. This, to many semi-detached Catholics, is an added attraction. But its main attraction, despite its name, lies in the exceedingly forceful theory and philosophy of government, more exactly of fascism worked out by its leaders, who are exceedingly able thinkers. When it blossoms out into action, it is usually in a compact phalanx breaking up a communist or pacifist meeting, with a good numerical majority in its favour, and stink-bombs and batons on their side, doubtless to compensate for the recent loss of providential protection. With this group are usually classed various organizations of "patriotic youth", which have a semi-military basis, keep on the right side of the Catholic Church, and steal the philosophic thunder of the "French Action". One may wonder that such thoughtful and theoretical character should issue in such violent action. The best key to the riddle is found in the personality of Hamlet. Like him, they have a profound theory of the universe, and a most pessimistic one. They are convinced that "the times are out of joint". But like him, too, they feel a duty to contribute to setting them right, and yet from a deep-seated weakness of the will, they cannot act except in bursts or flurries of bad temper, more or less artificially worked-up. And their opponents, the Jacobins of the Great Revolution, were not only the bloodiest of the lot, but the most incorrigible idealogues.

Times have changed since the Revolution, and labels have changed with them, even if character has not. The opponents today of the "French Action" and the patriotic youth are the Socialists and Communists. They are strong in relation to their numbers but their numbers are small, unless one includes with the Socialists a vast number of essentially bourgeois-minded politicians, who adopt the title of "socialist" in order to outbid their more moderate competitors for the support of youth. The orthodox Socialists have a fair following over the whole country. The communists have suffered from inferior leadership, and their cells, which once honey-combed the suburbs of Paris and all the North-East of France, have sadly diminished in recent years. They have, however, succeeded in forming a University branch in the Latin Quarter, and a number of students of good type, fallen on hard economic times, have joined them in Paris, where living conditions are very difficult. In recent years, the police have displayed enormous activity in weeding out communist elements among French, colonial and foreign young men. Every first of May there are hundreds, sometimes thousands,

of "preventive arrests", with a big proportion of young men in the haul, and many deportations in the sequel. In short, Communism at present is most effective as a spectre and a threat but ineffective as a thinking or a fighting force in France. But its adversity attracts to it some of the most idealistic and devoted young men, who may prove to be a force in time to come.

The bulk of young Frenchmen, however, is to be found neither in the revolutionary nor in the reactionary camp, but, in a vast, varied, yet fairly homogeneous centre party known under the general title of "Republican and Secular Youth". We call it a centre party, for it has a middle position between two extremes. But it stoutly claims to be well over to the left, or liberal side. Indeed, it points to a revolution which it can fairly claim to be its own. This revolution has the undoubted advantage of being, not a mirage of the future, but an accomplished fact of the past, having taken place 140 years ago. The Secular and Republican youth learns that its party led the country and the world in those great days, and it is their duty to encamp, or indeed entrench themselves, so as to make that advanced position secure for all time. The principles have been kept pure and unchanged from that time, and may be boiled down to "resistance to all tyranny". In this way they gather together all those opposed to monarchy, dictatorship, to aristocracy, and to clericalism and one might add, of government; and as any one class of these "antis" approaches three-quarters of the population, the future of the group seems assured... as long as there is a sufficiently varied and imminent opposition. When their leaders are offered political power, they usually have the good sense to refuse it, and keep their advantage of independent criticism. For if once they begin to govern, they are fated to deny their principles and come in for the devastating criticism of those who have remained "pure". Their doctrine is an essentially negative one, which makes excellent theory, but indifferent practice. And it is theory which has by far the predominating influence in their constituency.

What has been said may appear rather flippant, although one has tried to keep on the safe side and avoid unfair criticism; certainly nothing has been said that the parties concerned, with frankness characteristic of the nation, would not say of themselves, and considerably less than they would say of one another. It is, however, a relief to turn to the newer organisms which give young men a certain measure of self-expression, and aim at rendering, or at least preparing to render, useful service. There are first of all three which will be more or less familiar to Indian readers, as being French branches of world-wide organizations already well known. There are first, the Scouts. It is probable that they hold their members



entering on military service, i.e. until 19 or 20 years of age. Unfortunately, their forces are split up into three different groups, each of which is officially unsectarian, and each of which in practice finds its respective clientele in Catholic, Protestant, and non-religious circles predominantly, though fortunately not exclusively. The Scouts have also to combat a good deal of hostility from fathers and mothers of the old-fashioned type, numerous everywhere in France, even in Paris. The French family has been from time immemorial an almost self-contained unit giving their children all they imagine they require, along all lines. And Scouting appears, and in fact is, a menace to this family monopoly, for better or for worse. Then there is the Y.M.C.A., which is vigorous and growing, but still fighting for recognition. Indian readers will appreciate its great handicap, in that it depends for its support on a religious body which is a small minority in the country. It will be said that the Y.M.C.A. is open to members of all denominations, and that France is a Christian country; but both these statements must be taken with reserves. The Catholic Church does not accept the Y.M.C.A. conception of inter-confessionalism, which it brands as distinctively Protestant. And even the Catholics are in a minority of 2 to 1 in the country, so that the Y.M.C.A. tends to rely for its support on the million or so Protestants and the detached sympathizers it can secure out of a country of forty millions. With these difficulties it makes an excellent showing. Then there is the Student Christian Movement, which has an international and an inter-confessional ideal and finds the same difficulties as the other two organizations in putting it into practice. Indeed, it is too much associated with Catholicism for many good Protestants, and the reverse for most good Catholics,—a state of affairs that may show that it is on the right track, but which nevertheless gives it a very hard struggle for existence. In a previous number of *Young Men of India* there has already been an account of the practical service rendered by the Student Christian Movement to students from abroad. Each of the organizations mentioned in this section has similar pieces of service on its programme. And of each of them it may be said that, despite their many handicaps and their small numbers, they produce an astonishing crop of capable leaders, which is perhaps the supreme test of the effectiveness of any organization.

An interesting outcome of the War has been the attention drawn to the widening gap between the proletarian and the student classes, and several attempts to bridge that gap. The "Social Teams", led by Professor Robert Garrick, originated when the Professor was an officer on active service. He was ordered to lecture to his platoon who were in rest behind the line, and instead of finding the experience a bore, both men and officer found it extremely stimulating. The experiment was repeated and multiplied, with the result that a

fellowship grew up between officers, usually intellectuals, and men, who had all their lives, lacked only the opportunity to take a lively interest in intellectual problems. Returning to the lecture room after the War, Professor Garrick enthused his students for the piece of work he had undertaken, and he is now at the head of hundreds of small teams, composed of students and workers in about equal numbers, meeting as a study circle from week to week, deciding in advance their own programme, and having the students give lectures on theoretical matters on which they are competent, and workers on subjects on which they have practical experience, to the enrichment of both sides. These teams have been built up on a more or less definite Catholic basis, for M. Garrick is Professor in a Catholic Seminary. They are spreading all over France, although their chief strength lies naturally in Paris. A similar piece of work has been built up by the Protestant Faculty of Theology in Paris, in the industrial suburb of Ivery. Less dispersed and more modest in scale, this group possesses more homogeneity than the "Social Teams", and its fellowship is a very deep and fine thing. In vacation time, and even for a term or so, students go and share the lives of the workers, living and working beside them; while others run holiday camps in the country or in the mountains for the city-bred children. Small and insignificant as these groups may appear, they are capable of great growth once their principle becomes firmly fixed, and may prove an incalculable power for good.

While such bodies as these are working for social reconciliation, others with a large proportion of young people are working for the same end in the international sphere. The Quakers, or Friends' Society, have an excellent branch in Paris with a large following of young people. The more recently formed Fellowship of Reconciliation has branches in various parts of France, but its membership is usually somewhat older. One specifically French body, known as the "Knights of Peace", had a romantic origin when its founder was a Captain in the French army of occupation on the Rhine after the War. Aiming specially at Franco-German reconciliation, at which he has achieved marked success, Captain Bach extends his objects to social and international *rapprochement* in general. Unlike the Quakers or the Fellowship of Reconciliation, he does not set forth from an integral pacifist position, but gathers in army officers, nationalists, and all sorts and conditions of men. On the other hand, great emphasis is placed on the need of personal regeneration, a strong, and somewhat unique point in a movement with social and international aims. The greatest of such movements in France is, however, of Roman Catholic origin and inspiration, and is known as the "Young Republic". Indeed, it was originally a recognized Catholic youth

grew, however, and the influence of the laity outgrew that of the clergy in it, it was banned by the papacy. A fine point about the movement from this time forth was the refusal of the leader either to be discouraged by this turn of events or to disavow the Church which had disavowed him. Accepting the papal decree without bitterness, he opened the doors wider than ever to all comers, but at the same time insisted that all who drew their inspiration from the Mother Church should continue more than ever to do so. In post-War times the movement has taken a striking lead in international reconciliation, it has held huge international conferences with 7,000 and more participants, including hundreds of Germans and Austrians, at a time when post-War bitterness was very strong. Its weekly paper is very widely read, it has a fine castle in Normandy set aside for international gatherings and study, and is continually growing in influence and resources. Such can be the result of adversity met in a humble, courageous spirit.

In conclusion, it may be possible to make a few general observations which are of interest for those who wish to understand the France of to-day, and of to-morrow as well. It will be seen that there are three agencies, and only three, of wide scope and standing: two of them, the army and the school, represent authority imposed without question; the third represents full and free criticism of authority, without a thought of acting on the criticism. None give any great self-expression, each rests upon a long and venerable tradition. The others, of which we have treated only a representative selection, are all limited in their size to the radius of influence of one person or a very select group. Inspiration, in other words, follows "one way traffic lines" from the top downwards. There is little provision for it to penetrate upwards, and the society that embodies that principle must be content to remain tiny and rudimentary in organization. This seems to be almost inherent in French national character. Yet the extent and growth of the agencies of service and self-expression, their universality in essence and principle, their courage in facing immense odds, and the quality of the leaders they continually throw up from their midst, carry precious hopes for the future. What, then, it will be asked, keeps the large groups, with their negative character, from crushing the individuality out of the young people of the nation? And what, at the same time, keeps more modern, fresher movements in such a small and struggling condition? The answer to both questions is the same: the vitality and fineness of the national tradition, which seems to have foreseen every possible contingency, which has survived every known chance and mischance, and which will probably long continue to evoke the willing submission and loyalty of all its citizens, young and old, makes the framework within which all can work and which few care to over-pass.

•

## STUDIES IN CHURCH HISTORY

### THE AGE OF PERSECUTIONS.

MISS D. J. STEPHEN, S.Th.

THE struggle between the Church and the Empire lasted from the year 64 till the year 313, almost two hundred and fifty years. The first persecution by Government order was Nero's in 64. As we know from Acts xviii. 1, the Emperor Claudius had on a previous occasion turned all the Jews out of Rome. They were very unpopular there, partly because, they made themselves peculiar and kept apart from public worship and festivals ; partly, we may guess, because they were skilful traders and made themselves rich at their neighbours' expense. The difference between Jews and Christians was not at this time very apparent to those who were neither, and anyone who had a grudge against the Jews was willing enough to work it off against the Christians. It happened that a great fire broke out and destroyed a great part of the city ; suspicion turned at first on Nero himself, whose crazy doings were a constant source of terror and scandal ; he defended himself by accusing the Christians, and gave orders for their death. They were hunted out, and numbers of them executed, some were wrapped in the hides of beasts, tarred, bound to posts and burnt alive as torches to illuminate the imperial gardens,—the gardens which later belonged to the palace of the Popes. Thus the first persecution was the freak of a mad Emperor and an angry people.

Thirty-two years passed without special troubles, and the Church grew and developed. There were Christians in all parts of the Empire and in all ranks of life, some even in the Emperor's family. The Emperor, Domitian, was gloomy and suspicious. He disliked semi-secret societies. He did not wish people, especially his intimates, to put some other loyalty before the loyalty due to himself, and a persecution was ordered which we see reflected in the Book of Revelation. By this time the effect of the Christian propaganda was beginning to show in the ordinary life of the community ; in some places the temples were feeling it. As in Ephesus fifty years earlier, or in India to-day, the temples were centres of a considerable trade, and when the attendances fell off they suffered. Early in the second century Pliny, the Governor of Bithynia on the Black Sea, wrote to the Emperor, Hadrian, asking his advice ; he said that the temples were being deserted, their courts were actually grass-grown, and this was due to the activity of the Christians ; he had arrested some of them and inquired about their teaching, in particular, he had questioned two

told him seemed harmless enough ; he was a merciful man and had no wish to injure or oppress anyone unnecessarily, especially the younger people who might be reclaimed ; but the Christian refusal to worship the national Gods and the Emperor could not be ignored ; so Pliny felt and Hadrian took the same view.

From this time onward the Emperors held to the determination that divisions in religion could not be tolerated ; orders were given and renewed from time to time that everyone must conform ; and in place after place citizens who might be suspected of laxity were summoned to testify to their loyalty by burning incense before the images in the presence of the magistrate, and if they refused were liable to the penalty of death. Many did refuse and died ; Ignatius, Bishop of Antioch, was taken from his own city to Rome there to be devoured by wild beasts in the theatre ; Polycarp, Bishop of Smyrna, an old man of eighty-six, was burnt at the stake, and when the wind blew the fire aside, was stabbed by the executioner ; the slave-girl Blondina at Lyons was tortured for days ; Perpetua, a young married woman at Carthage, to whom the dungeon was a Paradise so long as she was allowed to keep her baby, and whose dreams were full of visions of heaven, was brought into the theatre with a number of other prisoners, the beasts were not hungry enough to finish their work, and in the end the whole party were stabbed. Through the reigns of Hadrian, Trajan, Antoninus Pius and Marcus Aurelius the Christians testified thus to a motive stronger than the fear of death, and the world looked on and in general approved the action of the Government. A new impulse added strength to the general dislike of the Christians ; it seemed to people that the extraordinary resolution displayed by them must have more behind it than a mere scruple about worshipping images ; it was known that they professed great mutual love, and that they met for some kind of common meal, often at night, for services were often held at night to avoid observation ; so it began to be said that they ate the flesh of children and indulged in orgies of promiscuous intercourse on these occasions ; and the audiences who looked on at the torments inflicted in the arenas felt that they were watching the just punishment of peculiarly offensive criminals.

In the early part of the third century came a long interval ; it seemed as if the attention of the Government had turned away from religion, and a new generation grew up free from the constant fear which had threatened their fathers and mothers. Then a new Emperor, Decius, came to the throne, and ordered a fresh persecution which was enforced all over the Empire. It came unexpectedly on unprepared people, very many of whom were unable to stand it and fell ; they hurried to the altars, made their offering to the images, received the certificate for having done so, and came away, many of them

to endure agonies of remorse and shame as they looked for an answer to the question of what a man should give in exchange for his own life. Others stood firm and went first to prison and then to death. We have a full account of the course of events in Carthage. The Bishop, Cyprian, was a distinguished man; he had been a lawyer and had been converted in middle life and consecrated as Bishop soon afterwards. When the persecution began he felt that his life was necessary for the support and guidance of his people, and he fled from Carthage and hid some way off, keeping in touch with the Church in the city by correspondence. After a while Decius died, the persecution left off and Cyprian came back, and found himself in the awkward position of having to judge those who had failed in the ordeal that he had avoided. There were a great number of the "Lapsed" and great differences in the degree of their guilt, some had merely burnt incense, some had blasphemed the name of Christ, some had persuaded the magistrate to give them a certificate without actually sacrificing; moreover, many of them had gone to their more courageous friends who were in prison, awaiting death and had begged them to write to the Church, asking as a personal favour that they might be pardoned and restored to communion; but this the Church could not grant even to please the martyrs, apostacy could not go unnoticed. Every case was considered on its own merits, longer or shorter terms of penance were imposed, some lasting to the hour of death when the penitent might look forward to receiving the sacrament once more.

It was two years before the persecution broke out again; in those years there was plague, and Cyprian gathered the Christians together and organized them to nurse the sick and relieve the distressed; this act of charity made a deep impression on the non-Christians coming as it did from the very people whom they had been helping to persecute the year before. Another good work struck them, certain Christians had been carried away by pirates from a neighbouring town, and the Church raised a fund for their ransom; people were astonished to see that money was given not only for the men but for women and children who could be of no use to anyone.

After the two years' lull the persecution began again. This time Cyprian would not escape though he had the opportunity and was urged to use it; he stayed in his house, was taken, tried and condemned, receiving the sentence with the customary phrase, *Laus Deo*, and was next day beheaded in the sight of a great crowd, some of them his eager friends and others not altogether hostile, for public opinion about the Christians and about the executions was beginning to change.

The story of the persecutions must be finished in another number. They had one great merit, because they kept the Church a picked

body. It did not have to suffer, as it has often had to do, since from the presence of a great flock of nominal members, who must be cared for while they expect to receive everything and give nothing ; nor did people belong to it from any consideration of worldly advantage or political interest. Whatever faults the Christians had, at least they were in earnest.

A less desirable effect was the tendency they encouraged to set a false value on public martyrdom. When one's friend was being torn to pieces by wild beasts, suffering hideous torments in the theatre or starving in a dungeon, it was easy to think that he was putting God under some special obligation. The best of the martyrs never thought this, but only counted themselves happy if they were able to bear witness to Christ in this or any way, as Ignatius showed when he said that now his discipleship was about to begin ; but lesser men thought that God owed them something for their constancy, and that they were in a position to claim rewards from the Church on earth and crowns of glory in heaven. Sometimes this idea led people even to seek out occasions of martyrdom, so that they might be put to death. These extravagances on the whole worked themselves out ; the Church refused to recognize the demands for remission of penalty ; those who sought for martyrdom sometimes failed to stand the test they had invited, and the steadfastness of the genuine martyrs remained as an example and an inspiration for all future generations.

THE UNITED THEOLOGICAL COLLEGE,  
BANGALORE.

**NOTICE.**

Applications for admission to the course, beginning in July 1932, are invited.

Ordinarily, no student shall be admitted to the regular course of study in the College who has not completed the course of studies required for the Intermediate Examination of an Indian University, or, in the case of Ceylon students, passed at least the Cambridge Senior Local Examination.

Candidates who have passed an examination not lower than the Intermediate Examination of an Indian University, or in the case of Ceylon students, either the London Matriculation Examination, or such a pass in the Cambridge Senior Local Examination as exempts from the London Matriculation Examination, are admitted without further literary test. All others are required to pass an Entrance examination, with a view to ascertaining whether their knowledge of the English language and their general education are sufficient to enable them to profit by the College course of instruction in Theology.

All applicants must pass an examination in Biblical knowledge.

For the Scripture test no special portions are prescribed. The examination is intended to be a general test of the candidate's Scripture knowledge.

In the English test there will be two papers :—

I. (1) An essay on some subject bearing on Christian work in India or Ceylon.

(2) A passage of English prose to be translated into the candidate's vernacular.

II. (1) An essay on a general subject.

(2) The substance of a piece of simple theological literature to be put into the candidate's own words.

(3) A simple piece of English poetry for paraphrase.

All candidates must present satisfactory certificates regarding (1) their conduct and character, and (2) their health. Two character certificates are required, from pastors, or missionaries, or other responsible persons. The health certificate must be issued by a certified doctor, wherever possible by a missionary doctor.

The Entrance Examination is held at the end of April, in any place where the necessary arrangements can be made. Applications, written on forms supplied by the College, must reach the Principal not later than April 8th,



# WITH THE "Y"

A MONTHLY NEWS-SHEET OF THE  
YOUNG MEN'S CHRISTIAN ASSOCIATION  
AND ITS PROBLEMS

*(Published as an Integral Part of the Y.M.I.)*

Editor : H. A. POPLEY.

---

Vol. II

March, 1932

No. 8

---

## NOTES

### The National Convention.

As already announced the Thirteenth National Convention will be held somewhere in South India at the end of this year, probably from December 30th to January 2nd. The main subject of the Convention will be 'The Task of the Y.M.C.A. in a Changing World', and special topics which will be studied by groups and brought before the Convention for discussion will be :

(a) The Message and Purpose of the Y.M.C.A.

(b) The Finance of the movement in India, Burma and Ceylon.

(c) The Constitution of the National Council.

(d) The policy of the movement in the light of the Resolutions of the World Conference and the Survey of the International Committee.

### New Rural Reconstruction Centre at Baroda.

At the request of the Government of H. H. The Gaekwar of Baroda the services of Mr. I. M. Jacobi have been lent to the Baroda State for a period of two years in order to establish a

Rural Reconstruction Centre in that State and to train workers who can carry it on in the future. The centre may be established in the neighbourhood of Kosamba near Surat. Mr. Jacobi who has served so gallantly at Areacode in the heart of the Moplah country for the past ten years will carry with him the good wishes and prayers of all our members.

### K. T. Paul Memorial Fund.

With the cordial approval and support of Dr. Mott, Mr. F. H. Ramsay, Mr. H. Lightbody, Mr. F. J. Chamberlain, Mr. W. W. Gethman, Dr. Best and other leaders it has been decided to start a fund in memory of our late leader, Mr. K. T. Paul, to whose selfless devotion and consecrated service the Y.M.C.A. in India, Burma and Ceylon owes a great deal. It is hoped to raise about Rs. 40,000 of which India's share is Rs. 4,000. The objects of the Memorial are the following :

1. To help towards the education of Mr. Paul's children.

2. To provide scholarships for the training of Y.M.C.A.

Secretaries or workers in Rural Reconstruction.

3. To inaugurate an annual prize open to the College students of India for the best thesis on some rural or civic problems.

We hope to print full particulars in our next issue.

#### Personalia.

Mr. and Mrs. H. A. Popley have now moved to South India to take up the work of the Secretaryship of the South India Region. Mr. G. P. Wishard has

left on furlough and will be engaged as soon as he arrives in the States in helping to create interest in and support for the work in India, Burma and Ceylon. Mr. W. M. Hume of Lahore goes on furlough next month. Rev. H. C. Balasundaram is leaving the Y.M.C.A. at the beginning of March for service with the British and Foreign Bible Society in India. He will, we hope, continue to edit this Magazine.

Mr. T. D. Santwan is spending a few months in study at the Y.M.C.A. College, Springfield.



### NEWS OF THE Y.M.C.A. IN INDIA, BURMA AND CEYLON.

#### Calcutta Y.M.C.A. Social Welfare Activities.

*The following are extracts from the December Report of the Social Welfare Work of the Calcutta Y.M.C.A. :—*

"A series of lantern lectures were given by Mr. A. Williams of our staff of paid workers during December. The subjects were "The Good Samaritan" and "Cholera". Altogether there were seven lectures, two at Marcus Square, two at Tollygunge and one each at Medical College Hospital, Alipore Gowkhana and Jannagore Road centres, attendance total over 300. The lectures were well received, especially the former. More might well be done on this line of bringing moral teaching to these poor people. Our thanks are due to the College Street Branch for the use of their lantern."

"*Park Circus.*—The outstanding event of this centre in December was the sports held on the 19th. Between 50 and 60 boys took part. There were ten contests with small prizes offered for the winners. Then prizes were presented to those who had the best attendance and good conduct records for the past three months. The young men in charge of the welfare centre managed the affair very well. Those who had seen the sports earlier in the year remarked on the better discipline, good spirit and understanding of the boys."

"*Medical College Hospital.*—This welfare centre has languished a bit because of the lack of volunteer workers from St. Paul's College. There have been one or two local young men willing to help and Mr. Mondle of our Physical Department has assisted at times. The play centre has thus continued. The boys have enjoyed the games so much it seemed desirable to arrange to have St. Paul's College students make further efforts to manage this bit of social service. Rev. C. S. Milford has agreed to take over the Medical College Hospital centre from the first of January on their behalf. The Y.M.C.A. will thus have no further responsibility in 1932."

"*Grey Street.*—The boys at the Grey Street centre have shown remarkable self-reliance. They desired to play basketball and as the Y.M.C.A. had nothing of such equipment to present to them, they made the posts and rings themselves and proceeded to play. Quite a number of them took part in the Boys' Branch annual picnic about Xmas time. Much credit is due to the young man in charge of the centre, Mr. Chuckerbarty, and to Mr. Dey, one of those living in the neighbourhood, for the progress of this centre. The Boys' Branch have agreed to sponsor this centre in the future."

"*Marcus Square.*—One special feature of the month at this centre was the experiment of one volunteer to teach boys the handicrafts. It is too early to say much about it. It is a step in the right direction and may be very valuable. One volunteer returning to the night school after some absence remarked on the progress

made in the night school. This is very encouraging. Play continues each evening but volunteers are scarce. Perhaps both boys and workers may be found easier after the days get longer and warmer weather appears. The future of this centre is left in the hands of Mr. Mondle of the Physical Department who since the beginning has had charge of it and Mr. H. K. Mukerji has agreed to give him every possible assistance and guidance."

*"Tollygunge.*—At this centre run by the Bhowanipore Branch the activities during December continue to receive the enthusiastic support of the sweepers living there. The welfare worker, Mr. Victor Nelson, is there from 2 p.m. till dark and not only conducts play and school for both adults and children but looks after the sick, brings good cheer into their lives and has great influence with them through his friendship and genial nature. Certain improvements in the lighting and water supply provided for the quarters have been brought into the notice of the Corporation through Mr. C. C. Biswas and we have every expectation that they will be undertaken very soon, enabling the sweepers to live more decently. The Bhowanipore Branch are undertaking to continue this centre during the coming year though, unless it is able to secure some special financial assistance, the programme of welfare work may have to be curtailed in view of its very "tight" budget for 1932."

### Rangoon Y.M.C.A. Town Branch, Annual Dinner.

*Farewell to Sir Benjamin Heald.*—The Annual Dinner of the Y.M.C.A. Town Branch was held in the hall of the Branch in Montgomery Street on Saturday at 7-30 p.m. Covers were laid for 150 persons, including members of the medical profession, members of the Bar, and the mercantile community, and a few ladies. In the course of the speeches opportunity was taken to bid farewell to Sir Benjamin Heald, President, who is retiring from service in the course of the year.

*"The Y.M.C.A."*—Proposing the toast of "The Y.M.C.A." U. Paw Tun said that he had much pleasure in proposing the toast of the Y.M.C.A., in response to their call. In these days of rapid progress in all directions, both for good and for evil, they found clubs, societies and associations of all kinds but few had done such signal services to mankind as the Y.M.C.A. It stood for all that was noble and great in the true sense of the term and it was administered and backed up by men of exceptional qualities of head and heart, whose love, sympathy and sacrifice for their fellowmen, irrespective of colour, caste or creed, had not only done much to break down racial prejudice, antagonism and suspicion but had also the means of uniting all associations who had come under its influence into a real bond of friendship and brotherhood. (*Applause.*)

*Genuine Spirit of Help and Service.*—Without such genuine spirit of help and service the Y.M.C.A. could not have spread throughout the length and breadth of the world nor become such a potential agency for the uplift of humanity.

Though the institution was fundamentally Christian it had not only laid the foundation of its existence in almost all the Eastern cities where the creeds and the customs of the people were different, but it had also built a superstructure by most incessant and assiduous work which must necessarily command the respect and recognition of all.

*Manifold Activities.*—In short, by its manifold activities it had strenuously endeavoured to aid the mental, moral, social and physical culture of its members and those with whom it had come into contact and he need hardly dilate upon the measure of success it had attained in every sphere of its activity. He did not think he would be saying too much if he were to assert that every member and true friend of the Y.M.C.A. should be proud of its worth and laudable object and of its excellent work. (*Applause.*)

*Y.M.C.A. in London.*—With the limited space of time at his disposal he would not be able to give even a brief account of some of the Y.M.C.A.'s he personally knew. But as the educational link between Burma and Great Britain was a matter of necessity and one which must continue, he could not help but dwell on the splendid work the Y.M.C.A. in London had been doing for many years to help the Indian and Burmese students during their educational career in London. The Hostel in Gower Street not only provided healthy and commodious accommodation for Indian and Burmese students but also supplied them with all varieties of Eastern and Western food at a minimum cost. But more than this, the office-bearers and honorary workers of this Hostel took a personal interest in those who reside within the precincts of the Hostel and did their utmost to save the students from falling

into the snares and pitfalls of a big city like London. For the purpose of providing the students with healthy recreation and also social and educational intercourse, the Hostel had adequate facilities for such games as tennis, badminton and basketball and constantly held music and dramatic entertainments. Debates and lectures by notables were also a constant feature of its programme.

*Work in Rangoon.*—When they came nearer home, and reflected on the growth and development of the Central Y.M.C.A. and its branches in Rangoon, they could clearly visualise the ever-increasing good work they had been doing not only for Christians but also for the people of other castes and creeds without any grudge or distinction. Their spirit of good-will and fellowship and a genuine sense of charity had appealed to the Burmese mind, the tenets of his faith were based chiefly on love, truth and charity, and who therefore appreciate such manifestations. (*Applause.*)

The Y.M.C.A. here had also provided a home for many a traveller, no matter whether he was a Burman, Indian, or an Englishman, and had always given him equal treatment. It had also created facilities for games, sports and other forms of recreation, which were open to all. They were also aware of its musical and hobby competitions, inter-school and adult debates, and provision made for a valuable course of lectures and elocution competitions.

Then there was the good work of Mr. Healy of the Y.M.C.A. who had done a great deal for the physical education of Burma for no less than twelve years and whose absence from this country was an irreparable loss. (*Applause.*)

*In Concentration Camp for Refugees.*—The Y.M.C.A.'s recent work for the refugees in the concentration camp and their work at Tharrawaddy and Thayetmyo were matters of high credit and recommendation by one and all, and for this their special thanks were due to Messrs. Hindle and Hilton. (*Applause.*) In fine, the Y.M.C.A. was ever ready to give help to the needy and succour to the suffering, which was amply demonstrated by the excellent work done by the Y.M.C.A. Town Branch under the able guidance and leadership of Mr. Gabriel, in connection with the feeding of the poor who were in distress in these hard times. On a single day, that is, on December 20, 1931, over three hundred of these hungry people were fed by the Town Branch. This branch also gave considerable help to the Rangoon Indigenous Association in the collection of a large amount of clothing and other useful things for the use of the refugees of Tharrawaddy.

Such extensive and noble work nobly executed could not help but leave an indelible impression upon the minds of those who had received beneficence in some form or other at the hands of the Y.M.C.A. and must necessarily fill their hearts with a deep sense of gratitude.

*"The Chairman and Guests."*—Mr. D. Dharma Raj, proposing the last toast of the evening, "The Chairman and Guests", said that though he considered it a pleasure and privilege to respond he was the least fitted for the task, as he was of a dull temperament and unimaginative.

Referring to the Chairman, he said that so many things had already been said of him that he did not wish to take up any more of their time by dwelling upon his qualities. Sir Benjamin Heald was a well-known figure in Rangoon and in Burma. He thought that the less they said about him the better they would appreciate his services to the Y.M.C.A. in particular. (*Applause.*) Sir Benjamin was a person of outstanding character and of outstanding merit. There was hardly any important public activity in Rangoon with which Sir Benjamin's name was not connected.

#### Conference of Boys' Work Leaders at Bangalore, January 2nd to 6th, 1932.

Fourteen leaders from South India, Travancore and Ceylon were present. Laurence J. Isaac and N. A. Parankusam gave an account of their experiences at the World Conferences in Toronto and Cleveland.

It was agreed to try and arrange for an All-India Boys' Camp for ten days in or near Bangalore during the Xmas vacation of this year.

Two full days were given to the discussion of various methods of organizing and working with boys. It was agreed that the most effective work could be done with small groups of six to twelve boys. Various accounts were given of successful groups for intellectual, physical and religious activities. ●

It is hoped to establish a Leadership Training Centre for Boys' Work at Royapettah from June 15th to December 15th and to publish a Group Leaders' Guide in the form of a small pamphlet.

Copies of the Report and Information regarding Boys' Work Centre can be obtained from the Secretaries, Messrs. C. E. Hettiaratchy, Y.M.C.A., Colombo, or A. W. Forgie, Y.M.C.A., Esplanade, Madras.

### Two Indian States initiate Rural Reconstruction.

Within the last few months the States of Hyderabad and Baroda have decided to go ahead with the organization and development of Rural Reconstruction work. For this purpose they have asked for the services of two Secretaries of the Y.M.C.A. trained in Rural Reconstruction work in South India.

The Hyderabad State after very careful consideration started work last November in the village of Pattancheree about 20 miles from Hyderabad city. Having obtained from the Y.M.C.A. the loan of the services of Mr. T. Stephen of Ramanathapuram near Coimbatore, it was decided to start work on the following village industries:—

- |   |                       |
|---|-----------------------|
| 1. Bee-keeping,   | 3. Poultry keeping,   |
| 2. The cultivation and preservation of fruits and vegetables, | 4. Goat breeding, and |
|   | 5. Fish breeding.     |

The Hyderabad Government is throwing its energy into this enterprise and has taken over 20 acres of land as a convenient centre for this purpose. This land is situated on the main road; and is very suitable for the development of a rural reconstruction centre.

The Baroda Government has just decided to enlist the services of a rural worker of the Y.M.C.A., Mr. I. M. Jacobi from Areacode in Malabar, for establishing a Rural Centre at Kosamba near Surat. For many years now during the reign of the present ruler, H. H. Maharaja Gaekwar Sir Sayaji Rao III, the State has been in the forefront of progress in regard to efforts for the welfare of the people. The development of the Library Movement in Baroda is well known throughout the whole of the country, and it is certain that under the leadership of the present Dewan, Rao Bahadur V. T. Krishnamachariya, every endeavour will be made to establish and extend the work of Rural Reconstruction for the uplift of the people of the villages. Here also it is planned to carry on bee-keeping and poultry-keeping and also to do intensive work along the lines of adult education and rural sanitation. A model farm will be established at the centre in order to improve agriculture.

### Indian Students' Union and Hostel, London.

*Twelfth Annual Report.*—The Report states that the Hostel exists as a meeting place for East and West as well as offering manifold service to Indian students and any who need our help.

The routine activities such as meeting new-comers, arranging accommodation, booking passages, securing hospitality and giving information concerning University courses, have been carried on as usual. The only change in the Secretarial staff has been the departure of Jack Finch in August who was lent to the Hostel by the generosity of the Friends' Service Council.

During 1931 many of India's leaders who were in London for the Round Table Conference came to the Hostel. Mahatma Gandhi, Mrs. Sarojini Naidu, Pandit Malaviya, Mr. B. Shiva Rao and Mr. Rangaswami Iyengar addressed crowded meetings. Many of the others paid informal visits or met small groups. The Hostel also had a very happy visit from Mr. and Mrs. B. L. Rallia Ram.

The Hostel has worked in close co-operation with other student organizations and societies. Joint conferences have been held with the Westminster Group, the Society of Friends and the Far East League. A new departure has been the invitation by various Rotary Clubs to members of the Hostel, who were then shown round the places of interest in the town.

The building has been thoroughly repaired and reconditioned. The repainting was done almost entirely by the staff and members and so saved a large sum to the Management Committee. The accounts show a deficit on the year's working due to the present world conditions, which have affected the income of the Hostel. The Management Committee have practised the strictest economy and hope that friends will come to the help of the Hostel and see that it is able to carry on its work efficiently.

## 176 THE YOUNG MEN OF INDIA, BURMA & CEYLON

The Indian Students' Union and Hostel, Gower Street, London, has a good programme for the first three months of this year. The following are some of the most interesting items :

(a) *Lectures on—*

1. The Outlook in Europe by Mr. G. R. Gooch, D.Lit., F.B.A.
2. The Economic Freedom of the Indian Worker by Rt. Hon. J. H. Whitley.
3. Women's Influence in Parliament by Miss Picton Turberville.
4. The Film as an Instrument of Humane Education by Mr. Basil Wright.
5. The Historical Significance of the Five Years' Plan by Mr. F. A. Rielley.
6. Imperial Preference by Mr. H. G. Williams, M.Sc.

(b) Dramatic Performances.

(c) Group Discussions on Manchuria, the Future of India, etc.

Further information will be given during the course of the year and it is hoped that all the Associations will co-operate in making the Convention a great help and inspiration to the whole movement.



### Y.M.C.A. WORK OVERSEAS.

Central Y.M.C.A., Tottenham Court Road, London.

We have received a copy of the programme of the Central Y.M.C.A., London, for the first quarter of this year.

This includes an excellent series of lectures on Pivotal Points in History as follows :—

1. The World in the Dawn.
2. The Mohammedan Invasion.
3. The Franciscan Adventure.
4. The First Great Charta.
5. The Beginnings of Russia.
6. The Might of Serbia.
7. The Industrial Revolution.
8. The French Revolution.
9. The Making and Meaning of America.
10. To-day and To-morrow.

They have also arranged a series of talks on the following subjects :—

1. Sermons in Stones.
2. The Spell of Music.
3. The Spell of Literature.
4. The Spell of the Stage.

### Report of the National Conference held by the Y.M.C.A. in Japan to discuss the Recommendations of the 1931 World Conferences.

A national conference for the discussion of the recommendations of the Toronto and Cleveland 1931 World Y.M.C.A. Conference was called by the National Committee of the Y.M.C.A. in Japan to meet on November 22nd and 23rd. It was planned to make this a real conference, a "Kyogikwai", in which members were to "confer together" regarding the implications of the World's Conference findings for the work of the Association in Japan. Although it was a gathering with no legislative power it was expected because of its representative character that it would have a directive influence on the policy and programme of the Movement.

The Conference, held in the Tokyo Imperial University Association building, was attended by one hundred and forty-eight members representing thirty-eight city and student associations. In preparation for the conference delegates had been supplied with Japanese translations of the recommendations both of the World's Conferences and of the International Convention of the North American Associations. During the two days of the Conference, the first a Sunday and the second a National Holiday, the time was given to serious study of these resolutions.

In accordance with the programme prepared in advance, after a preliminary session dealing with the necessary organization procedure, the delegates joined

in the Sunday morning worship service of one of the local churches where the pastor spoke with special reference to the World's Conferences. At the first session of the whole conference reports were received from four of the delegates to Toronto and Cleveland. This was followed by two extended periods in which the conference divided itself into four groups of about 30 each for discussion of topics under the following headings:

1. The Mission of the Y.M.C.A.
2. Social Problems.
3. International Problems.
4. The Future Policy of the Association.

In a closing session the conference again met as a body to hear the reports from these four groups and to discuss further their proposed findings.

*Findings of the Conference* were presented in the following statements which were unanimously adopted at the closing session:

To the Youth of Japan:—

We, the representatives of the thirty-eight Y.M.C.A.'s gathered from all over Japan, at this epoch-making National Convention have been studying the resolutions passed by the Twentieth Y.M.C.A. World's Conference resolutions which are searching and also clear cut in their reference to practice. Through this study we feel that we have been able to wipe our slate clean of the mistakes of the past and bestir ourselves to new activity. For this we cannot be too grateful. We have entered upon a new life! We have made a fresh start!

Now, when in this new light we gaze upon the present condition of Society, we see a future filled with difficulties. Whether the problems we consider be economic, religious, international, social or thought problems, we can see breakers ahead. What, in this situation, are we called upon to do? We recall how, during the past fifty years, our fore-runners fought with earnest effort and prayer to realize in this world the spirit of Jesus Christ. In the present situation, however, our Association principles of leadership seem to have lost their constraining power. The reason, we have sorrowfully to confess, is because we have lacked the courage to put into practice the teachings of Jesus.

We now make our resolve. We declare our whole-hearted support of the declaration of the World's Conference. We are convinced that in Christ is available the motive power which is sufficient for the fundamental solution of every problem of human life. We are convinced that the true mission, the true purpose, and the completion of human life are to be found in him.

Taking our stand on these convictions, we make this appeal to you the youth of Japan. We submit ourselves to the will of God revealed in Christ and look forward to the realization, though not without a struggle, of the principle of the love of Christ in all human relationships. Christ has revealed God and the true meaning of life; He is about to create a new age. To make a thorough-going study of His claims is the call which we now make upon you.

It is our hope that our associations in Japan will continue to preserve their true essence—and that they will do this not through mere activities or through a lifeless form of organization, but everywhere through a life-giving Movement. We hope they will make more and more clear what the essence of the Movement is. We trust that they will become indeed a pioneer Movement which, with greater daring, will seek, in the impasse which our present age has reached, to give reality to the spirit of Jesus Christ in all human relationships. In this call we have summarized the convictions which have found expression here, but we call upon the National Committee and upon all affiliated associations to translate these convictions into practice and thus fulfil their mission.

(The above proposal was presented to the Convention by the group on the Mission of the Y.M.C.A. After discussion it was resolved to send it forth as the message of the Convention to the Youth of Japan.)

Such unrest as this is but the natural outcome of the structure and spirit of an over-ripe and deteriorating capitalism. At this time, then, if as Christians, we wish to realize the Kingdom of God on earth, it becomes our mission to transform this present capitalistic society which has reached an impasse, and to bring into being a higher form of co-operative society. In the past the Y.M.C.A., secluding itself in an individualistic religious faith, was not conscious of the existence of the evils of our present capitalism. But in the present social crisis, brought about by the struggle

## 178 THE YOUNG MEN OF INDIA, BURMA & CEYLON

of the classes, we cannot possibly hope for the emancipation of mankind by individual faith alone. Recognizing on the one hand the need for individual salvation, we cannot stop short of a search for a fundamental reconstruction of the social system and spirit.

The Social Problems Group at this National Convention unanimously advocate that, with this ideal, in all associations groups be formed for the study of social problems, whose premise shall be to make this ideal real.

*November 23, 1931. Passed unanimously by the Social Problems Group.*

(The above is the revised statement of the Social Problems Group. At the general meeting of the Convention it was voted that such study groups should be organized and that the National Committee should be asked to make this resolution effective.)

### China.

*Dr. Sherwood Eddy Evangelistic Campaigns.*—We take a few extracts from a letter of Mr. T. L. Chang, of the National Committee of Y.M.C.A.'s in China, about the recent evangelistic campaign of Dr. Sherwood Eddy:—

"Harbin: It was amazing to see that the Government school students crowded the biggest church in town each night for a straight religious message. No less enthusiastic were the White Russians in that city to hear what message Dr. Eddy could bring to them from U.S.S.R.

"Mukden: All senior middle schools and colleges were open to the Eddys. The size of the audiences was growing bigger day after day until all meetings were forbidden by Japanese authorities after September 18th.

"In Tientsin more than twelve thousand people attended the mass meetings. More than four hundred signed up to join the Bible study groups.

"We spent five full days in Poiping. In spite of strong opposition and attacks on the part of Communist students in the Government Universities, we still had very big crowds....Average attendance was around 4,000 each day....

"Everywhere people were responsive to the Christian appeal. Dr. Eddy is outspoken in laying that nominal Christians cannot save the situation. The Church needs a new Reformation, etc. He is most fearless in calling individuals to personal repentance and China as a whole to national repentance. He sees clearly that Communism is the greatest menace in China and he is again outspoken that the Church in China should make a life and death struggle against this particular evil....."

### Germany.

*For the Unemployed.*—The measures taken recently by the Government give an opportunity to private organizations working for the unemployed to count on the support of the State funds. In addition to what they have already done, the Associations have undertaken in certain districts (Westphalia, Rhineland, Hannover, Friesland and Brandenburg) various activities for the welfare of the unemployed. From now on and for a period of 20 weeks more important activities will be undertaken in Dassel, where the Y.M.C.A. national vacation camp takes place. Board and meals will be given gratuitously and in addition each participant will get 50 pf. per day. It is also planned to give work afterwards to those who have co-operated at Dassel.

Several large local Associations will organize professional training courses and general education courses, as well as physical exercises under the leadership of Association secretaries.

### Philippine Islands.

*The National Alliance of Y.M.C.A.'s.*—"Association work in the Philippines has been in existence since thirty years. Filipino Associations were organized seventeen years ago. We now have Associations in twenty-five provincial towns, three of which are well-established city-wide organizations. Manila alone has six major branches and fifty auxiliary organizations, with a paying membership of 5,000 and a participating membership of 10,000. Four student conferences are held annually, with a total attendance exceeding 800. We have 35 Filipino secretaries



"In respect to the religious programme, I will simply point out the principal methods and policies. We use mainly religious meetings, group discussions, personal work, boys' clubs, religious forums, boys' camps, student and leaders' conferences, morning devotional periods for our men living in dormitories, etc. The emphasis is on Christian character, loyalty to Jesus Christ as Saviour and Faith in God. We enrol between two and three thousand young men and students in Bible study annually." (From Mr. E. S. Turner.)

### Syria.

*Opening of a Foyer for Young People.*—Several months ago, one of the secretaries of the World's Committee, Mr. Ch. Guillon, returning from a trip in the Near East, greatly recommended to the French National Committee the establishment of a Foyer for Youth in Beyrouth, capital of the Liban Republic and headquarters of the French High Commissioner in the Levant. This Foyer has just been inaugurated. It is under the leadership of Mr. J. Jousselein, who is well known in the French Y.M.C.A. Scout Movement and to many delegates to the World Conferences of the Y.M.C.A. It is affiliated to the French Alliance of Y.M.C.A. The following is a short extract from one of the Beyrouth newspapers reporting this event: "The Foyer can certainly be proud of its splendid organization. It puts at the disposal of its already very numerous members very good recreation facilities; there is a room in which they can meet for interesting talks, a library in which they will find good publications, a room for games, ping-pong being most in favour; in short, the rooms are large and furnished with taste and can be compared with the best clubs. This useful work deserves much sympathy and the Government should extend to it all possible encouragement."

\*  
\* \*

## RESOLUTIONS OF WORLD CONFERENCE, CLEVELAND.

### Resolution No. II.—Call to Youth.

In view of its Central importance, four Sub-Committees were entrusted with the heavy responsibility of preparing recommendations regarding "The Association's Message to Youth". Their task was indeed urgent as they realized that everywhere the Christian view of the meaning of life is being called in question, and that those who claim to speak in the name of our Master often fail to give any clear and convincing answer.

Confronted with this challenge, the Conference decided to issue a Call to Youth, and to give a mandate to the World's Committee and the National Alliances to take steps to work out the central convictions of that call in the message and programme of the Association everywhere. Helsingfors will live in the history of the Movement as the starting point of a fresh world-wide study of Jesus Christ. It may well be that the supreme significance of Cleveland will come to be found in the impetus it gave to the rediscovery of His Message and to the achievement of new methods of commending it to boys and men.

"We the Youth and Youth Leaders of the Young Men's Christian Association of more than forty nations assembled in Cleveland, met together under the watchword of 'Youth's Adventure with God' desire to express our gratitude for the practical experience of the reality of God in Jesus Christ which has come to us in our profound sense of fellowship, in spite of all the political, economic, racial and national differences, and we would therefore unite in making the following appeal to the youth, not only of our own movement but of the whole world.

While gladly recognizing the presence of many constructive forces in our time, we have been deeply impressed by the fact that we live at a moment in the history of the world when relations between individuals, nations, classes and races are rapidly reaching a point of unendurable tension, a moment also in which great confusion and uncertainty exist with regard to the truths by which man must live.

In such a situation, we, who believe in God through Jesus Christ, realize with pain that, because of our want of courage in applying the teachings of our Master, we have lacked the power to redeem human relationships. Furthermore, we have given no such clear and dynamic witness to the reality of God as will satisfy youth in its search for the meaning of life.

We affirm, nevertheless, in spite of our failure, our strong conviction that Christ can give us the vision and power to transform human society. In Him alone, as

Lord of life and Saviour of men, we also discover the true vocation, purpose and fulfilment of our own lives.

We, therefore, call upon the youth of the world, and in the first instance upon ourselves, to pledge obedience to God's will in Christ and to the courageous and practical application of Christ's law of love to all human relationships. We would at the same time challenge youth to consider Christ's claim to reveal God and the true meaning of life."

"In order to give effect to these resolutions and make good our consecration to them, we call upon the World's Committee and the National Alliances to stimulate the working out of these convictions in the message and programme of the Young Men's Christian Associations throughout the world.

For the same reasons, we call upon the World's Committee and National Alliances to safeguard and preserve the character of the Young Men's Christian Association as a movement rather than an institution, to make it increasingly a spiritual movement of youth itself in which the directing influence shall be predominantly youthful, a pioneer movement which ventures fearlessly in carrying the spirit and teaching of our Lord and Master into all the complicated relationships of modern life, whatever the cost ourselves or our Association."

### Resolution No. III.—Membership.

From the earliest days of its history the Association has reached out into all parts of the world, and in so doing has been compelled to work and to develop under conditions completely different from those among which it had its origins. But while the Movement has thus demonstrated its vitality by its capacity to adapt itself to new and greatly varying circumstances, there has inevitably arisen a certain measure of confusion in regard to the meaning of membership and the qualifications which may rightly be demanded of those who desire to enter into its responsibilities. It was the situation which rendered it necessary for the World's Conference to review the whole question of membership, and in particular, to determine whether or not the time had come to make any change in the fundamental basis of union of the World's Alliance. The following Resolutions are, therefore, of quite special significance and importance.

"1. The Conference reaffirms the Paris Basis of 1855 as the basis of affiliation of National Alliances with the World's Alliance.

2. The Conference is of opinion that liberty should continue to be allowed to National Alliances to make their own conditions of affiliation for local Associations, including the rule of membership, so long as these conditions are consistent with the Paris Basis.

3. The Conference holds that in order to preserve and promote the Christian and missionary character of the Associations the following should be regarded as minimum requirements for those admitted to the governing or active memberships :

- (a) A personal commitment to the purpose of the Association;
- (b) A personal commitment to the Christian fellowship of the Association and its obligations.
- (c) Active participation in the work of the Association.
- (d) Admission to the membership by a worthy initiation service, a public declaration of allegiance to Jesus Christ, or by an adequate ceremony, and not by the mere payment of a fee.

4. The Conference urges National Alliances to re-examine the rules of membership which obtain throughout their areas and to take steps to ensure that these are consistent with the Paris Basis. It is suggested that every National Alliance should institute a study of the aims and objectives for which the Association exists and formulate these in a statement which will set forth clearly the meaning and obligations of membership.

5. The Conference requests the World's Committee to continue the study of the Meaning of Membership in co-operation with the National Alliances."

### Resolution No. IV.—Leadership.

In every task confronting the Association to-day the most pressing need is that of effective leadership. Just as the adaptation of the movement to differing

there has similarly arisen no little uncertainty as to the type of leaders we need, the best methods of recruiting these, and the kind of training which they should be given. But equally important is the question of the respective spheres of voluntary and salaried leadership in the future organization and promotion of the whole enterprise of the Association. It was to these and kindred questions that the Conference addressed itself in the Resolution set out below.

"1. In view of (a) the demand of the Young Men's Christian Associations for spiritual leadership by men with strong Christian conviction and clear message who recognize the personal leadership of Jesus Christ, and the regenerating power of the love of God in every area of life; (b) the response to the interests of youth made by other agencies and associations of a non-Christian emphasis under highly trained and specialized leadership, and the consequent need for both lay and secretarial leaders who are equipped with specialized skill and technique in the field of activity undertaken by the Association; (c) the too largely professional and adult leadership of the Movement as it exists at present, the Conference registers the paramount necessity for:

- (a) The leadership of the Association being drawn from among men of strong Christian conviction and discipleship.
  - (b) Emphasizing that voluntary leadership constitutes the very heart of the Movement and for the development of better methods for the training of lay leadership in all Association activities.
  - (c) Older boys and young men being given a more important place in the processes of legislation and control within the Association in local Associations as well as in the deliberative and legislative committees of National Alliances and the World's Committee, and in the planning committees for future conferences.
2. The Conference further suggests that the World's Committee should:
- (a) Continue to develop the International Training School at Geneva, Switzerland, and create within the National Alliances in all parts of the world a greater interest and co-operation in this enterprise of far reaching importance.
  - (b) Give increased attention to training processes in use among National Alliances.
  - (c) Establish a world centre of post-graduate training and research and a study exchange for experienced workers who desire to carry further their study of Y.M.C.A. work in its world setting.
  - (d) devise plans for, and give aid to, a wider interchange of leadership across national borders.
  - (e) Conduct training schools and assemblies for voluntary leaders within national, as well as international, boundaries.
  - (f) Make available material on leadership to the National Alliances and aid them in setting up suitable processes in lay training.
  - (g) Encourage the development of curricula in the training processes which consider all possible problems in their world setting, lifting them out of their limited national considerations to international and world significance.
  - (h) Inaugurate a study of the definition of leadership and the problems of leadership training."

# THE WORLD OF BOOKS

ASSISTANT EDITOR: REV. E. C. DEWICK.

## A. INDIA.

WHAT IS MOKSHA? By the Rev. A. J. Appasamy, M.A., D.Phil (C. L. S., Madras.)

This is a companion volume to Dr. Appasamy's former book on *Christianity as Bhakti Marga*. In this volume the learned author expounds, with the aid of the riches of both Hindu religious experience and Christian mysticism, the doctrine of Eternal Life, as set forth in the Fourth Gospel. This Eternal Life is fellowship with God, beginning here and now, and broadening out in the endless ages of the life hereafter. We are taken through the many aspects of this Eternal Life, and shown how the Christian idea is fuller, richer, and more satisfying than any other. The writer combats the *advaitic* (or monistic) idea of the essential oneness of man with God, while agreeing with Ramanuja's conception of the difference between God and man. He passes in review, by means of comparison and contrast, other Hindu religious categories,—Service, Peace, Karma, etc. The book is replete with apposite quotations from Hindu and Christian celebrities, with interesting analogies, and with clear expositions of Johannine doctrine. Therefore, we conclude that its readers will be led into a real knowledge of the wealth of religious experience of Hindu and Christian saints.

But there are certain doubts and difficulties which the book is bound to stir up in thinking minds. These, however, we are glad to say, do not touch the author's appreciation of Hinduism, which leaves almost nothing to be desired; though Hindu critics may naturally not entirely agree with him either in his statements or his arguments. Our doubts belong to the Christian side of the great doctrine; and here differences, deep and fundamental, will be possible. Here are some of them, as they have struck the mind of the writer of this review:—(1) The view of the Fourth Gospel, as a document of what is called "Christian Mysticism," on which the author bases his reasonings, may be disputed. The idea that the evangelist was influenced by Hellenistic thought by way of Philo is a very old one in New Testament scholarship; but it is a mere speculation, based upon a very faulty reconstruction of primitive Christianity. The writer of the Fourth Gospel was a Jew, and his exposition of the Contents of the Gospel of the Lord was only a fuller elaboration of the Synoptic account. (2) It is not possible for us to agree that John's account of "Eternal Life" is akin to the Platonic ideal of the eternal life existing alongside of the natural. As has been pointed out by more recent scholars, John's account is eschatological, and even apocalyptic, like the rest of the New Testament. The Eternal Life, spoken of in the Fourth Gospel, does not spring from the natural life of man; it is a new birth, an altogether new creation, different from all that is natural. It arises "on the brink of the natural;" but it does not arise from men's efforts to attain God. (3) Eternal Life, for John as for Paul, is intimately connected with the sacrifice of the Lord, and springs from the dynamic of the Resurrection which is the central point of Johannic thoughts. Eternal Life is a gift of God to man, and is not an evolution of man's nature along the lines of mystical piety. Too long has the mistake persisted of regarding St. John and St. Paul as antithetical in primitive Christianity. However much Plato may have influenced Christian doctrine in later Christianity, he is to be found neither in John nor Paul. (4) Eternal Life can never become the absolute possession of man. So long as we are in time, we belong to the time-order. Even our mysticism belongs

to this time-order. The idea of Eternity is not endless time, nor even a transcendental world, as it is with Plato and some of the Christian mystics; but it is *the cancellation of time*. That is why the ultimate goal, the eschatological view, is, like God Himself (as Karl Barth is teaching this generation) *Totaliter aliter*. The Kingdom of God is not the mystic consummation of the *atman*, nor the progress of humanity, nor the League of Nations; nor does it come under observation nor intuition; nor does it consist merely of our experience. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what God hath prepared." (5) *Moksha* must begin with the removal (not by man but by the Christ of God) of *Sin*, by the death of the Lord. We must begin with reconciliation before redemption, with justification before sanctification—to use terms that the New Testament sanctions. It is good that Hinduism does not believe in the forgiveness of sins, and does not make it easy for Hindus to believe in it. For Forgiveness is a miracle; supernatural, impossible, incredible, as the world-philosophers have said; and but for the Cross and the Resurrection, would even Christian *bhaktas* believe in it? In one word, what Indian Christianity lacks to-day, like its Western compeer, is the *sting* that belonged to it of old, when it was a *scandalon*, and foolishness, and yet at the same time "the power of God and the wisdom of God". In one word, the poverty, the misery, and alienation of man from His Father-Creator, must be the beginning and end of man; but Eternal Life is the life of God in Christ—even Christianity does not hold this under its control; for God has not entrusted it to man. While the writer of this review recognizes the value of mysticism, in its Eastern as well as in its Western forms, he cannot but recognize with even greater distinctness the fact, that Eternal Life is the life of God in Christ—touching man in his miserable and fallen humanity. It is absolute and not relative like mysticism; unconditional and not contingent; real but not phenomenal.

V. CHAKKARAI.

\* \* \* \* \*

EKNATH—A MARATHI SAINT. By Wilbur Stone Deming, Ph.D. (Karnatak Printing Press, Bombay.)

Dr. Deming has done a valuable service to the religious public in writing about Eknath, one of the most famous of the Marathi poets, for his book is readable and very interesting. A short sketch of the Bhakti Movement in Western India is given in the first chapter, followed by the life of Eknath and some 'Miraculous Incidents in his life'. Three Chapters deal with Eknath as a Poet, as a Teacher, and as a Saint. The Glossary and the Index make the book suitable for reading and reference.

The author raises some fundamental questions that are inevitable in study like this; but he offers little guidance to the anxious inquirer in these realms. Having shown the resemblances between Bhakti teachings and the Christian Religion, he asks: "Were the former directly or indirectly influenced by Christian thought? If so, to what extent?" But beyond saying that the parallelisms are a striking coincidence, the author says nothing more (p. 5).

Again, when dealing with the question of the genuineness of the biographies of Eknath, the author, having raised the issue, seeks refuge in the 'general impression of reliability' made by the biographers; which, he says, "tallies in general with the numerous references to Eknath in the poetry of others"; without undertaking a more courageous, if risky, attempt at a more detailed evaluation of the sources (p. 19). In the incident entitled "An Idol eating food", we read that "at these words the image smiled, and putting out its tongue it licked up the butter in Eknath's hand"! Is it implied that we are to give credence to this miracle? Similarly, the incidents about the "Donkey and the Stone Bull being brought to life" (pp. 64-65), are, to us at any rate, incredible, unless confirmed by reasonable proofs.

Further, the author says: "The question arises, how does Eknath rank in comparison with other religious teachers, not merely in India, but of the world as a whole?" Here the expectation of the reader is raised; but only to be disappointed at the very scanty and all-too-brief critical appreciation of Eknath's place in religious history. Only two paragraphs are devoted to this, though it seems to us to be an essential question.

Nevertheless, the life of Eknath, as found in this book, and especially the record of his broadminded dealings with castes and communities other than his own, is bound to be of great value to a land such as India, ridden by communal animosities.

S. S. WILLIAM.

\* \* \* \* \*

COME WITH ME TO INDIA. By Patricia Kendall. (Scribners, N. Y. \$ 3.50); and REBEL INDIA. By H. N. Brailsford. (New Republic Inc., N. Y. \$ 1.00).

These are books whose honesty of purpose need not be doubted. The first, by an unusually thorough American visitor, is an *apologia* for the British in India; the second, by an experienced British journalist, is an attack upon them.

They should be read together—the first for its picturesque descriptions, its estimate of great eras in Indian history, its attempts to report in full interviews with missionaries and officials, with Brahmin and other "rebels"; the second for its vivid and startling account of the present state of rebellion, of India's sufferings, and of the repressive methods of Government.

Both writers are quite naive in revealing the point of view of their studies. Mrs. Kendall is hardly off the ship in Bombay before she and her young companion are being "nauseated" with stories of infanticide, and as the train climbs the Western Ghats she makes up her mind in this queer paragraph—too typical of the whole book:—

"Heaviness, stupor, death in life. Manu in his 'saintly wisdom' commands the husbandman to plow, to die. Manu in his holy righteousness ordains the wife to serve, to die. Dirt, filth, death: Manu's teachings, Manu's law.—Saintly Manu!"

Then follows scene after scene of "picturesque, inefficient India", "a vignette of Hinduism", "a mosaic of Mohammedanism", and some rather over-drawn portraits of Hindus—too innocent of the great world, and puzzled that Americans don't admire the practice of *Suttee*, fantastically ignorant of history and of the real grounds for criticism of the Government. There are, too, some long accounts of great events like the Indianization first of the Aryans and then of the Moguls; and one notes a strange lack of insight in her failure to realize what all that implies, and why it is that India accepted one conquest, and rejects the other. Were the British official who speaks on pp. 158-166, typical, this would be easily understood—for he out-Macaulays Macaulay, and is even made to say "the sovereigns of all the empires after the sixth century A.D. had been Moslem masters by force of arms."—I do not, however, think this can be a true report.

Nor can I quite believe that an American missionary, after twenty-four years in Madras, could say: "India has never contributed a science, a religion, a philosophy, an art, or even an invention to the growth of the world beyond her frontiers;" even though he makes the significant addition: "with the exception of Buddhism, which is repressed within her own borders." What strange words from an ambassador of Him who "came not to destroy but to fulfil"; and what abysmal ignorance of history!

The result of these "investigations" is a colourful and more careful work than

as out of touch with realities. It has no picture of Indian village-life—though it acknowledges that India is a land of villages; and it attributes too much of India's poverty of physique to child-marriage. If this is one main cause, starvation is another no less obvious one.

Mr. Brailsford, on the other hand, gives us detailed and terribly realistic pictures of the Indian village—borne out by the Whitley Report, which Mrs. Kendall does not seem to have read. Here is an acid test of British rule: and in his little book (262 small pages) we have more real insight into the Indian scene than in the big volume of 467 closely printed and large pages of Mrs. Kendall. Each sees what he wants to see, no doubt; but each sees also what he is trained to see.

For her, the Bombay City Trust "has to its credit a list of large schemes which are providing light and air in areas formerly the site of insanitary hovels" (she is quoting from the Simon Commission's Report). For him these are "gaunt, comfortless tenements",—most of which "would have found a more appropriate use as a prison".

And if the contrast between the two books is vivid in their study of villages and city slums, it is lurid when they turn their searchlight on the central figure of Mahatma Gandhi—that 'Hamlet' so strongly omitted from the play by the Simon Report. For Mrs. Kendall, Gandhi is an opportunist and a mischievous theorist, in whom obstinacy and rectitude, self-righteousness and reactionary obscurantism blend in a strange and dangerous mixture. For Mr. Brailsford he is the incarnation of the Soul of India (puzzled and confused at times) who is training her people in self-respect by a series of carefully worked out steps, and in self-support by simple devices suited to her needs. And the contrast goes even deeper. For Mrs. Kendall, "India needs evolution, not revolutions". For Mr. Brailsford, "there is a Rebel India which will not pile its arms till on liberated fields the peasant garners for wife and child the harvest he has reaped."

To both it is clear that a frontal attack on superstition is of the *esse* of progress.

Whichever side we take of vexed questions we can all accept this finding; meantime it is an open question, whether the strong and virile lead that India awaits in every department of its life will come from the Congress or from a Federal Government of the New Dominion.

Which of these can best call out self-sacrifice, heroism and fearless surgery?

KENNETH SAUNDERS.

\* \* \* \* \*

## B. CHRISTIANITY IN THE MODERN WORLD.

THE CHRIST OF THE MOUNT—A Working Philosophy of Life. By Dr. E. Stanley Jones. (Hodder & Stoughton, 5s.)

A new book by Dr. Stanley Jones is sure of a welcome, perhaps not wholly untouched by misgivings lest the constant succession of books which flow from Dr. Jones' facile pen should be marked by a decline in that freshness which won for 'The Christ of the Indian Road' such an astonishing popularity. But in the case of the present book, we think that such misgivings will be largely dispelled on perusal, and that it will take rank among Dr. Jones' best work.

It is true that there are features in the book which will irritate many readers, and perhaps repel some at the outset. Epigram and illustration, excellent if used as spice, become overpowering if used as staple food; and in this volume, while they arrest our attention in the opening pages, they weary us (excellent though most of them be) by their very excess, long before the close. Many readers will

dislike the way in which intimate personal incidents connected with figures well known in India (whose identity is but thinly-veiled by the use of initials or other references, easy to interpret), are used as illustrations of high achievement or lamentable failure (p. 74 etc.) and the author's constant references to himself are only saved from being annoying because they are so obviously naive and sincere. But the reader who allows himself to be put off by such superficial irritations will be making a great mistake; for the book is not one to be lightly dismissed. From the opening pages, it grips our interest and stirs our conscience. And this, not merely because it comes from the pen of a master-journalist who knows the psychology of his readers, but more because it deals with a great theme, and handles it in a masterly way. For the main theme of the book is just this: "*Does the teaching of Christ, as summarized in the Sermon on the Mount, offer us a practicable way of achieving the best in life?*"

Dr. Jones' answer to this question may be summarized as follows:—

- (1) In the Sermon on the Mount, we find "the main moral content of the word 'Christian'".
- (2) This content is not covered either by the Creeds of the Church (p. 11), or by the accepted moral standards of Christian society in our day; indeed "it challenges the whole underlying conception on which modern society is built," both within and without the Church (p. 19).
- (3) Though its precepts are not 'according to human nature', as we have lived in the past, they *are* in accord with the deeper laws of the Universe (pp. 15, 267). He illustrates this by the story of a 'wolf-child', which when first rescued from its four-legged foster-parents, found it 'unnatural' to walk upright, but afterwards discovered that this way was in accord with its own underlying human nature. So the 'Way of Christ' is really the Way which Nature (or God) has designed for man; and by it alone man achieves his own best self.

But the revolutionary effect of attempting to apply the Sermon on the Mount to life as we are in the habit of living it, is vividly set forth in Chapters 8 and 11—the two most pungent chapters in the book. In the former, Dr. Jones applies the principle of 'reverence for personality', which he finds to be central in the Sermon on the Mount, to some of the most difficult types of human relationships, such as those of 'class' and 'race' in India; and in the light of this test, Brahmin and Britisher alike are tried and found wanting. In the other chapter, under the heading of 'reverence for the personalities of our enemies', we find as unusually clear and persuasive presentation of the ideals and principles of Pacifism.

In his unsparing condemnation of the Church of to-day for its compromise with the sub-Christian moral standards of current society, Dr. Stanley Jones is one of a large company of honest souls; but while most of them, having uttered their denunciations, are content to stand aside from organized religion. Dr. Jones flings himself into the forefront of the battle, and gallantly calls upon the Church to follow. If one may judge from the past history of the Church, it is perhaps not likely that any large number of Church members will respond and venture forth upon the dangerous road of 'taking Christ at His word'. Nevertheless, a response may well come from a few individual souls, or a few small groups, as it has come from time to time, in days gone by. And even a few, if they really take the Sermon on the Mount as their working philosophy of life, may change the face of the Church—and of the world.

E. C. D.



**THE ABSURDITY OF CHRISTIANITY.** By A. A. Bowman. (S. C. M. Press London. Price One shilling. Obtainable from the Association Press, Calcutta.)

This book of 64 pages examines the question "What have we to do with Thee, Jesus, Thou, Son of God?"—living as we are in this age of steam and electricity and moving pictures, this age that has produced Soviet Russia, and has brought the world under the cultural influence of the United States (page 7). Jesus Christ has the power to save, *i.e.*, the power to guard against "the loss of a soul to God and the loss of a Divine Father to the human soul", to make possible for men and women to exist in ways that are a fulfilment and not a negation of their being as spiritual systems (p. 17). This power comes through Belief in Him; but Belief cannot be produced by an arbitrary fiat of the will (p. 22). To believe in a person we must believe certain things *about* him. What can we believe about Jesus if we examine the records of his earthly life in a scientific, experimental frame of mind? "Behind the infinite varieties of human action.....He shows the human heart, the human will at work; and by fixing the focus of morality at the centre of our being, He unifies the complex issues of life" (p. 26). "He shows us.....how the life which is the essence of our being is choked at its sources by its own negations;.....and how that same life may be.....retrieved by a process in which self-correction under an Ideal becomes self-realization" (p. 27).

Jesus gives in other words "a critique of life"; and in this respect He is unchallengeable. "So far as words and thoughts extend, we can ask for nothing more. The concept that takes form before us is the concept of perfection" (p. 33). Jesus is the embodied ideal of life.....a standard beyond which we cannot proceed in thought or in action. In this sense He is the only one ideal—complete and final. But this is not to say that there can be only one incarnation of it; in so far as there is more than one, it is the same ideal, the same absolute that appears and reappears in each" (pp. 43, 44).

This Jesus can give us eternal life. But 'eternal life' is not identical with survival after death. It is the knowledge of God and of Jesus Christ and that knowledge is here and now attainable (p. 55).

The above attempt to indicate the position the author takes up is a very inadequate one. Mr. Bowman, a Professor of Moral Philosophy in the University of Glasgow, brings to his task a fresh outlook, and his approach to Christianity is not circumscribed by any conventional canons of orthodoxy. He presents very forcefully the reasonableness and naturalness of the Christian faith.

This book should be read by all who are interested in attempting for themselves a fresh statement of Christianity in these days of feverish unrest and unconscious agnosticism.

R. M. CHETSINGH.

\* \* \* \* \*

### C. DEVOTIONAL.

**A PRAYER BOOK FOR BOYS AND GIRLS.** By Margaret Cropper. (S. C. M., 2s. 6d.)

A book of splendid prayers for children above the age of eight or nine when the first prayers of infancy are outgrown. It is a worthy basis for a child's religious life because it does not under-rate his intelligence and emotional grasp. These prayers for childhood are not in any way childish. They are simple and beautiful, and deal with real feelings and needs. They are arranged on a frame-work which will outlast them as the child grows up and finds new forms of prayer. The book shows and calls forth freedom of spirit—it is no closed book of set prayers but rather a guide to a child's own experiments in prayer. It can be trusted for the high task

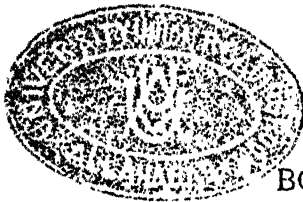
## 188 THE YOUNG MEN OF INDIA, BURMA & CEYLON

of guiding childhood without giving offence, stimulating without misleading, and humbly teaching the way to real spiritual stature. H. A. WILSON.

\* \* \* \* \*

THE CONQUEST OF THE GLOOM. By James L. Gray. (Marshall Morgan & Scott. 3s. 6d.)

A collection of devotional addresses delivered at missionary conventions and similar gatherings in India. Dr. Stanley Jones' introduction gives the book a warm commendation. As the title is intended to show, this collection has as a unifying theme the re-emphasis of spiritual truths which should inspire and encourage men through dark days and doubt. The treatment is not without illuminative touches, but above all breathes the spirit of a deep conviction. H. A. W.



### BOOKS RECEIVED

1. THE ART OF CONTEMPLATION. By J. C. Winslow. (Association Press, Re. 0-8-0.)
2. SPIRITUAL REALISATION. By B. Ferguson. (C. L. S., Rs. 2-0-0.)
3. THE CROSS MOVES EAST. By J. S. Hoyland. (George Allen & Unwin, 5s.)
4. THE SACRED KURAL. By H. A. Popley. (Association Press. Cloth, Rs. 2; Paper Rs. 1-4-0.)
5. DUST OF GOLD. (B. & F. Bible Society.)

# THE Young Men of India



## BURMA & CEYLON

Editor : H. C. BALASUNDARUM

Volume XLIV

April, 1932

Number 4

### MEDITATIONS

#### 1. "*He restoreth my soul.*"—PSALM 23.

BY REV. J. G. HALDANE, M.A.,  
*Church of Scotland Mission, Chingleput.*

THE opening words of the Psalm which we have chosen for our meditation contain one of the greatest affirmations and assurances possible for any man to utter :—"The Lord is my Shepherd."

Long before modern psychology had identified and labelled the instincts and urges in human nature the writer of this Psalm with other sacred writers had ante-dated the theory of the "Herd Instinct". The Hebrew writers and prophets saw similar tendencies in sheep to those evident in man and applied this view accordingly. The inclination for the company of the species, proneness to wander and response to leading are common to both. Some of the greatest prophets adopted this simile and Jesus Himself used it to demonstrate the close relationship between man and God.

#### *1. The Character of God revealed.*

In the past God had been revealed to the Hebrew people through the Name applied to Him in special connections. The name descriptive of the Creator of the Universe implied "The Strong One" but when Abraham was called to leave his land and people he needed more than strength to support him. Another side of the Divine Character was revealed by the addition of a picture word which, in Hebrew, denotes a woman's breast and suggests the child in the

---

**NOTE.**—When articles in the *Young Men of India* are an expression of the policy or views of the National Council of the Young Men's Christian Associations of India, Burma and Ceylon, this fact will be made clear. In all other instances the writer of the paper is responsible for the opinion expressed. The Editorial Notes, if any, represent the opinion of the Editor alone.

arms of the mother, from whom it receives protection, nourishment, sympathy and love. Surely a most comforting assurance to one entering upon strange experiences that God is not only strong to lead and safeguard but is gentle and loving as a mother. At a later stage when a nation was passing through the critical experience of breaking from a state of slavery and entering upon a new phase of organized national existence, God Who was to be the object of their devotion and faith was One Who pledged Himself in covenant with the assurance that He would never break His Word. In varying degrees different aspects of the Divine Character were made known but a new conception is brought into prominence in these words:—"The Lord is my Shepherd."

There is an intimate relationship suggested. The shepherd shares the experiences of his flock, knows each sheep with its peculiarities and cares for them in every way. He has to think of and plan out suitable pasture land and to provide against possible dangers by the way. He ministers to the sick and wounded and gives special protection to the lambs of the flock. From birth to death he is guide, guard and companion and wins from the flock its implicit trust.

So with God as our Shepherd. There is nothing too trivial to escape His notice or fail to claim His interest. The every-day experiences of life are character-forming and command the careful attention of Him Who desires the finest traits to be developed in each of us. None of us is too insignificant or worthless for His loving care. He silently plans ahead and has a purpose for each of us and each of us has a place in His Beneficent Purpose. He is the Pledge of our security, the Guide in our perplexity, the Friend and Lover to Whom no sacrifice is too great for the sake of His loved ones. No trouble of theirs is too small for Him to share.

## II. *"The Lord as Leader."*

"When He putteth forth His own sheep He goeth before them and the sheep follow Him for they hear His Voice."

The true leader never drives. He directs. If there is danger he bears the brunt of it; if risk he accepts responsibility. He does not ask his followers to go where he cannot go himself or do what he will not. He is identified with them yet distinct from them. His followers are his first care and he will not lightly lose one. He views them and their affairs comprehensively and tries to adjust for the well-being of the whole without neglecting the particular concerns of each and his own interests are always subject to the good of others.

This is what the world needs more than anything else to-day. National and international dead-locks have arisen through inability to unify the interests concerned, through failure to grapple sympatheti-

at the cost of the cause concerned. On the other hand, failure to respond to true leadership has been responsible for much confusion. Suspicion and jealousy warp the judgment and undermine confidence. Whereas the sheep hear the voice of the shepherd-leader, the trouble among men so often is that they will listen to any voice other than that of one who has proved himself worthy of trust.

The Lord as Shepherd-Leader has commanded the respect and confidence of many far beyond the scope of the Christian Religion. Many have recognized in Jesus the One Who can take a world outlook and can unify the interests of all mankind to the detriment of none. His principles are applicable everywhere. He has applied them in His Own Experience and can commend them to all. In the hands of such a Leader mankind would soon eliminate conflicting forces, co-ordinate varying interests and would enter upon the reconstructing of things, which would bring in the Kingdom of God on earth.

### *III. The Personal Factor. "The Lord is my Shepherd."*

The unit is not lost in the mass. Man is no mere "pawn in the game". "My shepherd" is more than a declaration of faith. It is as this great conviction grips the inner consciousness of the individual and stirs him to deepest devotion that he recognizes his place not only in the heart of the Shepherd but in His plans for the welfare of others. To be knit to the Shepherd is to be linked with others in the flock. It is to share the task of shepherding, giving strength to the weak and help to the helpless: supporting the stumbling and seeking those who stray.

It is not enough to regard Christ in a detached sense and to appreciate His qualities, admire His character and approve His principles. We must enter upon a personal relationship, share His Life, His Outlook and His Redemptive Task and only thus can we echo the conviction of the Psalmist—"The Lord is my Shepherd."

# RELIGION AND SCIENCE IN THE WEST

## I. HISTORICAL SURVEY.

BY BROTHER RONALD FREEMAN, M.A.,  
*Christa Seva Sangha, Poona.*

ACCORDING to that great saint and philosopher Baron von Hügel, Religion is adoration : Science, on the other hand, is generally taken to be knowledge about Nature, usually of an exact and organized type. The question, therefore, arises how there can be or ever has been such a conflict between them as there definitely was in the West during last century and the century before, when Voltaire, Schopenhauer, Hume, Haeckel, Huxley and Darwin were giants in the land, and all men of intellect and scientific outlook tended to regard religion as a vain thing fondly invented, while men of religion looked upon Science as the working of Anti-Christ. It will be our aim in these three articles to trace the course of the struggle between these oddly-suited opponents, and to show how, as in the world of international politics, peace has been established by a proper delimitation of territory.

To obtain an adequate prospect of the movement of Science against Religion it is necessary for us to go back to the fifteenth century, to the days of Nicholas of Cusa, and of Giordano Bruno and Galileo Galilei. Before their time the Church with its categorical Aristotelian system, elaborated by S. Thomas Aquinas, held almost undisputed sway in all departments of life and learning : We say "almost undisputed" advisedly, since even before the Reformation there had been rebel souls who dared express themselves, despite the risk of the charge of heresy, with a voice displeasing to orthodoxy.

Let us begin then with the Renaissance. At this time the "scholastic" or Thomist philosophy was rapidly falling into disrepute owing to the narrowness of its method, the rigid logic of the syllogism. From Erigena to Aquinas, Reason and Faith had been identified ; after Aquinas they fell apart, and it came to be allowed that what is true in Religion may be false in Philosophy. This emancipation of philosophy and science from religion was helped by three tendencies. In the first place the recovery of Hellenistic humanism, and the aesthetic joy of the Greeks dealt a blow at scholasticism from which it could hardly recover : the cut and dried methods of the "Schoolmen" were no longer to hold unchallenged supremacy in the world of thought. Then, too, the Renaissance brought with it a great revival of free enquiry ; it re-established the importance of private judgment ; it stimulated and encouraged the individualistic outlook ; these were

dogmatism, we find empiricism coming once more into its own, and the return to observation by such men as Kepler, Newton and Galileo marks the rebirth of the experimental method.

Here it is fitting to allude to a tendency manifest since these first days of the emancipation of Science from Religion, the tendency to exaggerate each new department of natural knowledge as it rises to prominence, and to regard it as the supreme guide to Truth, claiming for its main principle or principles the position of the sovereign laws of the Universe. It is clear that no one science has a monopoly of Truth, nor can they separately tell us much about Reality, to obtain knowledge of which usually requires a synthesis of points of view. Another similar error is the confusion of standpoints, and we must be very careful not to fall into it. Thus, when a biologist or astronomer uses the term "God" we must be careful to ascertain whether he is speaking as a biologist or astronomer, or as a man of religion. It is as unreasonable to expect to find positive teaching about the God of religion in the writings of astronomers and physicists as it is to look for accurate physics and astronomy in the Book of Genesis: the latter is concerned with Religion, the former with Science; both are aspects of Truth, standpoints not to be confused. It is the purpose of these articles to demonstrate these two deplorable tendencies at work, and to point out the proper respective territories of Religion and Science.

The incompleteness of human knowledge is probably at bottom responsible for the discrepancies between these various standpoints. All the same, it is clear that we cannot shut up life and knowledge into water-tight compartments, acting now as a biologist and now as a man of religion. This position is actually adopted and plausibly defended by the Cambridge bio-chemist, Mr. Joseph Needham. "Let us," says he, "put off the armour of Faith, and put on laboratory overalls." He maintains with Sir Thomas Browne: "We are only that amphibious piece between a corporal and spiritual essence, that middle form that links those two together." "Thus is Man, that Great and True Amphibium, whose nature is disposed to live, not only like other creatures in divers elements, but in divided and distinguished worlds." Mr. Needham distinguishes three such worlds: "Man is a Machine; Man is an Organism where entities have an individuality which evaporates when they are dissected; Man is a child of God and an inheritor of the City of Heaven." For the ordinary man, however, some synthesis is necessary: he must know how, in the aggregate, with all corrections made, Science in its advance is affecting his Religious principles.

Let us begin our survey with Astronomy and Mathematics, the first-fruits of the Renaissance. Despite the teachings of Pythagoras and Philolaus that the earth daily rotates on its axis, and of Aristarchus

of Samos that it yearly revolved round the sun, the Church, following Aristotle, laid down that it is the fixed centre of the Universe: it was, as Sir James Jeans says, "almost impious to suppose that the great drama of man's fall and redemption, in which the Son of God had himself taken part, could have been enacted on any lesser stage." The great scientist and mathematician, Cardinal Nicholas of Cusa, wrote in 1440, however: "I have long considered that this earth is not fixed, but moves as do the other stars. To my mind the earth turns upon its axis once every day and night." Giordano Bruno, who was burnt at the stake in 1600, considered it "unworthy of the divine goodness and power to create a finite world, when able to produce beside it another and others infinite; so that I have declared that there are endless particular worlds similar to this of the earth." The last nail was knocked into the coffin of the Church's theories when Galileo, using the newly discovered telescope vindicated the theories of Copernicus and Kepler: man's home in space is but one of many planets revolving round the sun, and the Universe changes in spite of us. In the words of the Psalmist: "When I consider Thy heavens, the work of Thy Hands, the moon and the stars, which Thou hast ordained—what is man that Thou art mindful of him?" Yet twentieth century astronomers regard life as "more of a rarity than our fathers thought," and Dr. A. R. Wallace even went so far as to suggest that only on our planet did the conditions necessary for a highly developed life like man's obtain.

Advances in Astronomy had repercussions in Mathematics. Sir Isaac Newton deduced from his study of the movements of the stars the great principle of "matter in motion", and founded the Science of Mechanics with his *Principia Mathematica*. "Would that the rest of the phenomena of nature could be deduced by a like kind of reasoning from mechanical principles," he wrote, and the wish proved the father of the thought of the generation that succeeded him. Though he "unveiled a mechanism," in Canon Streeter's words, Newton himself was a God-fearing man and by no means dogmatic: it was his successors who took over his generalized science of the motion of physical bodies, and turned it into a vast and vigorously anti-theistic metaphysic of moving masses of purely physical nature, so that at the close of the nineteenth century Helmholtz could declare that "the final aim of all natural science is to resolve itself into mechanics." This view of the Universe as a vast machine, self-explanatory, without any need of mind behind it, exemplifies one of the tendencies, to which allusion has already been made, the tendency of departmental science to take itself too seriously.

It was Newton then, who influenced Descartes to pursue



delighted with the Mathematics," he writes, "on account of the Certitude and Evidence of their reasoning....., and.....was astonished that foundations so strong and solid should have no loftier superstructure raised upon them." Accordingly he set out to remedy the omission, and became the father of Rationalism, a system in which the world is described as if it was a machine, and thinking mind, and matter "in extension" taken as irreducible bases, from which all reality can be deduced by self-evident links with the coerciveness of a pure science. Though Descartes and the early Rationalists found room for God in their systems, Rationalism played a great part in the subsequent development of Godless, purposeless mechanism. For these early men, however, God was the power behind the machine, the ground of reality, the ultimate "sufficient reason". Even so, we can see here Mathematics, and especially Geometry and Logic, taking themselves too seriously.

By the time of Laplace, Mechanism was fully-fledged: it was this great mathematician who, when asked why in a treatise on Astronomy there was no mention of God, gave the classic reply: "Sire, I have no need of that hypothesis." He went so far as to propound a theory that there well might be an imaginary spirit, who being omniscient as to causes could accurately calculate all the effects; free-will, he brushed aside as a palpable illusion, so that there was nothing to prevent his imaginary calculator from arriving at the completed world-formula.

It is not the purpose of this article to refute these anti-theistic systems: this will be attempted in a future article when the underlying basis of Science and the validity of the scientific method will come up for discussion from the point of view of the theory of knowledge. Here it is sufficient to note the dogmatism of those who took over Newtonian Mechanics and elevated them into a universal metaphysic, a dogmatism which, as we have said, was absent from Newton himself, who as an honest experimenter and man of science was not concerned with the absolute applicability of his laws, and did not regard the world as a closed system inexorably, uniformly and universally governed by the rigid nexus of cause and effect. Newtonian "laws" are little more than definitions; they are not concerned with the objective existence of the things they describe, which are actually abstractions from reality; they are a method of study rather than a metaphysic of actuality. For example, they do not attempt to explain or even to take into account the phenomena of colour, taste or smell. In its zeal to be rid of metaphysics, Positivism, as the extreme form of Mechanism is called, overlooks this and many other things, but Science is not a whole of Positive knowledge. As with mechanics, so with thermodynamics and energy: yet, attempts to explain the world on the basis of energy

instead of mechanics are no more successful. We cannot leave the subject of Mechanism without one delightful quotation from the Rationalist Quelinckx: "If thou thinkest that thou thyself dost move thy limbs, though thou knowest not how this happens, thou mightest as well believe thyself to have written the Iliad . . . and the child in its cradle might with equal right think that its will sets the cradle rocking directly, when its mother fulfils its wish to be rocked."

The closed system of mechanistic philosophy made the concept of freewill impossible, and the concepts of God, of spirit, of mind unnecessary: yet it was not essentially materialistic, as the early Rationalists show. We must now pass on to Materialism, a system based on the belief that eternally self-subsistent matter is the one and only constituent of the Universe. It maintained that mind is a mode like colour, and that all psychical processes were reducible to physical, nor could it rest till it had utterly vanquished the notion of God and the non-material soul. "I am going to chase God out of the Universe," said the chemist Lavoisier—as preposterous a suggestion as if the Archbishop of Canterbury should claim to deny the possibility of combustion. Yet materialism is far older than Lavoisier: it is the uncritical, commonsense view in fact, and as a philosophy dates back at least to the Greek Atomists, Lencippas and Democritus. Note in passing that though Mechanistic Determinism need not be materialistic, materialism is deterministic, involves the reign of law: nor is Atomism or Monadism necessarily materialistic, as Leibniz's monads and Gassendi's God created atoms show. Thorough-going materialism came with the advance in Physics that accompanied the analysis of matter.

The attractiveness of materialism is manifest: What I can see, touch, taste is assuredly real, perhaps the only real. What could be more impressive than the apparent connectedness of matter? Whereas mind is nothing if not discontinuous, exists only in minds, and depends upon matter for its expression. The great physicists and especially the biologists of the eighteenth and the nineteenth centuries, flushed with their successes in the world of atomic and molecular research, came to foster the belief, Psychology being then not out of its cradle, that theirs was the only kind of knowledge, and attempted to apply their materialistic conceptions to the whole of life in the same way as mathematicians, astronomers and other physicists had done before them. This important movement is admirably dealt with in Ward's great Gifford Lectures, *Naturalism and Agnosticism*, to which the reader is referred.

Such was the grip of materialistic mechanism in the middle of the nineteenth century that a sort of gloom fell upon the educated world. Huxley is probably the climax: he pictured a "nightmare

by inexorable laws, while all our aspirations and ideals, our minds, our very souls were but shadows thrown by the great machine. Yet Huxley himself moved on from this crude materialism of his early youth and died an Idealist, or rather an Agnostic with spiritualistic leanings. His Agnostic or Neutralistic Monism regarded both matter and mind as ultimately unknowable; they are names for we know not what. The discovery that living cells were formed of precisely the same atoms as non-living matter was another blow for freewill. Finally came Darwin with his doctrine of Evolution by Natural Selection, so that even man could no longer be thought of as having any existence outside the great machine. Quite apart from its contradiction of the Genesis account of the creation, this theory seemed fatal to religion, since it seemed to leave no room for God as the creator of that delicately organized piece of machinery we call man. As Canon Streeter says: "Darwin conceived of Natural Selection as a mechanism capable of producing new species by a piling up of small variations spread over an immense period of time. And it was a mechanism that could function automatically," that is to say, without any interference from God or other influences outside the closed system which Nature was now considered to be. Thus by including man, life, mind, in the system, all things could now be considered as part of a mechanism, automatic and unconscious, composed of inert matter; all questions were now reducible to problems of molecular Physics. Thus Natural Selection, a purely biological theory, joined those other departmental doctrines, which had been exalted to the rarified atmosphere Metaphysics and Evolution stalked out its claim to explain the Universe. The route of religion seemed complete.

But we must return to Agnosticism and Scepticism. They are but one more example of Science taking itself too seriously. The method of doubt as elaborated by Descartes is *the* scientific method, and Scepticism is simply the unbiassed attitude of mind of the research worker, who says "Let us see". Yet it cannot be taken over into life, in which *moral* decisions have to be made at least *as if* there were a God in heaven or purpose, or immortal souls or rational minds in our fellowmen: in philosophical language Metaphysics is the ground of Morality.

Yet Agnosticism does at least induce a certain humility in the research worker and scientist that is most refreshing after the arrogant claims of the great men of last century. Modern Science, especially modern physics, is far humbler, not nearly so cocksure. We have attempted to show how each succeeding branch of Science to be developed has gone beyond itself and claimed to explain more than it was intended to: yet to demonstrate the present position of science without refuting what has gone before, we will close with three quotations: "From the point of view of the physicist, a theory of

matter is a policy rather than a creed," says Sir J. J. Thomson, and Mr. Bertrand Russell adds, "Mind and matter are for certain purposes convenient terms, but are not ultimate realities. Electrons and protons, like the soul, are logical fictions." And finally Professor Whitehead says: "It cannot be too clearly understood that the various physical laws which appear to apply to the behaviour of atoms are not mutually consistent as at present formulated. The appeal to mechanism on behalf of biology was, in its origin, an appeal to the well-attested self-consistent physical concepts as expressing the basis of all natural phenomena. But at present there is no such system of concepts."

## FROM "FOREIGN STUDENTS" TO "GUEST-STUDENTS"

BY GORDON TROUPE, *Paris.*

ONE of the most fascinating and important aspects of student-life all over the world, at the present time, is the travel of students. There are certain large currents of migration, as they may well be called, such as the flow of Eastern students to Europe and America, or of colonial students to the home-country, or the more recent phenomena of European students going in ever-increasing numbers to the United States, or Chinese students to Japan. It needs but a little imagination to see the potentialities of such movements ; in the main, they are very hopeful movements, yet they carry certain grave dangers. The hopeful aspect lies in the fact that an increasing number of students who travel do so not so much to obtain specialized instruction in a particular subject, which they could perhaps obtain equally well at home, but rather to widen their horizons and with these, their understanding of and sympathy with people of other cultures than their own. The dangers can be summed up broadly under the one heading of "isolation". Moral danger : for if the student feels himself alone, temptations, which in a normal environment would have no power over him, prove overwhelming when he is "anonymous". Cultural danger : for unless the host-country makes a special initiative to welcome the outsider, and interpret its life and culture to him, he is liable to gain a biased, and usually a disappointing impression of the country of his choice. International danger : because if the student himself remains shut up with the little colony of fellow-countrymen whom he finds on the spot, he risks seeing the real life of the place pass him by, with its language and its soul still a closed book to him, while he and his companions, deepening their national sense and nationalistic prejudices, tend to return home ten times more the child of Chauvinism than they went away.

The place where all these questions can be studied, better perhaps than any other in the world, is Paris, which is the "Mecca" of foreign students from every country on the face of the globe. Several factors are responsible for this. There is the intellectual prestige of France, its liberal and non-sectarian attitude in matters intellectual. Eastern students find the French particularly free from racial prejudice. From the French Colonies come the elite of the local colleges, just as Indians flock to Oxford or Cambridge. Latin American countries have always looked to France for cultural leadership, and still send numbers of their students to the fountain-head of their political and philosophical inspiration. From Central Europe come vast numbers of students, with a large proportion of Jews, who

find no place in the reduced university system of the defeated countries. Perhaps, the most numerous of all are the representatives of the allies of France in Eastern and Southern Europe. Poland and Roumania each furnish about 2,000, and Czechoslovakia and Jugoslavia each over 1,000 students annually. In all, France numbers some 16,000 foreign students per annum, a world's record, United States and Japan coming next with about 10,000 each, Paris itself, with no fewer than 8,000 students from abroad, holds a further record for the world.

The well-known Latin Quarter, on the south side of the River Seine, is the home of most of the French and foreign students who study in Paris, and the scene of their changing activities. Willy nilly, they perpetuate some of the oldest French traditions. They live frugally and they work hard. Their respect for learning is equalled only by their contempt for authority. The former finds expression corporately in June, at the annual examinations, many of them competitive, all of them fiercely stringent in their requirements, they group together to discuss ticklish questions, to await results, to celebrate successes or explain away failures with equal volubility. The latter trait, disrespect for authority, finds vent in sundry joyous brushes with the police or with members of a rival political faction, for the French student takes his politics seriously—as long as exams. are not too near. Apart, however, from these two types of corporate activity, students, even French, have little mutual contact. Another French tradition seems to impose a strict individualism upon them, often in ascetic, one is even tempted to think negative, forms. They live in little isolated rooms, lunch and dine solitary, study when and how they best can, and in most cases know few of their class-mates, if even they have a single real friend. One likes to think that there are signs of a relaxing of the grip of individualism on the society as a whole; but upon French students its hold is inexorable, and to it they owe both their strength and weakness.

Three miles farther south, on the outskirts of the city is a post-war attempt to reconstruct the Latin Quarter of the Middle Ages, with its various "nations" segregated under national management. There is nothing mediaeval, however, in the airy and modern buildings in which at present some 1,250 students are housed at very moderate rates. France, Canada, Argentine, United States, Japan, Indo-China, Holland, Belgium are the countries which have so far erected houses for their students. Plans for the future include eight or ten more national buildings, and a vast club-house, donated by J. Rockefeller Jr. and costing three and a half million dollars, which will be open to all nationalities, and while offering no boarding accommodation, will render every other conceivable service, from meals cafeteria style to library, and from meeting rooms to gymnasium

the use of all nationalities. But the site is not, at present, cleared ; for there were formerly fortifications on the same spot, and as these were abandoned, homeless people erected numbers of hovels on the vacant lots, and it is a difficult matter to evict them. Still, there is something that appeals to the imagination in the conversion of fortifications into an international student centre ; it recalls the beating of swords into plough-shares. It must be said, however, that this enterprise, known as the Cité Universitaire, has not fulfilled yet the high expectations of its founders. Instead of international contacts, it tends to produce intense local patriotism, from the collecting together of a colony of compatriots without foreign elements sufficient to leaven them. Often the individualism of the Latin Quarter is transported *in toto* to the new environment, and students complain that after a year's residence they do not know their neighbours in adjoining rooms. Finally, whereas official figures show that there are eighty nationalities represented in the Paris student world, there are so far only twenty nations at an outside estimate which have either built or even remotely contemplate building on the sites at their disposal. We may, therefore, conclude that while the Cité Universitaire has done a great deal to raise the standard of living, both morally and materially, among the Paris students, by transporting a number of students into healthy surroundings, and providing stimulating competition to the land-lords and land-ladies in the old Latin Quarter, the latter will continue for a long time to come to be the centre of gravity of student life, both French and foreign.

It will appear from these facts that the Latin Quarter presents a strong challenge to a body, such as the Student Christian Movement, which stands for student life at its best in all phases, and which, in the words of the Maharaja of Mysore, has made a science of the moral and religious culture of students. In the remainder of this article we shall seek to show how the Movement has tried to discharge its responsibilities towards foreign students, especially men students, who are much the more numerous. During the War, it is true, women students from abroad were its chief care, and from the service then rendered has grown a fine Foyer (or hostel-club) right in the Latin Quarter, housing in a lavish modern building some 90 boarders and 900 club members of 50 different nationalities. But the French S. C. M. is not a wealthy nor an influential body, quite the contrary, and it has had its hands so full with the work for women students that men students from abroad have so far had to accept the fortunes of war, which have been varying. Since 1922, when the work first began on the foreign men's side, there have been in turn a Swiss, a French, a Roumanian and a New Zealand secretary. Only the first and the last of these have been full-time secretaries, and the term of office of almost all

of them has been too short for the best results. There has been a club-room, shared with the Student Movement, in the centre of the Latin Quarter, near the Sorbonne and the Women's Foyer, and an office for the secretary, in an old venerable building where the sacrilegious hand of hygiene has not yet driven away the spirit of history. An Indian visitor recently, on climbing the two flights of antique stairs, remarked appreciatively "This smells more like home".

The aim indeed has been continuously through the changing succession of leaders to give the place a personality, and to make that personality express welcome, so that people of all nationality, and even refugees of no nationality at all, believers of all religions, and puzzled people with no fixed beliefs at all, partisans of every conceivable opinion, and sceptics without any definite allegiance, will feel thoroughly at home, once they accept the elementary rule of tolerance and mutual respect which is the basis of the whole fellowship. But in addition to a world-wide fellowship the work is a gesture of French service, where French students take the initiative in making their brothers from abroad at home. There is information to be had about lodgings, about studies, about places to see and good holiday spots. Students who desire it are met at the station on arrival, and are helped over the first difficult and lonely days. One of our special pleasures during our term there was the chance of renewing acquaintance with India in the person of passing Indian students on their way to or from England. There are very few Indian students studying in France, and those usually stay a rather short time. But the transit students are so numerous that Mr. Paul Runganadhan, acting on behalf of the World's Student Christian Federation, the parent body of Student Christian Movements, has organized an admirable welcome service at the port of Marseilles, where Eastern students generally, and Indians in particular, disembark in very large numbers. So successful was the first summer's work, that this year Genoa and Venice are being similarly organized. With him, as in Paris, the experience has been that French students show themselves loyal helpers and splendid friends, once they are led out into the possibilities of service to students from abroad.

About a year ago, in these quarters in Paris, a forward step was taken in the formation of an International Students' Club under the auspices of the French Student Movement. There were soon over a hundred members of the Club, with a Frenchman as chairman, and a committee consisting of two Germans and a Georgian. Before the end of the year some two hundred students of thirty nationalities had become members, and the Club was finding a place for itself in the life of the Latin Quarter. What were its activities? They represented an endeavour to meet the chief needs of students along



The main emphasis fell on the social side, for it was there that, as we have indicated, existed the main lack in student life all round. Every afternoon there was a gathering of students round a tea-table, with an informal time of conversation, music and, from time to time, an address. This was the means of introducing new members to the Club, of learning their plans and their desires, and discussing future activities. Fortnightly, on Sunday evenings, there was a social gathering to which women as well as men students were invited, and which usually filled the small room with forty or fifty people. A good deal of the time was left free for conversation, but there were good musicians available of divers nationalities, and perhaps the most popular feature of all was the chance to learn French songs and play French games, coupled with the opportunity, really rare, of meeting French students and making friends with them. But life in a big city brings out other needs for young men, and the need for healthy sport is one of the chief. A well-fitted gymnasium was offered by a kindly pastor in the neighbourhood, and provided excellent sport in the early hours of the morning to those keen enough to develop their friendships and their bodies by this healthy means. There were frequent addresses and discussions on a wide range of subjects, catering to the intellectual needs of students; though here, there was rather a superfluity than a lack observable in the general life of Paris. There was, however, an important missing element. The characteristic of the intellectual life of Paris has been well expressed as "a metallic clash of clear ideas". It was the conviction of the leaders of the club that such clashes were not sufficient to lead to full understanding of international questions, and they tried, with some success, to provide an atmosphere of welcoming sympathy needful for the deeper comprehension of delicate questions. On the religious side, finally, there were no activities organized by the club as such. It remained neutral on that point, and kept an open door to all comers, while another door was also open, for all those who sought it, into the fellowship of the French Student Christian Movement, which had an attractive programme of circle study and worship to offer to all seekers.

The corporate life of the Club produced two important results which, while not actually religious, were definitely of spiritual value. The first was the interpretation of foreign cultures to French students, and of French culture to foreign students. The case of German students may serve as an example, though it is by no means the only one that could be given. At the beginning of the year there were a thousand German students in Paris alone, eager to make the most of their experience, doubtful as to the reception that was in store for them. When would they at last meet a real Frenchman, was the question most of them asked in their first few days in the wilderness of Paris. The club organized a large

Franco-German gathering in the first week of the term, borrowing the room of the Women's Foyer, for over 100 French and 150 German students responded to the call. A young German graduate opened the proceedings, speaking in French on the life which German students were accustomed to in their own universities, and the expectations with which they had come to study further in France. In half an hour, he succeeded in interpreting a great deal of the aspirations of German youth in a courteous and dignified form. To him replied a young French graduate, who gave an *aperçu* of French student life, and of the spirit animating it, thus showing what France offered to seekers from across the Rhine. After a discussion and some orchestral music, all repaired to the supper room, where, amid lively conversation and snatches of student songs, midnight stole unawares upon a happy family gathering who were beginning to know and appreciate one another, and build up mutual confidence on that knowledge.

The second result arises out of the first, and may be called, in the words of our World Chairman, "spiritual cross-fertilization". To carry on with the German experience, for a moment, for the sake of continuity, early in the new year a German member of the Club attended an All-France Biennial Congress of the Student Christian Movement. He entered very fully into the life of the Congress, and being asked to write his impressions for the Movement's paper, he felt moved to write a confession of faith as a German patriot and a Christian. Perhaps his tragic death by accident shortly after lent a special significance to his words, which appeared as a testament, but in any case the result was a very searching and frank discussion of the Franco-German question from the Christian point of view in succeeding numbers of the paper, and an orientation of many branches of the Movement to the study of the problem of peace in the coming year. Thus did one small seed, cast in a moment of faith, multiply and produce the promise of much fruit. Still more significant was a small international camp held at Easter time near Paris, to discuss the Universality of Christ and of the Gospel. French students who were there received a new zeal to serve the Movement and the Christian cause in their own country; foreign students received similar impetus for theirs. And in the peace and beauty of the countryside in spring, all felt as if a new world were coming to birth, where the walls of partition were being broken down, where there was no longer Jew nor Gentile, Frenchman nor foreigner, and where "foreign students" had become "guest-students" through the influence of Him "Who can do exceeding abundantly beyond all that we can ask or think."

*Note.*—Those desiring to get in touch with this organization in France should communicate, during the summer vacation, with Mr. Paul Runganadhan, Association Generale des Etudiants, Cannebiere, Marseilles, France, and during the winter with



## REPORT OF A CONFERENCE OF BOYS' WORK LEADERS

Held at Bangalore, from January 2nd to 6th, 1932.

THE final notice regarding the Conference was mailed in the holidays at a time when a number of the interested leaders were away from their usual mail addresses and word reached them too late to enable them to attend. The fourteen leaders in attendance were largely those who were immediately available. A number of report letters, the presence of Mr. Hettiaratchy of Colombo and the recent visit of Mr. Forgie to Travancore enabled the group to get a fairly complete picture of the progress made in South India and Ceylon during 1931.

Lawrence J. Isaac of Bangalore and N. A. Parankusam of Madras, two of the delegates to the Older Boys' Conference at Toronto, Canada and the World's Convention at Cleveland, U.S.A., gave reports of the Conferences and of their boys' camp visitation in the U.S.A. and Canada. These reports are being incorporated with those of the other members of the Junior Delegation and will be published separately.

These reports gave rise to a discussion of the value of having boys get into touch with those outside of their own local areas and of ways and means of making this possible. The suggestion of an International Camp in India in the Christmas vacation period of 1932-33 was discussed and it was recommended that the National Council of Y.M.C.A.'s authorize the holding of such a camp for ten days in the Bangalore area. Tours for small groups of boys who would visit three or four camps in succession were also recommended. Local camps are to be encouraged to invite outside boys to join with them.

In the discussion of camps it was agreed that anything less than a five-day period was too short to accomplish any of the important purposes of the camps. Every effort should be made to have the periods extended from seven to ten days. Finance is the chief difficulty in the way of the longer time. It was suggested that in every case plans should be made well in advance and boys given three or four months in which to save up the necessary money.

In order to insure the participation of local boys in more costly camps held at a distance from their homes it was suggested that an association of senior campers be formed for the purpose of raising funds to help boys to get to camp and to establish a central fund to assist in sending representatives to all-India and overseas camps. Mohanna Sundaram of Madras agreed to try an experiment along these lines and to report the results to the Boy Life Bureau.

Two full days were given to the discussion of various methods of organizing and working with boys. The group was unanimous in the belief that the most effective work must necessarily be done with boys in small groups of 6 to 12 boys. The small group eliminates or simplifies most of the problems of the leader, brings the needs and interests of the individual boy clearly into view and provides much greater opportunity for participation and self-government on the part of the boys.

A remarkable instance of how good boy organization had made possible an effective piece of work, in a controlled situation where there was very little adult leadership available, was described by M. S. Sitaramiah, as follows :

*Case 1:—*A programme of leisure time activities was wanted for 50 boys, 8 to 13 years of age, living in a boarding home where they are divided into five "houses". Twelve boys were selected as leaders and formed into a Cub Pack which met twice each week for training in games, fan-making, play-acting and other activities for use with their groups. The remaining boys were then divided into seven groups and one of the Cubs was made the leader of each group in its daily activities. A lady teacher supervised the daily activities and the training of the Cubs. In the latter work she had the assistance of experienced Cub leaders at the outset of the work and at various later times.

*Case 2:—*In a Y.M.C.A. where there is no paid secretary, 20 boys, 12 to 16 years of age, were organized into a boys' club. Two adult leaders were available and prepared to give some help in carrying on a programme. After a meeting at which the kind of activities in which they would like to participate was listed by the boys, a programme for three months was drawn up. After three months, practically nothing has been done of the activities planned for.

In discussion of this case, the group felt that if the boys were divided into two groups this would provide a better working basis and the stimulus of friendly competition. As the boys have had but a limited experience of club work, an abundance of suggestions of what to do and how to do it will probably be necessary for some time. As the boys are probably accustomed to being directed by adults, they will lean on them until they have had other training. It might be well to have younger leaders of 18 or 19 associated with the adult leaders. They would be especially helpful at the beginning.

*Case 3:—*The description of the recent Central Scout Camp for Madras conducted under the direction of Lt.-Col. Hutton gave an excellent example of good camp practice and made clear how problems of discipline and programme are simplified by good organization. 168

and communities were distributed in all seven troops to provide opportunity for new friendships, new social experience and opportunity to learn the skills and methods of others. The general programme was outlined by the Scouters' Council but the detailed plans were worked out by the Court of Honour of each troop—the S.M., A.S.M., 3 Patrol Leaders and 3 Assistants. Nine-tenths of the work of the camp was done in patrols under boy P.L.'s. Inter-Patrol and Inter-Troop competitions were held from time to time. The entire body came together for meals, camp fires and for one or two general rallies.

*Case 4:*—Samuel Thambu, B.A., Boys' Work Secretary, Madras Y.M.C.A., reviewed the various plans which have been followed to break up the 200 members of the Boys' Branch into effective working groups. There are two main divisions, 12 to 14 years and 15 to 18 years. The fact that the boys come from so many different schools and communities and that their homes are scattered over a wide area makes it difficult to arrange for natural groupings and to have the advantage of easy inter-communication and thus more regular attendance.

Volley- and basket-ball leagues of older boys fail in spite of good captains and considerable effort, due to lack of attendance of players on scheduled dates. Triangle Clubs were formed with the intention of developing an all-round programme, but except in a few cases the groups did not meet for other purposes than the track and field athletics which was the first activity.

A weekly religious meeting and groupings around special interests, such as Camera Club, Stamp Club, Literary Club, Foreign Correspondence Club, have been easier to organize and more successful but lack the broader experience of the group with an all-round programme.

*Case 5:*—The description by C. A. Abraham, B.A., B.D., of Madras Christian College of the methods used in grouping the large body of Intermediate students who are under compulsory physical training requirements and the B.A. and graduate students who are under a voluntary arrangement, gave another useful illustration of the value of grouping and especially of the value of giving the individual a choice of differing activities in securing a whole-hearted response. The use of experienced players to coach and supervise beginners was also illustrated clearly in the methods described.

*Case 6:*—Mr. Forgie reported having had conversations with Rev. T. A. Foster of the Parassalla District of the London Missionary Society who is conducting a controlled experiment with a four-fold plan of group work for the Christian boys of the Churches in his area. "Piki Sevan" is the general name covering the plan. The boys are divided into "companies" of ten each. Regular mid-week meetings are held at

which one half-hour is given to a devotional meeting called a "Temple Service" and a later half-hour to games. The plan provides that eight out of the ten boys hold offices with varying responsibilities including the "Temple Service" in which they all share. The boys wear a uniform and are supplied with staves. For admittance boys must pass tests of the Intellectual, Physical, Religious and Social nature, after which they are admitted with a special ceremony at which parents are present and take a pledge along with the boys. For successive steps boys must pass other series of four-fold tests. The whole plan has many features to make it strongly appealing and full of character-building possibilities. All interested workers will look forward to the results of this plan.

Mr. K. L. Ipathu, B.A., of Trichur reported working with a small group of boys, 14 to 16 years of age. The activities included nature-study, games, first aid, Bible studies and health. For the Bible study, characters were selected and each boy wrote an essay and read it at the weekly meeting. All the points mentioned were combined and each boy was expected to compare his own character with that of the hero they had studied. Causes of ill-health were studied and each boy had his height and weight taken and took up a programme of physical activities. A plan of keeping record of daily exercise and health habits by means of points was worked out by the boys.

In connection with the suggestions regarding the formation of High School Clubs, Mr. Hettiaratchy reported that he had not had an encouraging response in Ceylon. He felt that he had approached the wrong type of schools, viz., the larger and better organized schools. The masters in these felt they had already had all the organization necessary. He intended to test out the plan further among smaller and less highly organized schools. Mr. Ipathu reported a conference with masters in Cochin State who saw the following difficulties :—

1. Such Clubs are workable in residential schools only as so many boys come from distant places to their schools.
2. Most boys have some work to attend to in their homes after school.
3. The parents of the boys do not see the value of such Clubs. They are only anxious that their boys get a pass in examinations.
4. Most of the teachers being low-paid have no place in the community life and are not willing to work with boys after school hours.
5. Very few of the teachers have the required training.

In spite of all these practical difficulties, the group did admit

The Conference expressed the hope that some teachers might be found who would organize a group of the boys in their schools who are most needy and try to fit them to take a place in the literary, social and athletic activities of the school. The idea of the Clubs is not to take up more of the time of the proficient but to provide a place for the inefficient.

The Conference spent considerable time in consideration of the importance and value of a definite religious emphasis in work with boys. Mr. Ipathu questions whether it is possible to work out a four-fold plan (this would include the religious activities) with a group of boys belonging to different faiths. The group felt that while it is a great deal more difficult in a group of mixed faiths, it is not impossible as is shown by some camping experiences. It is hoped that experiments with groups of mixed faiths and of separate faiths may be made during the present year.

Mr. C. M. John of the Mar Thoma Seminary, Kottayam, in a statement specially referring to camps of Christian boys made the following comments : " There is a tendency in some camps which have adopted the play method, to departmentative spheres of activity. The director of games will feel not quite fit to give the devotional talks and to take the Bible classes. This is dangerous. He who plays with the boys must also pray with the boys. That is the way to make the boys realize the joy and the manliness of the Christian religion. I am old-fashioned enough to believe in the usefulness of Bible classes in boys' camps. The tribe or the patrol must form the unit for Bible classes also. The personal contacts and observations made during the games must be utilized for a spiritual purpose, through personal talks. This means personal work, a method of work that is now-a-days discredited in some quarters. There is need of discovering a method of continuation work. The camp means the beginning of a personal contact which should be effectually realized by follow-up work. This is possible in schools if teachers from the schools are present as counsellors or leaders. Occasional messages from the camp chief emphasizing the main message of the camp will be found useful. All this means time and that is what teachers and camp directors seldom have."

The point for leaders to consider seriously is : if we give our boys many interesting and useful activities which are seemingly disassociated from religion, and their lives find their satisfaction in and come to centre in these things, do we not add greatly to the idea, which is all the time prevalent, that religion is an uninteresting and unimportant feature of life ? When this happens our objective of character-building breaks down at the vital centre and the best results are lost.

The Conference agreed with the position taken at the Madura Conference that several plans of boys' work organization are necessary if any adequate percentage of the boys are to be reached with

character-building activities. After discussion the following tentative outline was drawn up and various members of the group undertook to develop the various plans.

<i>Organizations</i>		<i>Age Groupings and Names</i>			
Years : 8 to 11		12 to 14	15 to 18	18 to 21	
Scouts	Cubs	Scouts	Squires	Rovers	
Y.M.C.A.	..	Jr. Triangle	Clubs Sr.	Y.M.S.	
Sunday Schools	..	Piki Sevan	..	..	
Swastikas	Balas	Kumars	Yuvaks	Dhruvas	

The plans of the Boy Life Bureau came up for discussion several times during the Conference. No serious attempt has been made to have it function as an organization and there is a common desire to avoid any centralization of control. It was agreed that the "Boys' Work Leaders' Work Book" should be continued, some of the present material being revised and new material added. The subscribers to the "Book" at Re. 1 per annum are, for the present, regarded as members of the Boy Life Bureau.

Mr. Ipathu submitted the following on Leadership Training : "Can we not try to have, somewhere in S. India, an institute where prospective boy leaders can be trained ? I mean an institution with plenty of scope for practical work with boys. It requires a group of boys who will be residing in (or near) the institute under one or two leaders who spend their whole time with the boys so that those who come for training will be able to learn what things are possible in groups." The Y.M.C.A. may possibly have such a centre with resident leaders at Royapettah from June 15th to December 15th. Arrangements might be made at this centre for leaders to come for training for a month or two or even for a longer period.

Other suggestions for the training of leaders and the work of the Boy Life Bureau were listed as follows :—

1. A central meeting of Boys' Work Leaders once a year in conference.
2. District institutes for leaders and prospective leaders such as have been held throughout South and Central Travancore and Cochin States.
3. Local institutes in the nature of discussion groups meeting once a week or once in two weeks.
4. A leaders' camp for the discussion of boys' work and for camp practice.
5. Education of parents regarding boys' work possibilities. Get out material and find means of distribution. (At Colombo, Mr. Hettiaratchy has been able to use the radio for tales on boys' work.)
6. Promote the widest possible participation of track and field



organization. For 1932, 90% to be 1st class ; 70% to be 2nd ; and 50% to be average.

7. Work out a simple programme well adapted in village schools.

### Group Leaders' Guide.

On the basis of the descriptions of varying success and failure in group work with boys and the discussion of various points which had been raised in connection with group life, the Conference agreed to spend time in outlining the material which should go into a pamphlet of information for voluntary leaders of boys' groups. It was agreed that this pamphlet was one of the urgent needs in the field of boys' work and that it should be the first task of the Boy Life Bureau to have it written and published. The following outline is subject to change and information and suggestions on any of the points raised or others of importance to voluntary leaders will be welcomed if sent before February 15th.

It is important that the pamphlet should deal simply and clearly with the following phases of boys' group organization and programme:

- I. *Grouping and grading* :—Failure of Mass Work with Boys. Break up into small groups of from 6 to 12 boys. Describe the Boy Scout Organization. Why did they start a 'Cub' section ? Not more than a period of four years in any group, i.e. 8 to 12 : 12 to 15 : 15 to 18.
- II. *Organization* :—The Cub-Six ; The Scout Patrol ; Triangle Clubs ; Four-square Clubs ; Swastika Clubs ; Sunday School Clubs ; Real boy colour, imaginative and romantic features to make it appeal.
- III. *Getting to know the Boys* :—Through excursions and camps, through chats with the boys, their teachers and know the parents and home surroundings ; parents' days and demonstrations.
- IV. *Training and Fellowship* :—To be successful leaders will require to attend conferences and institutes, to talk over with or write to other leaders, to record and study their own experiences with boys and interchange these with the experiences of others.
- V. *Club Room or Meeting Centre* :—What are the values and uses of such ? What are the dangers of Club rooms ?
- VI. *Programme of the Group* :—With new groups there will need to be many suggestions and much help. For permanent success it must come to be based on the most immediate needs and interests of the particular group and worked out by them rather than for them.

- VII. *Recreation and Fun* :—Part of the programme but one in which the leader will require to give much help. Suitable games for the age group, songs, stunts and story telling. Without fun no boys' Club.
- VIII. *Physical Work* :—Simple study of the physical condition of the boys ; provide for suitable team games, track and field athletics, using scoring tables, and always working as a group. Simple health exercises.
- IX. *Special Interests* :—Some of these may be worked out within the group itself but the leader may have to find ways of bringing certain boys into those who can instruct or interchange experience on the lines of special interests which one or more boys may have.
- X. All the other things which a voluntary leader will want to know about. What have you to suggest here ? Let us all have a part in this pamphlet. Get at it right away as the group are demanding early action.

Those who wish to enrol for the bulletins and information published under the name of the Boy Life League will pay a subscription of Re. 1 for the year 1932. If the "Leaders' Work Book" covers and the previous material are also required the cost of this is also Re. 1. Subscriptions, suggestions, reports and requests for information may be addressed to Mr. Wallace Forgie, Y.M.C.A., Madras.

Colombo reported the conduct of leagues in the various team games as one of the most important features of its Y.M.C.A. Community Work Programme. These leagues were started by Mr. Robin Ratnam some three years ago and were intended to bring boys who were organized under various auspices into touch with each other. Lately too keen a spirit of rivalry has marked the league work. Boy representatives of each team meet to draw up schedules and conduct other business. An aquatic Meet has been a successful city-wide event for the past two years. An August camp is conducted jointly each year in co-operation with a number of schools.

The discussion of the work in Rangoon as reported on by Mr. Sundaram brought out the place and importance of a well-equipped camp ground, within easy reach which can be made available to schools and other organizations dealing with boys. The Rangoon Cabin Island site is in use most week-ends for camp purposes and nearly all the Rangoon schools having boys of suitable age have one or more week-end camps during the year. Colombo and Madras are seeking to establish camps which will serve a similar useful

The most effective city-wide effort in Madras has been the Boys' and Girls' Exhibition which has completed its fourth year and has become an established factor. The most significant feature is the thorough boy administration. The directors have a fixed age limit of 18 years for membership on the Board or for participation in the promotion or control of the exhibition. Some attempts have been made with clubs for boys of two of the smaller schools but nothing of importance has yet been accomplished in the high school field. The Central Branch is producing good results in the training of leaders.

The discussion of work for very poor boys and street boys showed that only a very small fraction of the possibilities in this field have been touched. The Refuge in Rangoon is a successful illustration of Y.M.C.A. leadership in a community effort for a group of such boys. Camps, night schools and recreation programmes have been demonstrated as thoroughly practicable. The task now is to extend these to a more adequate number. In Central and Southern Travancore there are a number of Sunday school efforts for very poor boys.

A telegram of greetings and good wishes for the success of the Conference was received from B. L. Rallia Ram, General Secretary of the National Council of the Y.M.C.A.; letters and reports were received from Rev. C. M. John, Kottayam; K. M. Mathew, Alwaye; K. I. Ipathu, Trichur; M. S. Cherian, Haripad; M. Mathew, Pazhanji; and Rev. Father Mathai, Kurrianore. All expressed their keen interest in the work of the Conference and their intention and desire to associate themselves with the plans decided upon.

The Conference sent its thanks to Mr. Rallia Ram, to Mr. J. R. Isaac, Y.M.C.A., Bangalore, for making the arrangements for the Conference, to the Principal and Trustees of the Union Theological College for the use of their buildings. This report is based on the careful record of the Conference kept by Mr. C. A. Abraham, B.A., to whom grateful acknowledgment is made.

It is important that all those who receive this report of the Conference and of the progress of some of the boys' work experiments in South India and Ceylon should feel that they are heartily welcome to join in the fellowship of boys' work leaders. They are free to write to any whose names are mentioned or to clear any suggestions or requests for information through the Secretaries, Messrs. C. E. Hettiaratchy, Y.M.C.A., Colombo or Wallace Forgie. Reports of work which has been done in any boys' group or of experiments which are being conducted will be specially welcomed at any time.

# GALATIANS

## A BRIEF PRACTICAL EXPOSITION.

BY THE REV. J. R. MACPHAIL, M.A., *Madras Christian College.*

### I.

#### INTRODUCTORY.

##### 'GALATIA.'

**W**HO were the Galatians, and when did Paul write to them ? It is the most keenly disputed of New Testament problems, except only the problem of the authorship of the Fourth Gospel.

The traditional view is that Paul was addressing the Galatians proper, the *Galatae*, a semi-Celtic people living in the north of Asia Minor round about Ancyra (the modern Angora, which under Mustapha Kemal is the capital of the Turkish Republic). It is not definitely stated anywhere in 'Acts' that Paul visited Ancyra ; but we are told that he twice went 'throughout Galatia', once in the 'second journey' and once in the 'third journey' (xvi. 6, xviii. 23), and it is certainly possible that he was in this northern neighbourhood then.

About fifty years ago another theory was put forward, which has since been made popular by Sir W. M. Ramsay and many followers. In the official language of the Roman Empire in the first century, the name Galatia was used for a district stretching far beyond the home of the *Galatae*, and including the chief towns visited by Paul in the central stage of his first journey, Antioch in Pisidia, Derbe, Lystra, Iconium. Here were churches founded by Paul himself, which he loved. If he were to address them jointly, what could he call them except 'Galatians' ?

'Galatia' in the Epistle might mean either North or South Galatia. If we are to try to decide which it does mean, we must examine the epistle itself.

#### THE CONTENTS OF THE EPISTLE.

It had been through the preaching of Paul that the churches in Galatia had first come to Christ (i. 6-9) ; they had formerly been under the power of false 'gods' (iv. 8). He had been brought among them by 'an infirmity of the flesh'. He had feared that this infirmity (whatever it may have been) was a trick of some devil who wanted to make them 'loathe' him, but far from that they had welcomed him 'as they would have welcomed an angel of God—ay, or Christ himself!' (iv. 13 f.). They had listened to his message, and had come to believe it, and for their faith they had been granted the Spirit of God which is the seal of Christian discipleship (iii. 2),

in such measure that they had been enabled to work miracles (iii. 5). God had given them the Spirit of his Son, making them also sons, so that they now called him 'Abba, Father'—or, as Luther rendered it, 'Father, dear Father' (iv. 6). They had acquitted themselves worthily (v. 7).

But now they have fallen away, misled by some who claim to be preaching 'a new Gospel'—as if there could be any Gospel but one! (i. 6–9). Paul speaks vaguely of this opposition-party—vaguely, but strongly (v. 12). Once he singles out one of them, 'your seducer' (v. 10). This 'new Gospel' is that the promise of blessedness made by Jehovah to the seed of Abraham, now fulfilled in Jesus Christ and his followers, is made only to the race of Israel; and that if any non-Jews wish to inherit the promise they must obey the Law of Moses, and at the very least must submit to circumcision. To know Jesus, and to accept him as Supreme Lord, is not enough. And the Galatians have believed this teaching. They want to become subject to the Law (iv. 21); they scrupulously observe 'days, and months, and seasons, and years,' the various ceremonial feasts and holy days (iv. 10).

Moreover, the 'Circumcisers,' as they may be called, had attacked Paul's right to preach. They claimed that they spoke with the authority of the Jerusalem-Christians behind them, and the Jerusalem-Christians were led by the Apostles Cephas (Peter), James and John, whose authority came direct from the Lord himself. These Apostles apparently believed that obedience to the Law was necessary to salvation; and the Circumcisers declared that Paul had no right to speak about Christianity except by the leave and with the approval of the elder Apostles. They insinuated that he was a pleaser of men, and had been trying to make Christianity easy for the Galatians (i. 10).

Paul is greatly moved. He speaks of the Circumcisers many times, always in flaming wrath; and once he breaks out in such ferocity that one wants to believe, with Dean Inge, that he is being humorously ironic (v. 12).

But his chief feeling is a mingled one. He is indignant that his disciples should desert him so quickly, and astonished that they should be so perverse; and he is tenderly concerned for their welfare. For he loves them still, and perhaps loves them more than ever. 'Oh, you Galatians!' he says at one point: 'you have lost your senses!' (iii. 1). But a little later he breaks out in words of passionate affection such as he utters hardly anywhere else. 'Oh, my children, my children! I am enduring a mother's pains for you, all over again, till Christ be fully formed within you (rather a mixed metaphor); and I wish I could be with you now, to try new ways of speech,—for I am at my wits' end about you!' (iv. 19 f.).

The letter he writes in these circumstances is a very tempestuous affair. He has no time for reflection. He observes no order or method, but pours out personal appeals and arguments from Scripture as they flock into his mind. He expresses himself, as his way always is, largely in figures of speech, and they are apt to come so quickly that several of them are mixed up (study iii. 23—iv. 7). There are long parentheses, added as after-thoughts ; one of them tears the grammar of the sentence to pieces (ii. 6). To quote Sabatier, 'Unfinished phrases, daring omissions, parentheses which leave us out of sight and out of breath, rabbinical subtleties, audacious paradoxes, vehement apostrophes, pour on like surging billows.'

## DATE.

Such is the letter. When was it written ?

Well, I am going to take a jump forwards, and then work back gradually. In 'Acts' xv. we are told of a party of Christian preachers from Jerusalem who went about saying to Gentile converts, 'Except ye be circumcised in the manner of Moses, ye cannot be saved.' Paul and Barnabas withstood them, and then went up to Jerusalem ; a General Council of the Church was called, and the thing was thrashed out in the open. At last a decree was passed and published, declaring circumcision unnecessary for those not born to it. Other minor conditions were laid down, for the decision was a compromise : but on this main point the decree was explicit and apparently unanimous.

If 'Galatians' was written after this, Paul must have mentioned this Council ; indeed, he had only to mention the decree and need have said no more. Does he mention it ? That, to my mind, is the crux of the whole matter. And it seems to me quite plain that he does not. He tells of a visit which he paid to Jerusalem with Barnabas, to discuss the circumcision of Gentile converts (ii. 1-10) : but the conversations, as he states particularly, were private, and he says nothing of the official decree. (And, on the other hand, this visit of Gal. ii. 1-10 may be identified, without stretching either account very far, with the 'famine-visit' of Ac. xi. 27-30.)

Let that be taken, I would say, as the starting-point. Difficulties remain. The autobiography of 'Galatians' cannot be reconciled with the history of 'Acts' in all particulars. For one thing (a small one), the two accounts of Paul's first visit to Jerusalem after his conversion (Gal. i. 18, Ac. ix. 26) are almost totally at variance. For another thing (a very big one), Luke writes as if the Apostles had never had any disagreement at all, only brief misunderstandings ; but Paul reveals the sharpest possible dissension short of a complete breach. Difficulties remain, indeed :<sup>a</sup> but they are certainly no

On this reading, then, the actual occasion of the Epistle was as follows. On his first missionary journey, Paul had landed at Perga intending to go on somewhere else, but a severe illness forced him to turn aside into the highlands of South Galatia to recuperate. Even so, his passion for preaching the Gospel would not let him be, and he haunted the synagogues wherever he went; and when he was turned out of the synagogues by shocked orthodox Jews, he continued to proclaim the death of Jesus in the bazaars. He expected the people to turn away in scorn, because his disease had disfigured him or was one which aroused superstitious horror. But they welcomed him, and believed his message. When he left, there was in each little town a church full of life and hope. He returned to Antioch—the other Antioch, the imperial city in Syria. Soon after came the Judaisers of 'Acts' xv. He heard of them and their 'new gospel' among his own churches, whom he loved with a mother's tenderness. And he heard that his children were falling away from him. He longed to hurry back and warn them; but he thought it necessary to go instead to the source of all the evil, the Jerusalem Church itself: and off he went, to the Council of 'Acts' xv, staying only long enough to dictate, in a fever of haste and anxiety, the earliest of his epistles.

#### THE SIGNIFICANCE OF THE EPISTLE.

Paul's main object, then, is to win back the love and loyalty of the Galatians. He sometimes seeks his object by direct appeal, but he has also to meet the attacks made both on himself and on his teaching by the Circumcisers: he has to establish his personal authority, his right to speak and to be heard; and he has to persuade his readers that 'faith in Christ' alone can make a man right with God, and that those who wish to make circumcision equally necessary are wrong.

Now it may be asked whether these questions are still alive. Paul's right to speak and to be heard are established incontestably; and it is not likely that any of us will be suddenly tempted to put all his faith in circumcision.

The answer is two-fold. In the first place, these questions were of importance to Paul himself; he answers them, so to speak, with all his might; and in doing so he reveals much of his experience and character, and shows what things he values. Sometimes—and often in this Epistle—Paul's arguments seem very unreal; but if we pause to ask why he was arguing at all, and what his object was, we shall find almost always that we are brought back to reality at once. For his arguing is often Rabbinical, but his motive is always to share with others his own abounding joy.

But in the second place, these questions are really particular forms of other questions which are of universal importance. Paul's right to speak has been denied, and he maintains it: but in doing so he opens up the question, what is it that gives authority to a preacher? Why should we listen to one man rather than another? We are all of us subject to the preaching of others; none of us can escape, even by avoiding the places where the ministers of religion hold forth: for no one is quite great enough, or quite small enough, to be proof against the influence of other men. We must listen to some sermons, whether spoken or written or acted; and we cannot help being changed by them. But at least to some extent we can choose our preachers. How shall we choose? Who shall have authority over us? The question is urgent for anyone who does not wish his life to be at the mercy of circumstances.

And the second question with which Paul deals in 'Galatians', though there it comes up in a limited and particular form, is really this: What is the essence of Christianity? Everyone who knows Christ at all feels more or less deeply that he has many 'benefits', in the Reformers' phrase, to confer on us: what must we do to make them our own? Or, to state the question only a little more broadly, what must we do if we are not to waste our time altogether, or to spend our lives on worthless or deceptive things, when we might perhaps find good things by seeking for them? Anyone who is interested in this question will find much that is worth studying in 'Galatians'.

### THE EPISTLE.

#### I. ADDRESS AND AN EXPOSTULATION (i. 1-21).

##### i. 1-5.

In Paul's time there was a definite conventional way of beginning a letter. As in official letters in India, you began with your name and title, perhaps adding the names of some others who wished to associate themselves with you; then you gave the name of the person you were writing to. Thirdly, in place of 'Dear Sir', there was a word of greeting, 'Salaam' or its equivalent. In Paul's letters the greeting was always religious and Christian.

But in 'Galatians' his subject has so taken possession of him that it comes bursting through the formulas of introduction.

<sup>1</sup> *Paul an Apostle*, he begins, correctly enough; then in a vehement outburst—an *Apostle not by any human calling, nor by the ordination of any man, but by the ordination of Jesus Christ and of God the Father who raised him from the dead!*

Then he goes on, calm again, to complete the address: *Paul, an Apostle, . . .<sup>2</sup> and all the brethren with me, to the churches of Galatia:*



Christ, <sup>4</sup>who gave himself for our sins to save us from this evil world, according to the will of our God and Father ; <sup>5</sup>to whom be the glory for ever and ever. Amen.

i. 6-10.

Another unusual thing follows immediately on this. When Paul is writing to one of his churches, he generally has to reprove them for something : but his rule is to begin by carefully picking out something else which he can honestly praise, and so he wins a hearing before he proceeds to censure. But here he seems to feel that he has no time for preliminary courtesies, and he launches out at once.

*<sup>6</sup>I am astonished that you should turn away so quickly from him who called you in the grace of Christ (that is, God himself), and go over to a 'new Gospel'. <sup>7</sup>There is no 'new Gospel': these somebodies (as they think themselves)\* who are unsettling your faith are not preaching a 'new Gospel', but only perverting the one true Gospel of Jesus Christ. <sup>8</sup>If I myself, or even an angel out of heaven, were to preach as Gospel anything but what I preached before, God's curse be on him! <sup>9</sup>I have said it before, and I say it again: if anyone preaches to you as Gospel anything but what I preached then, God's curse be on him! <sup>10</sup>I do not appeal to men, but to God!*

It sounds arrogant, certainly ; and in anyone else it would be arrogant indeed. And possibly it is arrogant in Paul too : but it is important to try to understand why he speaks as he does. This, to him, is not a question of what he happens to think himself. In some epistles he expresses private opinions, and when he does so he does it almost diffidently, leaving his readers to judge for themselves. His advice on marriage to virgins and widows, for example, is offered almost timidly (1 Cor. vii. 25 f., 39 f.). But here, he believes, it is a question of God's word. Paul was absolutely convinced that when he was preaching about Christ to people who knew him not, it was not himself who spoke, but God. And what he had done among the Galatians was simply, by God's grace, to bring them into a personal relationship with Jesus Christ. He had not talked theology, or tried to show that it was reasonable to hold certain opinions about Christ : he had, in his own words, shown them the picture of Christ crucified (iii. 1). This, he believed, was a real knowledge of the Jesus who died on the cross, and of the spirit that led him to do it,—this was all that any man needed. These preachers of a 'new Gospel' (note how contemptuously he repeats the phrase) were in fact preaching that something else was needed ; they said that a man must perform certain ceremonies, and fulfil certain outward conditions, before he could be right with God. To Paul's mind, they were not adding

\*The Greek seems to suggest a sarcastic reference to the self-importance of the Circumcisers. See Knox, in Gore's *Commentary ad loc.*

something to what he had said, or modifying it : they were preaching something totally different ; they were denying what God had told him, and through him had told the Galatians, giving to him and to them the peace of blessedness.

This, then, was no time for beating about the bush or pleading for compromise. He states the issue so that it cannot possibly be balked ; and then he adds, changing with wonderful suddenness to a humorous tone : *You see that I am not trying to please men now !* The Circumcisers had evidently hinted that Paul, in brushing aside the ceremonies which they held to be indispensable, had been weakly trying to make conversion easy. And then, ironically, *If I wanted to please men, do you think I should be serving Christ ?* The life of a Christian missionary is not the life for a man who wants to be tolerant and easy-going.

i. 11, 12.

The Gospel he preached at first, he repeats, is not his own opinion, not a thing to compare and adjust with other opinions.

<sup>11</sup>*For I tell you, my brethren, that the Gospel which I preached then is not a thing made by man.* <sup>12</sup>*It was not from men that I received it, or learnt it, but by a revelation from Jesus Christ.*

Paul is going back, as he so often does, to that experience on the Damascus road from which he dates his Christian life. It had been a new beginning. He had not changed his mind then : God had changed his whole character. He had not merely achieved a further stage in the development of his thought : God had suddenly shown him something he could not possibly have come to know himself. That was the foundation of his whole life henceforth : and he was so impressed by the glory of his new knowledge that he was persuaded that the knowledge was final : he might learn more, and indeed he did learn more, every day, but what he gained now was a fuller appropriation and understanding of something already his. He was founded on a rock : he might build on the same foundations still further, but it was unthinkable that he should abandon them, and build anywhere else instead (1 Cor. iii. 10-15).

Paul was certain, on the only point where certainty has much value. It is the note of religion as opposed to philosophy, of the knowledge of God as opposed to thought about God. Kierkegaard says : Socrates (the philosopher) asks questions, Jesus (the religious man) is asked questions. The religious man knows what all men want to know, because he knows Him who supremely is asked questions : and it is because of this that Paul writes to the Galatians as he does.

Certainty, moral certainty like the confidence that you have in the honour of your best friend, is the note of true religion. It is a

Whoso hath felt the Spirit of the Highest  
 Cannot confound nor doubt Him nor deny :  
 Yea with one voice, O world, tho' thou deniest,  
 Stand thou on that side, for on this am I.

II. THE AUTHORITY OF A PREACHER, i. 13—ii. 10.

Paul has vindicated most vehemently the authority of his Gospel. He goes on to vindicate his own authority. He cares little what men may think of him : 'God does not judge men by the reputation they may have' (ii. 6). But the preaching of the Circumcisers has raised an important question : What is it that gives a preacher authority ? They had evidently tried to discredit Paul, and Paul's teaching, by arguing that he had no official position. They themselves came from Jerusalem, with some sort of commission from the Apostles there, Cephas, James and John. Paul had no such commission. 'Therefore,' they said, 'listen to us rather than to him.'

Paul launches out into a passionate self-defence. It takes the form of autobiography. The passage is full of interest for the historical student, but seems to have little bearing on the religious message of the Epistle. Besides, Paul becomes quite truculent in his self-defence, and certainly goes too far. An exaggerated claim has been made on behalf of the Jerusalem-Apostles and their envoys : he retorts by speaking of them all with contempt. The Circumcisers have maintained that they preach in closer dependence on the senior Christians : he retorts by proclaiming that he has no dependence on them whatever, and owes them nothing. This cannot be true, and it would not be to his credit if it were. He tells, for instance, how he spent a fortnight in Jerusalem with Peter, and during that time he must surely have learnt much of Jesus : yet he tries to deny it.

i. 13-17.

<sup>13</sup>You have heard how I lived while I still worshipped as a Jew, and how I persecuted the Church of God without measure, and harried it ; <sup>14</sup>for I was more a Jew than most of the Jews of my time, and more zealous for the traditions of my fathers. <sup>15</sup>But when it pleased God (who had set me apart before ever I was born, and called me by his grace) <sup>16</sup>to reveal his Son in me, that I might preach him among the Gentiles, then I did not consult with any man, <sup>17</sup>nor did I go up to Jerusalem to see those who were Apostles before me : I went away at once into Arabia, the populous district south of Damascus. (Did he go there for meditation, and to face his 'temptations in the wilderness' ; or did he begin preaching at once ?) And from there I returned to Damascus. (Compare 'Acts' ix. 19-25.)

## i. 18-24.

<sup>18</sup>Then, after three years, or 'in the third year', I came up to Jerusalem to make the acquaintance of Cephas, and stayed with him for two weeks. <sup>19</sup>I saw no other Apostle, save only James the brother of the Lord. <sup>20</sup>As God is my witness, I speak nothing but the truth. <sup>21</sup>Then I went into Syria and Cilicia. <sup>22</sup>None of the Christian churches in Judaea saw me: <sup>23</sup>they only heard the report, 'Our old persecutor is now preaching the faith he once tried to destroy'; <sup>24</sup>and they thanked God for my sake. (Compare the very different account in 'Acts' ix. 26-30.)

## ii. 1-10.

<sup>1</sup>And after fourteen years (either from the conversion, or from the first visit) I went up to Jerusalem again, with Barnabas; and I took Titus with me. <sup>2</sup>It was revealed that I must go up. And I laid before them the Gospel which I preach to the Gentiles,—privately, among the church-leaders,—lest all that I was doing and had done should be made vain. <sup>3</sup>They did not insist that Titus, my companion, (who was a Greek) should be circumcised; <sup>4</sup>though there were some false brethren, who had crept in and were spying out the liberty we have in Christ Jesus, wanting to enslave us again: <sup>5</sup>but we refused to submit to them, even for a moment, so that the truth of the Gospel should remain valid for you. <sup>6</sup>But from those so-called 'leaders' (what they were is nothing to me: God does not judge men by the reputation they may have)—those 'leaders' imparted nothing to me: <sup>7</sup>on the contrary, they saw that I was entrusted with the Gospel to the Gentiles, as Peter to the Jews <sup>8</sup>(for the God who empowered Peter to be an Apostle to the Jews, empowered me to be an Apostle to the Gentiles); <sup>9</sup>and knowing what grace was imparted to me, James and Cephas and John, who were held to be the 'pillars of the church', gave to me and to Barnabas the right hand of fellowship: we were to go to the Gentiles, and they to the Jews; <sup>10</sup>only, we were to remember the poor—which, indeed, I was zealous to do myself. (On the view taken in the Introduction, this is the 'famine-visit' of 'Acts' xi. 27-30, described from another aspect.)

When you read this passage, you can hardly help turning aside to the historical study of Paul's life, a most important and most interesting subject. And, for example, you can hardly help trying to find out whether Titus was circumcised or not, a question extraordinarily difficult to settle. The Greek is tortuous and obscure, and that suggests that Paul did allow Titus's circumcision, but made it understood at the time that he did so voluntarily: if he had not been embarrassed by some such difficulty he could surely have spoken more plainly.

an account of his life from the conversion ; but really he is answering the question, what is it that gives a preacher authority ?

The question is as important now as it was in Paul's day. We must all of us be influenced by other people, whether we like it or not. Why should we listen to one man rather than another ? Whom are we to believe and respect ? The Circumcisers wanted the Galatians to rely on some external standard. They themselves were commissioned by Peter and the rest ; Peter and the rest had been commissioned by the Lord himself. 'Therefore listen to us rather than to a fellow like Paul, who has no connexions.'

I do not need to point out that such reasoning is common enough today. Indeed, it has captured and deluded the greater part of the Christian Church. In every branch of the Church, bishops, priests, and ministers claim authority, and the people concede it to them, because they have what might be called a horizontal commission, coming to them through their predecessors ; as if the grace of God were passed on from one generation to another, more or less mechanically, God having no more to do with it once the succession has been started. We ask of a minister or priest, How was he ordained or trained ? And if the answer is satisfactory, that seems to make him somehow different from other men, apart from any question of his personal and spiritual gifts.

That is how the Circumcisers wanted the Galatians to judge between Paul and themselves ; and judged by that standard they had the greater claim to authority. But Paul had a different standard. In his belief, the grace of God is not handed down from one generation to the next : it descends direct from God to each believer. It travels not horizontally but perpendicularly (a favourite metaphor with Karl Barth). It does not matter much how a preacher is related to his predecessors : the one thing that matters is how he is related to God.

What preachers have authority ? Only those whom we know, by the Spirit of God which is within us as well as within them, to possess in some measure the mind that was in Christ. If we listen to a man, we must listen to him because he speaks the truth, not because of the position he holds. It is much easier, of course, to believe a man because he stands in the Apostolic Succession, or because he is priested by a bishop, or because he has been to a theological college and has been ordained by the laying on of hands of the Presbyters. It is much easier, but it is wrong.

*(To be continued.)*

## STUDIES IN CHURCH HISTORY

### THE CONVERSION OF THE EMPIRE.

BY MISS D. J. STEPHEN, S.Th.

THE Fourth Century began with the longest and most searching of all the persecutions. The Emperor Diocletian had resolved to bring the long struggle with Christians to an end. In spite of all that had been done to prevent it the Church went on growing in numbers and wealth, it had fine buildings in the cities, its members were to be found in every part of the Empire and in every walk of life, many of them were eminent in learning and ability. One may wonder why the Emperor was bent on its destruction, why he could not accept the situation and tolerate the Church that gave him such excellent subjects : He had work to do more than sufficient for one man ; his enormous empire extended from Britain, the Rhine and the Danube in the North to the border of the Sahara in the South, from Spain in the West to Syria in the East ; it was guarded by the living wall of the Legions, outside were the wandering tribes of the Barbarians, Goths, Huns and Vandals, in the East and South were the Parthians, Arabians and Berbers, with covetous eyes bent on the civilized world, with a threat that must never be forgotten or neglected for a single year. Inside were the civilized nations of the Empire, living in unity, order and peace, asking nothing more than to be kept safe and allowed to go on as they were ; and the responsibility for all this rested on the Emperor. What was the danger he dreaded from the Christian Church ?

The order of life in the Empire was symbolized in the various Gods, Apollo, Dionysus, Demeter, Osiris, or whoever might be the traditional guardian of each district or city, as Venkataramana and Minakshi are now the traditional guardians of Tirupati and Madura. The simple looked on these gods as actual persons, the sources of life and prosperity, and offered worship designed to propitiate or invigorate them, using forms which had come down from remotest antiquity in the unquestioning faith that they could thus turn the powers that rule the world to their own advantage. Educated men accepted the old forms and filled them with new ideas ; they no longer thought of the different Gods as actual persons, ruling over elemental forces, each of them the chief figure of some story that must be rehearsed year by year, or the crops would fail ; instead of that they recognized each as the representative of his state, traditionally its founder, the father of its Kings. The incidents of his legend

King ; but underneath that semblance the God was the State itself ; and the last new God, the Emperor, was the symbol of the Empire, that unifying power which held them all together, in peace attained at last after ages of struggle, and which was the best thing the world had to give. So in our own day we personify our countries in some gracious figure, making a mental figure of it, sometimes an actual one, sometimes expressing the same thing by a flag, and bestowing on it a love that is not far from worship.

As for what a man thought about ultimate truth—that was another matter altogether, and entirely his own concern ; it affected neither his neighbour nor his city ; the two conceptions were on different planes and could not clash. What could the One Real Being, the Ultimate, the Unmanifest beyond all sight or thought, care or even know what a man did in so mundane a matter as public worship ? Could God be jealous of Diana of the Ephesians ? Two hundred years earlier the Jews, hostile to all men, had insisted that he could, and had therefore been specially allowed to stand outside the common religion ; but their privilege had only led them into quarrels and disaster, their city had been burnt twice over and finally razed to the ground, and they were now a scattered people with no home and no national worship at all ; so what sense was there in the refusal of their successors, the Christians to do as all men did, and to acknowledge that power under whose protection they prospered ? Diocletian would have all or nothing, the man who was not his slave was his enemy.

The Christian answer to this view as given not so much in words as in practice, was that the State was indeed the best thing the world had to give, but not the best thing God had to give. If it came as the gift of God, through the world which He loved so much that He gave His Son to save it, then it might be thankfully received, used and enjoyed ; but if it was to be taken as in itself the ultimate good, then it became the enemy, a false god, to be rejected at all costs, even that of life itself. The magistrate confessed the Emperor as his saviour from anarchy, which he was, while the martyr confessed Christ as his Saviour from sin ; the struggle was not between a bad thing and a good one, but between something good and something better.

Diocletian chose the lesser good, and in 302 the last great persecution was ordered in every part of the Empire at once, so that within its limits there was no place of refuge for anyone. Churches and books were burnt, property was confiscated, very many people were killed, but this time the Church held firm. There was an apparent change in public opinion, the executions were no longer popular ; the accusations of gross crime had been lived down, even where the doctrine was not accepted, the Christian position was better

understood. The Church in the Empire could not be persecuted out of existence. Diocletian had been looking forward to retirement, and in 304 he abdicated, but the persecution went on more vigorously still under his successor, and lasted for eleven years. Some time earlier Diocletian had divided the empire in two and had made over the Eastern part to a colleague who like himself had the title of Emperor, while each of them had beside him a younger colleague with the title of Caesar, destined to succeed him. This arrangement divided the burden of work and was meant to ensure stability in the succession ; in this it failed ; Diocletian's death took place in 313, and was followed by a violent struggle, from which at last Constantine, the Western Caesar emerged as sole Emperor of West and East. In 313 he, with one of his rivals, whom he afterwards overthrew, issued the Edict of Milan, which stopped the persecution and gave religious liberty to all ; at the same time he publicly declared himself to be on the side of the Christians, though not actually a Christian himself. The struggle was over and the Church had conquered the Empire. When Constantine announced his new policy the Church was overwhelmed with relief and thankfulness ; it seems almost unbelievable that Christians might henceforth practise their belief openly, without the perpetual fear of ruin, torture and death that had hung over them for so long. Such a deliverance seemed as if it was the actual, visible coming of the Kingdom of God ; the kingdoms of the world had indeed become the kingdoms of our God and of His Christ. There were perhaps some who took another view, who saw the crown of martyrdom snatched away, the Church stooping to make friends with the world and bartering its own soul. So it has seemed to many since, and may have seemed to eager spirits then.

What did Constantine think about it himself ? He cannot have changed sides so completely, have thrown over the whole tradition of his class and the whole policy of his predecessors without deep searchings of heart and a very strong motive. His motive was probably one that has since brought many people to similar decisions, tersely expressed by Henry VII, when he said of the turbulent Earl of Kildare, that if all Ireland could not rule this man then he should rule all Ireland. Christianity was stronger than the other religions, it worked where they had failed, its followers could and did disregard suffering and death for its sake, and the State had not been able to stamp it out ; had it not shown itself to be true ? Was not this the real foundation on which to build society, more substantial than the old conventional and symbolic forms that were growing more shadowy with every generation ? Would not Christ succeed where Apollo was failing ? And could not a man find peace here for his own soul too ? Constantine's position was not one of absolute discipleship,



apparently as many people did in those days that as baptism would wash away all his sins it had better be administered so as to wash away as many as possible. He was not going to turn to Christ without calculation. Nor was he one of those who have felt that to accept Christ meant to abandon previous ties and duties and start fresh. He went on with his business of conquering his enemies with no change of aim ; on the contrary his new religion was the instrument of his victory. We are told that when he was on his way to his great victory before Rome, he saw a cross of light in the sky, inscribed with the words in Greek : " In this conquer ". The story may well have a foundation in truth, a cross of light above the setting sun is by no means unknown, and such an appearance would certainly seem to Constantine to be a divine message. At any rate, from this time forward the cross appeared on his standards, a symbol of victory, not through suffering but by force of arms.

There is no need to doubt Constantine's sincerity, or to reproach him with any intention to secularize the Church. He felt himself called to restore peace to a torn and distracted Empire, and he did so asking for the blessing of Christ on the deed. We may see what his conception of his duties was from his action at the Council of Nicea in 325. The Bishops from all over the world had met, and he came into the Council Hall to declare the meeting open. Having taken his place he produced from under his cloak a parcel of letters, written to him from many of those who were present, and containing as everyone immediately guessed complaints made by them against each other ; he explained that he had not read and did not intend to read these letters, and forthwith put the whole collection into the fire which burned on a brazier beside him. The man who could act with such dignity and good feeling had no mean idea of his duty to the Church.

History is of little use to us unless we can apply its lessons to our own difficulties. The likeness between the relation between the Church and the State then and now makes this period particularly interesting to us. In the conversion of the Empire, the Church had a great opportunity given to it. It was now free, and therefore bound to carry on the evangelization of the world not only as before, when occasion served, but by the continuous action of the whole body. It was free to develop its common life by constant intercourse, by meetings and councils. As new circumstances came about, it could bring the judgment of the whole body to bear on them, and so grow in the understanding of its own life and of the work that lay before it. It was called to the Christianization of public life, and was learning to see that this must be carried out not by a sudden display of power from heaven, but by the patient labour of the Church on earth. It seemed that the temporal power was given into the hand of the Church,

and that the world was to be put right by legislation. It is an experiment that has been tried over and over again, students of history ought by now to be familiar with the result. This result is suggested in the story of the Temptation in the Wilderness ; all the kingdoms of the world shall be Christ's at once, if he will worship the power of the world which claims to command them ; this power consists in acknowledging that the power that rules the world is selfish, for Satan throughout the Temptation appears as the spirit of selfishness, and Satan's worshipper wants his gifts for his own selfish use or aggrandizement. Christ did seek all the kingdoms of the world, but not on those terms, and refused the offer made to him. When the Church has received the same offer, it has not always refused it, but has often honestly tried to use Satan's gift in Christ's service, or else has taken the gift and forgotten the service. When Constantine made the cross his sign, did he mean to declare himself ready to suffer for his people, or did he mean to ask for the blessing of One who had suffered ? Whichever it was, he did a dangerous thing for himself and for the new government he was setting up, when he invited mankind to judge him by that standard.

## PERSONAL FREEDOM AND SOCIAL TOLERATION

BY REV. A. B. JOHNSTON, M.A.,  
*Principal, Noble College, Masulipatam.*

PERSONAL freedom involves freedom in three essential things, among many others work,—marriage, and religion. If Society or State or Tyrant says that a man must or must not do a certain work, must or must not marry a particular person or from a particular class of persons, must or must not hold a certain religion, then that man's freedom is so far unreal. He is a slave in vital particulars ; he does not possess full freedom. In India people are so accustomed to interference from outside with these vital matters, that it is scarcely realized by many people that their freedom has been fettered or curtailed. Yet the caste system compels many people to adopt an ancestral occupation they do not personally wish to adopt ; for example, sweepers and scavengers. Caste imposes very strict and severe limitations upon a man's freedom of marriage. So very often does religion. Where the individual entirely accepts and approves of the restrictions his freedom is not violated. But increasingly the freedom of personal affection rebels against the limitations of choice imposed by social or religious rules.

But freedom of religion, freedom in religion is the most vital freedom in human life. Here we must face a root principle, that a man has not freedom in religion unless he has freedom to change his religion. A man does not have geographical freedom unless he is free to leave or return to his native land. A man does not have religious freedom unless he is free either to leave or remain in his paternal or ancestral religion. This implies also the freedom to invite other people to change their religion.

The Delhi Unity Conference in 1924 passed a resolution which is a Magna Charta of religious freedom :

"This Conference is emphatically of opinion that the utmost freedom of conscience and religion is essential, and condemns any desecration of places of worship, to whatsoever faith they may belong, and any persecution or punishment of any person for adopting or reverting to any faith, and further condemns any attempt by compulsion to convert people to one's faith or to enforce one's own religious observance at the cost of the rights of others. . . ."

"That every individual is at liberty to follow any faith and to change it whenever he so wills, and shall not by reason of such change of faith render himself liable to any punishment or persecution at the hands of the followers of the faith renounced by him."

These paragraphs recognize the personal nature of religion as a man's relation to God. They also recognize that religion is a life, and a corporate life too, life in a voluntary association of like-minded religionists. They emphasize the freedom of the individual in the central citadel of human personality, religion.

But freedom is not merely a claim and a right. It requires toleration on the part of other people. Freedom is also something which must be given to others, as well as claimed for oneself.

If every student, whether Christian or Hindu or Mahommedan, were to know that he could think freely in religious matters without the fear of being turned out of house or family or Society, without the fear of losing food or inheritance, then every young man would have upon his own shoulders the responsibility of seeking God, and of following the True, the Good, and the Beautiful, as he finds it, without fear of social pressure. There are conscience clauses in colleges, but not in homes or communities. To give freedom, to show tolerance is not easy.

It requires a great self-restraint, on the part of Society, especially when a strong Society sees a feeble individual wanting to do something of which it intensely disapproves. It can be seen in the history of Christianity, especially in the persecution of the Albigenses, the Massacre of St. Bartholomew, and the cruelties of the Inquisition, how great is the danger of falling into persecution. Both Protestants and Catholics persecuted, but toleration was more naturally developed among Protestants, accustomed to see members of different churches associating on a footing of equality.

In India to-day Christians are a tiny minority of the population; Hindus are the great majority. The majority have to exercise self-restraint not to persecute weak individuals joining a weak minority. The pressure of outcasting is terrific; a man loses home and mother and family. But spiritually Hindus gain by toleration. They know then that the members of their religion are genuine, not hypocritical. They have free men and not slaves as their adherents. The sense of freedom encourages individuals to think freely, and is a cause of progress and development. The fear of persecution leads to stagnation of mind and spirit, unless there is strong courage on the other side to conquer that fear.

If parents give college students an assurance of freedom in religion, then whether Hindu or Christian or Mahommedan or Buddhist, they can think freely about the call or claim of Krishna or Mahamet or Christ or Buddha, and develop their personality in freedom to the best that they find possible.

conform to custom or tradition. Society has been stable but unprogressive. Now India wants progress and development. For that individual freedom especially in religion is a vital necessity.

#### **Politics and Intolerance.**

One of the greatest obstacles to freedom and toleration in religious matters is the association of religion and politics by communal voting. If a Religious Community gets representation according to its numbers, it will feel that for an individual to change his religion is treason to the community instead of a right exercise of personal freedom. Coercion to stay in the political group will seem legitimate self-defence, community-protection, instead of an immoral infringement of the individual's right to free personal judgment in matters of religion.

It is the realization of this danger which has led the Christian minority in India to vote against communal representation in politics, unless the attitudes of other sections of the community make it inevitable.

Which is it more important to safeguard, the freedom of the individual or the solidarity of the communal unit? Is it not true at present that the number of people changing their religion is negligible from the point of view of political communal units? There does not seem to be any serious danger of upsetting political units by allowing religious freedom to individuals.

The dangers of not allowing religious freedom to individuals are more serious. First, it inflicts invisible and incalculable harm upon human personality. If community pressure prevents the individual from exercising his freedom of choice in religion, that individual becomes a spiritual slave. His personality is stunted, and cannot grow freely. He becomes a hypocrite; his outward profession of religion does not correspond with his inward personality. There is insincerity in the soul. The community is responsible for that, by its tyrannical intolerance. The individual loses his self-respect. After that nothing matters much to him. He is not a man but a communal slave. A strong nation cannot be built up on such a foundation. It must be built up on a foundation of free self-respecting individuals. Tolerance and free choice in religion must be essential principles in the foundations of a great nation.

The roots of tolerance are love and trust. If communal groups can trust one another to 'play the game' over government posts, district and municipal appointments, etc., then it will be far easier to maintain the spirit of toleration. But the spirit of suspicion and jealousy is natural to communal groups. They must deliberately conquer it in themselves, and in their actions and policies. Freedom, tolerance and elasticity are essential for the fulness of life.

On the other hand it is most necessary that religious propaganda should be carried on in a spirit of loving brotherhood ; not with a spirit of superiority or emulation but with a desire to share the treasures of the soul. This spirit is quite consistent with emphasis on the supremacy of truth and holiness. All forms and manifestations of religion are not equally good or true or beautiful. They are not all valid for all times. There is progress and development in religion. Truth is alive and dynamic. It must be sought with personal freedom and social toleration.

## RURAL RECONSTRUCTION CENTERING AT MARTANDAM

BY D. SPENCER HATCH, B.Sc., M.Sc. in Agr., Ph.D.,  
*Y.M.C.A., Martandam, Travancore.*

**W**E speak of our own work in a humble spirit. Though so evidently enthusiastic about it, the size of the task for so small a staff, and the realization of how much more needs to be done with improvement in every department, makes us humbly dependent upon Him with whose help we know all things are possible.

The Centre is located 25 miles from Trivandrum and 20 miles from Nagercoil, the nearest large towns. Martandam is a natural centre of villages. It has besides our Centre, a small hospital, a Government high school, a travellers' bungalow, a little post office, and the mission quarters, and in that way is different from the other villages for which it is a natural Centre. But otherwise it is a village itself with dwellings only one house deep along the road. This road is a main road with bus traffic which is a great accommodation to a Centre's work, especially after co-operative marketing begins. The high school makes Martandam the educational centre for miles of rural area around, and the most important point in our Centre's location is that it is adjacent to the school. Six hundred boys and girls in it know all that we are doing and teaching there, and many of them go out and practise these things, teaching them to their elders.

*Poor Area.*—Martandam is a Centre of one of the most poverty-stricken areas in India. Most of the land is hilly, rocky and poor, which is one of the main causes of the poverty. Since we are primarily interested in those who really need help, we deliberately chose a poor area, feeling that, if we could make a demonstration under difficult conditions, what we did there might be copied, perhaps more easily, in more favoured places. Our newer type of work is in the midst of the old London Mission area where that work has been going on for more than 130 years. Our new work in an old mission area has been heartily welcomed, and it has given us great pleasure to hear a senior missionary say to his people, "This was needed to complete the mission programme. When we have taught the people the better way of life many of them actually are not able to live it. They are too poor."

Although this is, so-called, a strongly Christian area, our survey made at the time of starting the Centre showed that for every Christian there are three Hindus. Since our work is very deliberately

designed to be for, with, and by all classes and creeds, much of it is in connection with non-Christians.

*Co-operative Groupings.*—Our first work of an economical nature was establishing and nourishing co-operative credit societies to help the people out of debt and to enable them to make savings. We already had the village Y.M.C.A.'s in the villages for miles around the Centre. In our district (Travancore and Cochin) we have these associations in about eighty villages and among this large body of workers not one receives any pay. An example of voluntary service! These little organized groups of voluntary workers were, have been and are a great help in starting and carrying on any kind of new work. We find it much easier to work through groups than through individuals. In the little village Y.M.C.A.'s, the honorary secretaries and heads of departments were keenly looking for what more they could do to better the conditions of village life. Not only that, they were imbued with the spirit of service, and were practised in that service. The co-operative societies, established mostly by one of our Indian secretaries who went first to that field, made for us other groups through which we could work. The leaders and members of all these groups naturally become our most important demonstrators by practising the new cottage industries and new methods which we teach.

*The Rural Centre.*—The Centre is essential though not the most important part of the Reconstruction Unit in action. It is needed as headquarters, as a place to show some things, and as a place to experiment with many things. We place greater importance on the Extension Department whose function it is to get many people actually to have these better things, to practise better methods, and to enjoy the benefits therefrom.

The Centre has to be the headquarters for a very comprehensive programme. Our experience, and what we can learn from experience of others, tells us that it is not much good to help a villager with one thing on one side of his life only. Mr. K. T. Paul so often said that the villager must be helped comprehensively; that he must be surrounded with benefits. So our work looks to the spiritual life of the villagers, then to the educational, the recreational and health, the social and the economic sides of life.

At our Centre which is in unpretentious, rented quarters, you can see a weaving school for poor boys. Weaving in our part of India is at the present time a profitable industry. We teach it primarily as a subsidiary industry. We should like to see a loom in every house to be used in spare time and by spare members of the family. At the Centre there is a small number of fowls of improved breeds for experimentation and for supplying eggs and fowls to the villagers. There are honey bees and equipment to head up our bee-keeping in the villages of the area. We have a few of what we



think are the best of the Indian milch cows, the Sindhi breed. Our seed bull in two years has some seventy-five calves—half-bred calves from cows within 20 miles of the Centre. We have a scheme for five seed bulls in our demonstration area. We have made a start on goats of Surat, heavy milking breed. Good goats give more milk than the local cows and are so much more cheaply fed, especially during the dry part of the year when there is nothing green for cows, for the goats can be fed from green leaves of the trees.

The headquarters of our circulating library system, which supplies books to the villages, is at the Centre in a little building which the night school boys built for Rs. 40. This building is also used for the Centre night schools and for many other purposes, making it one of the useful buildings of South India. It is being copied in the villages for even less than Rs. 40. The Boy Scouting and Girl Guiding of our area head up at our Centre.

In the rainy seasons, especially, we have experimental plots of improved types of vegetables and grasses including fodder crops so much needed for cattle. It is our purpose to improve one by one every indigenous product of the area, and then to help the people to the better prices these improved product merit. So co-operative credit came to be used to aid co-operative production, and the co-operative production has led on to co-operative marketing. At the Centre you will see at all times, various products being put in shape for marketing and on Mondays and Thursdays of every week you will see these products being brought in by the villagers, old and young being weighed, tested and graded and packed for shipment. So far we have marketed to a greater or less extent eggs, poultry, cashew nuts, palmyra sugar, other palmyra products, tree cotton, fruit, milk, honey, bees, bee-keeping equipment, and various woven products from our weaving school.

*Extension Work.*—As I have said, the important thing is getting people actually to practise the better methods taught, to have the profitable industries and to enjoy the benefits therefrom. This means constant, brotherly, patient visitation to keep the work balanced in all its comprehensiveness, teaching the new methods, examining the initial efforts, taking away discouragement when bad luck happens and telling wherein the practice was wrong and how it brought on the bad luck.

All the time we put emphasis on the value of the village demonstrator. The villager is not half so apt to copy what he sees at a Reconstruction Centre or at a Government Farm as he is to copy his neighbour, who living like himself in the village, takes up a new venture and makes it profitable. We work to have a large army of village demonstrators actually doing these things. They are those

honorary leaders in the village Y.M.C.A.'s, leaders of the co-operative societies, village teachers, farmers and others.

*Market and Village Demonstration.*—Within five miles of our Centre there are eight village markets which come into being on different days of the week. Some 5,000 real country people come to each of these on a market day. We set up our demonstration tent in or near those market places. Some days we take poultry and equipment, some days the bees—the bull and the goat go along—some days health and temperance charts, etc.; and all day long we have an audience of really rural people who never went to school, who probably would never come to our Demonstration Centre until we made this contact in the market places.

We also make similar demonstration in villages. If our tent is set very early in the morning in any village, we calculate that by 9 o'clock at night every man, woman and child of all classes and creeds in the village will have visited our tent, and heard our message.

*Socialization.*—In Dr. Butterfield's report on his study of rural India, he states that the question will need to be answered in each mission as to whether the work shall be entirely for Christians. We believe that one of our greatest opportunities is to help to bring in this country—so hindered by caste divisions—all classes and creeds to mingle together and to work together happily. We put special emphasis on those features of the work such as the drama, temperance, and the recreational, sanitation, health and economic programmes in which those of all religions more easily work together. The bringing of all classes and creeds to move and work happily together, we call socialization.

*Single Product Societies.*—Our co-operative credit work of bringing freedom from debt leads on to give help in co-operative production. Our aim is to take up every local product one by one and improve its quality. Then comes co-operative marketing to bring for the improved product the better price it is worth.

Dr. Butterfield has also said in his report that it will have to be tried out whether it is better to have co-operative societies for each product or single societies dealing with all or many products. We practise and thoroughly believe in having a society for each product. When you have, for instance, one society dealing with eggs, cashew nuts and honey, you will have a portion of the members who have no interest in eggs. But when you have an entirely egg producers' society, every member is keen and interested in every question which comes up in the society with almost no rules to begin with. Gradually it will develop, and later can be registered as a full-fledged society.

*The Rural Development Association.*—To further the process of socialization and to bring all in the area who are interested

in the improvement of village life to feel they are working together and also to feel that the work is their own, we have the Martandam Area Rural Development Association. This has an advisory committee with a Hindu president, and the association has a majority of non-Christian members. It is designed to bring into its membership not only those who already belong to such groups as village Y.M.C.A.'s and co-operative societies, but other individuals who belong to none of these. There are now 189 members. Everyone makes some annual money contribution to the work.

*Extent of Demonstration Area.*—The Martandam extension area is really bound by lines of strength of interest. We believe thoroughly, from experience in intensive work. We consider villages within six miles of our Centre to be in our primary extension area. We do not try, however, not to spill over the six-mile radius circle. Sometimes a village even fourteen miles away gets going with these improvements better than some place near to the Centre, through some local families taking up and practising the new pursuits and methods and thus becoming demonstrators to their neighbours. They come for our help, and we certainly go where there is this strength of interest. Now we are helping some villages more than a hundred miles away.

*Staff Responsibilities.*—It will be recognized that the very important leaders in the work are the unemployed honorary leaders who do so much in their spare time in the many villages. Our staff consists of these many splendid unpaid men and women, and five employed workers. There is one secretary in charge of the Rural Reconstruction Centre and one secretary in charge of the Extension Work. They help each other; and helping each of them is a young man recently out of the local high school both in a way products of our programme. I, along with other responsibilities for a wider area, give general direction to the rural reconstruction work and help wherever I can.

*Training.*—All this is essentially educational work, but further training of workers for rural reconstruction has been forced upon us. Month after month requests came from those who wished to send a man or men to learn from what we were doing. We have apprentices, but with such a small staff we could hardly do justice to many students, even though they worked as apprentices and learned by the best way of learning, that is, by doing. It seemed better to set aside a definite period in the year and to invite as many as possible of those who wished training to come at that time.

The first session of the Martandam Practical Training School in Rural Reconstruction was held last year. It extended over six weeks and included in the last two weeks the Annual Travancore and Cochin

Summer School which we have held annually for six years. The greatest pleasure of this training experience was the splendid men who came to study. They were sent largely by missions. Every sending organization had selected a man or men whom it deemed capable enough to grasp this comprehensive programme and to come back and lead in instituting features of it. This meant a group of able, splendid-spirited men; and their perpetual eagerness to learn was actually surprising. In the last two weeks, they took part in the actual running of the Annual Summer School. About one hundred members, students and staff, were involved in the two schools; and we had seventy sitting for the examinations. We went into the villages several days of each week actually to join with the village workers in what they are doing there; and I am more than ever convinced that such practical field training combined with sufficient class work and evaluation of field-findings is infinitely better. The next session of the School will be held from March 3rd to April 14th, 1932.

We are not sorry that training is forced upon us, for we believe it is about the most valuable work those of us from foreign lands can do, and we would like to spend a good portion of the remainder of our time in India, be it long or short, in training workers for the reconstruction of Rural India.

*The Rural Reconstruction Unit.*—The success of the Martandam work owes everything to the hearty co-operation and participation of all agencies, which include the London Mission (missionaries, pastors, and catechists of the churches, the home mission workers); the village Y.M.C.A.'s (which are autonomous); the Salvation Army; the school authorities (as I have described)—the Director of Public Instruction, the Headmaster of the Central High School and the teachers of the village schools; members of the staffs of the State Colleges; the Officials of the Government Co-operative Department; the Agricultural Department and the Department of Industries; the Commercial Chemist; the Dewan Peishkar (Chief Revenue Officer); the Tahsildar; the village officers; the Doctors of the Medical Mission (which has a small hospital across the road from our Centre) and the Government Doctors; the Department of Public Health; the Boy Scouts and Girl Guides authorities; and above all the people—the people of all castes and creeds and conditions.

# WITH THE "Y"

A MONTHLY NEWS-SHEET OF THE  
YOUNG MEN'S CHRISTIAN ASSOCIATION  
AND ITS PROBLEMS

*(Published as an Integral Part of the Y.M.I.)*

Editor : H. A. POPLEY.

---

Vol. II

April, 1932

No. 9

---

## NOTES

### The International Committee.

Reference has already been made in these notes to the taking over of all the Foreign Work of the Young Men's Christian Associations of the United States and Canada by the International Committee as from the beginning of this year. We have now received word that Mr. F. S. Harmon, who was the President of the National Council of the United States, has accepted the position of General Secretary of the International Committee. Mr. Harmon's name is already well-known throughout the Y.M.C.A. world and he will receive a hearty welcome from the Association and its secretaries in India. His position is one of great difficulty at this time of retrenchment and financial stress and we are sure that our members will remember him in his difficult task and pray that he may be led along paths of wisdom and courage to face aright the wonderful opportunities of the Y.M.C.A. throughout the world.

### The National Council of the United States.

We learn that Mr. F. W. Ramsey, who has been for three years the General Secretary of the National Council of the United States, has resigned his position from February 1st. He accepted the Secretaryship in an honorary capacity upon the retirement of Dr. John R. Mott and has carried through a great work in a truly sacrificial spirit. The General Board in accepting his resignation said :

'We can only record our appreciation of a service that no one else could have given with equal ability, or with a sacrifice so unparalleled in the history of our Movement.'

### Annual Meetings.

The first three months of the year usually see a large number of the Associations holding their annual meetings, when various tributes are paid to their work by distinguished public servants. This and the previous issue have

given accounts of these meetings and some extracts from the tributes paid, which we hope our readers have noticed. We have had notices of the Annual Meetings at Bangalore, Calcutta, Coimbatore, Madura, Rangoon, Lahore, Hyderabad and the Indian Students' Hostel, London. The Governor of Bengal in a farewell message to the Calcutta Association said:

'The Y.M.C.A., of which I am proud to be a patron, stands for service regardless of caste or creed and its activities are directed, I believe successfully, towards the fostering of mutual trust and good understanding between

the different communities at a time, when there are unfortunately many forces working in other directions.'

This expresses one of the main objectives of the Association in India at the present time and we are glad that its helpfulness in this direction should be so publicly recognized.

### Personalia.

We tender our hearty congratulations and good wishes to Rev. Fraser Sutherland of Delhi-Simla upon his marriage with Miss Mary Thorne of Hawthorn, Australia, in Bombay on Friday, March 11th.



## NEWS OF THE Y.M.C.A. IN INDIA, BURMA & CEYLON.

### Report of the Thirty-Seventh Annual Meeting of the Y.M.C.A., Rangoon.

The Thirty-Seventh Annual Meeting of the Y.M.C.A. was held last evening February 24th, at the Y.M.C.A. Hostel and Club in Godwin Road, with the Hon. Sir Benjamin Heald, Kt., V.D., M.A., I.C.S., President of the Association, in the chair.

Before the arrival of His Excellency and Lady Innes, the guests, consisting of members of various communities in the city as well as a large number of the clergy, assembled on the lawn tennis courts in front of the Hostel, where tea and refreshments were served by several lady helpers, Boy Scouts assisting. The grounds were suitably decorated for the occasion. The band of the Buffs, which was in attendance, played some pleasing selections during the afternoon.

The Hon. Sir Benjamin Heald then gave his Presidential Address. He said:—“Your Excellency, Ladies and Gentlemen,—It gives us great pleasure to welcome Your Excellency and Lady Innes to this Thirty-Seventh Annual Meeting of the Rangoon Young Men's Christian Association. For many years our Annual Meeting was held in the old Central Building in Dalhousie Street. Then it became impossible to accommodate all our friends inside the building and we had to hold the meeting on the tennis courts. Last year we met there among the ruins of our building which was destroyed by the earthquake. We hoped at that time that it would soon be possible to re-establish that Central Branch Building, but during the year it became apparent that Rangoon was passing through one of the most difficult periods in its history. Everybody was retrenching and even Government found itself in straits. The Y.M.C.A. both in England and America was in financial difficulties and could not help us. We therefore, with Your Excellency's concurrence and with the advice of our old friend Mr. McCowen, came to the conclusion that for the present we should have to make shift with our present temporary premises and wait until an improvement in trade makes it possible to raise funds for the new building....

The building where we are meeting to-day was erected in 1912 as a Hostel for Students and it was used for that purpose until the new University Hostels were opened. It was then decided to use it as a Hostel for school boys, and it has been so used for several years. During the past year the building has been used also as the headquarters of a Boys' Club. This Club has now a membership of 75 boys and is managed by a Burmese Secretary under training, Maung Aung Thwin, lately a member of Judson College and of the University.

During the past year the Y.M.C.A. inaugurated work among the troops and refugees in connection with the rebellion. In May last year the National Council sent to Burma Mr. Hindle who has had a wide experience of similar work in India, and centres for the work for the Troops were opened at Thayetmyo and Tharrawaddy with full-time workers. Other places also were served from these centres and we have been officially informed by the Military Authorities that this work has been greatly appreciated. Permission was obtained from Government for work in the concentration camps also and this work grew to very considerable proportions. The inmates of those camps have now returned to their villages and Mr. Hindle and his volunteer workers are engaged in what is known as reconstruction work. It is hoped that a regular scheme of reconstruction will be shortly sanctioned by Government and will be carried on by Mr. Hindle.

We are, I believe, on the eve of great changes, social as well as political. There seems to be among the Burmans a renewal of interest in those ideas of service and self-sacrifice which are the basis of most religions and particularly of Buddhism, and our Association offers opportunities of service which are appreciated by the members of all religious communities including Buddhists. U Paw Tum, the Civic Head of Rangoon, who is himself a Buddhist, said publicly the other day that in these days, Clubs, Societies and Associations of all kinds are being founded but few have done such signal service to mankind as the Y.M.C.A. He went on to say: 'It has done much to beat down prejudices, antagonisms and suspicions, and has been the means of bringing all those who are under its influence into a real bond of friendship.'

I am afraid that this will be my last Presidential Address. I succeeded Sir Henry Hartnoll as President of this Association seventeen years ago, and until the earthquake crippled us two years ago, I think I can truly say that our career has been one of uninterrupted progress. The loss of our Central Building was a serious set-back, but we are not down-hearted. Our work, except to the extent that we have lost our Central Hostel accommodation, has not suffered. On the contrary it has grown and will, I am sure, continue to grow....."

His Excellency replied as follows:—

"Sir Benjamin Heald, Ladies and Gentlemen—The address which Sir Benjamin Heald has just made to us is, I am afraid, his swan song so far as the Y.M.C.A. in Rangoon is concerned, and I am pretty sure that that is the fact which is uppermost in the minds of every one of us to-night. Every one of us regrets that so long and so useful a connection is at last to be severed. Sir Benjamin Heald, like Lady Heald, will be missed by many persons and many societies in Rangoon, but nowhere will his loss be felt more keenly than in the Y.M.C.A. I have been in contact with branches of the Y.M.C.A. in many towns of India. All are doing good work. All, as in Rangoon, seem to be able to enlist the valuable aid of many voluntary workers. But I think I may say with some confidence that the Rangoon Y.M.C.A. is the best of them all and I attribute this fact, for I believe it to be a fact, mainly to Sir Benjamin Heald's wise guidance during the last 17 years. It is indeed a misfortune that the last years of his term of office have been clouded by calamity. But every institution has its ups and downs. The set-back is merely a temporary one, and I am sure that it won't be very long before the Y.M.C.A. in Rangoon is again prosperous and again equipped with an adequate Central Building....

I must mention in particular its work both for the troops and for the refugees in the rebellion districts. I have seen quite a lot of this work in the past year, and I am glad of this opportunity of expressing my acknowledgments to Mr. Hindle and his helpers. That work has been of great value to Government, and so also has been the pioneer work done by the Y.M.C.A. for Physical Training in Burma which work is inseparably connected with the name of Mr. Healy. I am very sorry that Mr. Healy has now left Burma, but there is no doubt that he has left his mark on the Province. Indeed I have been greatly impressed in the last five years by the progress which has taken place in Physical Training. I will not mention any other activities of the Y.M.C.A. because they have been fully described in the reports which are in your possession. All of them are most useful. This is also my swan song as regards the Y.M.C.A. in Rangoon. I have often expressed my opinion about it, but I will express it again. I believe it to be an Institution of which Rangoon may well be proud, and I believe that there lies before it an even wider field of valuable work. As Sir Benjamin Heald said, a new horizon is opening for the people of Burma, and it is probable that before very long a democratic constitution will be given to Burma. This means that the people of Burma will no longer be able to lie back and to leave the responsibility for the progress of Burma upon the Government. Every citizen of Burma will have to realize his responsibilities—

his responsibilities not only for himself but for everyone else. That is what democracy means, and that is why I say that the Y.M.C.A. has even a wider field before it now, for the whole meaning and object of the Y.M.C.A. is social service. The Y.M.C.A. also plays its part in bringing the different communities together and in composing communal and sectional differences. During the last five years I have watched its work with interest and admiration. At the end of this year I shall return to my own country, but I shall continue to maintain the greatest interest in the many and varied beneficent activities of this Association."

### Bhowanipore Y.M.C.A., Calcutta.

Dr. Kalidas Nag, M.A., D.Litt. (Paris), the distinguished scholar of the Calcutta University, addressed a meeting held under the auspices of the Bhowanipur Y.M.C.A. on Monday, 29th February at 6-30 in the evening. He spoke eloquently on the subject "The Intellectual Co-operation and Student Movement". He began by tracing the idea of intellectual co-operation and internationalism in its broad outline from the times of the German philosopher Hegel. He pointed out at the outset that even the greatest savants of Europe in the early years of the last century could not fully conceive of the intellectual co-operation and the welfare of the world in general as it is understood to-day. He then referred to the slow growth of ideas during the last century and explained how they were not sufficiently strong enough to put a brake to the various wars or "the explosion that occurred" to use the learned Doctor's phrase.

In spite of its apologetical attitude, weakness and failures the present League of Nations is the first manifestation of the sublime ideas of intellectual co-operation and fellowship amongst men. He then referred to the Sino-Japanese War of the present day and said that after fourteen years of its existence the League for its first time was seriously challenged in its authority to speak on behalf of the common humanity.

He then informed the gathering that though India may be politically dependent and suffering a temporary eclipse, she was by no means intellectually inferior or dependent on even the proudest nation of the modern world. He stated that the students and the youths of a country were the persons who either make or mar their country and it was up to them to see that the intellectual co-operation amongst the various nations of the world is a practical reality and not a chimera visualized by the hoary-headed professors of the universities.

### Wellington Branch, Calcutta.

The following are extracts from the February and March Programmes:—

1. Three Lectures on (a) Dynamics of Civilization.  
(b) Progress of Civilization.  
(c) Economics of Citizenship.
2. The Annual Meeting on Thursday, 25th February, when Mr. A. H. Watson presided.
3. The First Boxing Tournament on Friday, 5th February.
4. The usual meetings of the Shakespeare Society.

### Kottayam Annual Report.

The Report of the Kottayam Y.M.C.A. shows a record of progress and useful activity. The membership rose to 186. Various tournaments were organized in Basket Ball, Volley Ball, Badminton, Ping Pong, Chess and Draughts. There was a good programme of lectures, mainly religious. The Community Service carried on by the Association included games for homeless boys, the starting of Rural Reconstruction work at Mangnam among the Depressed Classes and the care and supervision of the Labourers' Co-operative Society.

The Association has a good Boys' Department managed by the boys for boys. The boys undertook the varnishing of the woodwork in the building during the year.

The Sixth Annual Boys' Camp was held at Vazhoor from March 28th to April 1st. A Special Boys' Day celebration was organized in September which elicited enthusiastic commendation for the work done. The financial statement shows a balance in hand of Rs. 415.

### Y.M.C.A. Annual Membership Dinner, Madras.

The annual membership dinner of the members and friends of the Young Men's Christian Association, Madras, was held on Saturday, the 13th February, at 7.45 p.m. in the Y.M.C.A. premises, Esplanade. The courtyard was beautifully illuminated and decorated. Leaves were laid for 230 persons. By 8 p.m. a most enjoyable



dinner was served. After dinner Sir David Devadoss was proposed to the chair. Then followed a number of musical items, including Miss Bhavanı Swaminathan's demonstration on the Veena.

Mr. T. S. Ramaswami Iyer, the President of the Corporation, in proposing the toast of the Association, referred to the social service work of the Association in the city and requested Mr. E. W. Legh, C.I.E., President of the Association, to respond to the toast. Mr. Legh thanked Mr. Ramaswami Iyer for the kind personal references to himself and said that he wished to express his great appreciation of the co-operation the Association had received from the citizens of Madras during the last year. It had been, he said, a difficult year, one of the most depressing from many standpoints, but the Association was fortunate in weathering the storm successfully and had come out without financial deficit. He thanked the members and friends for their benevolent support and co-operation. He also made mention of the honour conferred on the year's President Sir David Devadoss. Mr. Sanjiva Kamath proposed the toast of the guests. The toast was responded to by Rao Sahib Ganapathi Sastrigal, the retired Dewan of Pudukottah and Lt.-Col. H.H. King on behalf of the distinguished guests of the evening. With a vote of thanks to those that contributed to the success of the function the gathering dispersed.

### Royapet Compound: A Boys' Work Centre.

While the Royapettah compound will, after the departure of the College of Physical Education, be largely occupied by the all-round programme of activities of the Royapettah Branch of the Y.M.C.A. and as a community centre it is not to lose altogether its identity as a training centre. Commencing on June 15th of this year a course of training for leaders in boys' work will be opened. The course is intended for those who will give all or most of their time to the leadership of boys.

Mr. Wallace Fergie will be in charge of the training course in boys' work. The term will cover the six months to December 15th. Students will spend each morning in the study of the principles and methods of modern boys' work and each evening in the actual organization and conduct of the work. Practical experience in the conduct of Community Boys' Clubs, School Clubs, Scout and Cub work, Group Games, Team Games, Athletics and Camping will be given to each student.

The school will specialize on boys' work from the standpoint of character-building. Special instruction and practice will be given in the diagnosis of the interests and needs of individual boys. The causes of inferior feelings or of unsocial or anti-social conduct will be made the subject of case studies. The application of corrective activities and methods will be prescribed and the results achieved will be noted and discussed in class session. Wherever possible specially needy boys will be sought out and students will be directed in giving help to such boys.

A number of qualified instructors will be available to lecture and advise on special phases of boys' work and boy life. The 1932 school will be especially fortunate in having a number of periods of study and work with Mr. Tracy Strong of Geneva, Switzerland, one of the most outstanding boys' work leaders, who will be in Madras between October and December. Both in respect to boys' work, opportunities and leadership the school is ideally situated and a profitable course is anticipated.

The Boys' Work School will be limited to a small group of students. Special arrangements will be made between the National Council and the Madras Association in connection with any students who are secretaries of the Young Men's Christian Associations. Leaders who come from Missions, Educational Departments or from other agencies should write regarding arrangements. There will be little cost attached to the schools proper except for books and equipment. Students may adjust their living arrangements to suit their own situation.

By special arrangement it may be possible to have certain leaders, especially those who are responsible for the supervision of various forms of boys' work, come to the school for a shorter period than the full six months. Any heads of institutions or individuals who are interested in the full course or in some arrangement for partial study should correspond at the earliest possible date with Mr. Wallace Fergie, c/o Y.M.C.A., Esplanade, Madras.

### Colombo Y.M.C.A.

#### *Employed Men's University.*

The Central Y.M.C.A., Colombo, has started classes for employed men in Logic, Applied Psychology, Accountancy, Elocution, Sinhalese, Tamil, French,

German, Cultural Study of Religions, Hindu Philosophy and Religion, Saiva Siddhanta and Oriental Music under capable teachers. Most of the classes are for six months and consist of one period a week.

The Y.M.C.A. is appreciated at Thayetmyo.

*Copy of Memorandum No. 71-7-Q, dated the 14th December 1931 from the Commander, Thayetmyo West Military Area, Thayetmyo, to Headquarters, Burma (Independent) District, Rangoon.*

As the Y.M.C.A. Centre at Thayetmyo is being closed down, Mr. Thomas Mukerji of the Y.M.C.A. has been transferred from this station to Tharrawaddy.

I wish to place on record the high appreciation of the various units who have been here during the rebellion for the help and kindness shown by the Y.M.C.A. to the troops, and in particular for the valuable services rendered by Mr. Mukerji.

No. 3741/66JA,

*Rangoon, the 21st December 1931.*

*Headquarters, Burma District.*

### **Eighth Summer School for Training in Rural Service, Ramanathapuram.**

The Nineteen Thirty-two Summer School for the Training of Rural Workers arranged by the Y.M.C.A. will be held at their Rural Reconstruction Centre, Ramanathapuram, Coimbatore, from Monday, the 2nd May to Tuesday, the 31st May.

Theoretical and practical training will be available in :

The Principles and Methods of Rural Work, Adult Education, Rural Health and Sanitation Rural Recreation and Playgrounds, Elementary Agriculture, Common Veterinary Ailments and their Treatment, Poultry-Farming, Dyeing of Cloth, Calico-Printing and Bee-Keeping.

As the arrangements for the introduction of electricity from the Pykara Scheme into a few of the Tamil Districts for agricultural and industrial purposes are expected to be complete within the next few months, facilities will be provided for students to get a working knowledge in the employment of current in agricultural operations.

Admission to the school is open to *bonafide* rural workers, men and women of all castes and creeds. Those who cannot be content with minimum rural comforts need not apply. The languages used at the school will be English and Tamil. Fee for admission is Rs. 15.

Every admitted applicant must pay in advance a sum of Rs. 20 to the mess which will provide only vegetarian food. Students should bring their own beddings. No cots will be provided, those that want them must bring their own camp cots.

Accommodation will be free of charge. Separate arrangements will be made for women students.

Sundays will be holidays.

Excursions will be made to places of interest in and around Coimbatore; at least one day will be set apart for a visit to the College of Agriculture and another to the Cattle Farm near Kangayam.

Certificates will be presented at the end of the course to deserving students.

Applications should be forwarded to the Secretary not later than the 15th April 1932.

### **Letter of Governor of Bengal to Calcutta Y.M.C.A.**

"It is a matter of great regret to me that circumstances prevent my attending the Annual Meeting of the Calcutta Y.M.C.A. this afternoon. I recognize that the Association, of which I am proud to be the Patron, stands for service, regardless of caste or creed, and that its activities are directed—and I believe, successfully directed,—towards the fostering of mutual trust and good understanding between different communities at a time when there are, unfortunately, many forces making in the other direction.

The volume of the work done and the variety of the forms that service can take are illustrated in the Annual Report which once more affords inspiring reading and in that it demonstrates that in a Society such as ours, where most of our work is done by voluntary agencies, hard times mean not less but greater opportunities for service. There is much that we could do if we had more funds at our disposal, and I can think of no association which so richly merits the financial support of the citizens of Calcutta: but our greatest asset, when all is said, is the spirit of ready service and sacrifice which we have inherited and which inspires our active members, at headquarters and in the branches.

I took the opportunity of last year's meeting to pay a tribute to the work which the retiring General Secretary, Mr. McCowen, and his wife had rendered to the Association in particular and to the life of Calcutta in general. We are fortunate to have secured once more the services of Mr. C. S. Paterson as General Secretary. With Mr. Watson in the Presidential Chair, and Mr. Paterson at the Secretary's table, we need have no fears for the general direction of the Association during these difficult times.

Within little more than a fortnight, I shall be laying down my office as Governor of this Presidency. But though I shall soon be many thousand miles away, I shall remember with pleasure my connection with the Association which I have endeavoured to encourage in its work. I hope the Y.M.C.A. may long continue its beneficent activities among the young men and boys of this great city and hold out a helping hand to many who would otherwise be left to stand or fall alone.

May your Society prosper and your labours be blessed."



### INTERNATIONAL BOYS' CAMP.

The First Camp for the Indo-Australian Area to be held in the  
Mysore State next December.

International Camps for older boys held in Europe, Japan and Hawaii in recent years have proved to be of such usefulness and value that the World's Conferences of last year recommended their extension to every part of the world. The Bangalore Conference of Boys' Workers recommended that a camp in India be planned for this year and this having had the endorsement of the National Council steps have been taken to set up a camp.

After considerable investigation the site decided upon is at Sri Rama Devara Dam in Mysore State, about forty miles north-west of Mysore City. The site is ideal for the purposes of such a camp-conference, being away from any town and having, in addition to all the other facilities, a very fine swimming basin. The lake formed by the dam is a beautiful one and makes the site one where the beauty of Nature may play its important part in the impressions of camp life.

The camp is to be for boys of 16 to 18 years of age and from sixty to one hundred of such boys are expected to enrol. The dates will be from December 20 to 29 inclusive, and the campers will come and go on the preceding and following days. It is hoped that the cost of the camping period may be kept within Rs. 15 but the final figure cannot be fixed until fuller information is in the hands of the committee with respect to important features of the camp arrangements.

The General Committee of the Camp has been nominated as follows, but up to the present some of the nominations have not been confirmed or their appointment endorsed by the National Council: *Chairman*, Dr. F. H. Gravely, Madras; *Rev.* C. M. John Deacon, Kottayam; *K. W. Taylor, Esq.*, Colombo; *Mr. H. W. Hogg*, Lahore; *A. Vasudeva Rao, Esq.*, Bangalore; *Mr. Wallace Forgie, Y.M.C.A.*, Madras, is Secretary of the Committee and *Mr. O. Mohan Sundaram* of Madras, Secretary of the Promotion Committee.

A pamphlet describing the camp and giving fairly complete information will be sent to all interested persons shortly and their co-operation is asked in the enlistment of the very best representatives from their areas. Preference will be given to boys who are actively engaged in and looking forward to leadership in some form of boys' work. It will take personal solicitation to secure attendance of boys from a distance but it is hoped that Ceylon and Burma as well as all parts of India will be well represented. Enquiries and suggestions should be sent to *Mr. Wallace Forgie, Y.M.C.A., Madras.*



### THE Y.M.C.A. OVERSEAS.

A World Crusade to Win the Hearts of Youth.

Francis S. Harmon who succeeded Dr. John R. Mott as General Secretary of the International Committee, at its meeting on January 19th has been active in Association affairs since his high school days, when he belonged to a HI-Y-Club.

and worked during summer vacations on a Community playground conducted under Y.M.C.A. auspices.

He was born in Paulding, Mississippi, a country courthouse town ten miles from the railroad. As the eldest son of a Methodist minister he moved from place to place during his youth. He paved his way through the university of Virginia by soliciting subscriptions for magazines. He secured both his B.A. and M.A. degrees in four years and was elected to Phi Beta Kappa.

His war service began as a private in the regular army. As a commissioned officer he saw action at St. Mihiel and in the Meuse-Argonne. After nineteen months service aboard he worked for a time in the Texas oil-fields, then went to Harvard Law School where he received his law degree in 1922. He served two years as Assistant Attorney-General of Mississippi and has been very active in State affairs. He is now editor of the "Harrisburg American", which has attracted considerable attention by its vigorous stand against lynching and mismanagement in county government.

Mr. Harmon has served for five years as President of the Mississippi State Y.M.C.A. In 1930 he became President of the National Council, the youngest man ever elected to this post. During the last two years he has visited forty-four States and several Canadian provinces, and delivered hundreds of addresses in the interest of the Association's domestic and foreign work. Last summer he went to Europe officially to welcome and conduct the delegates to the World Conferences.

### The International Survey, New York.

The International Survey Committee has just completed its study of the Foreign Service of the Young Men's and Young Women's Christian Associations of the United States and Canada. The funds for this were furnished by one of the large Foundations. The chief of the Survey staff was F. Earnest Johnson, Executive Secretary of the Department of Research and Education of the Federal Council of the Churches of Christ in America. His associate was Dr. Helen E. Davis.

The other members of the Survey Committee were . Professor Daniel J. Fleming of Union Theological Seminary; Dean William F. Russell, of Teachers' College, Columbia University; William M. Kingsley, President of the United States Trust Company; Mr. John H. Finlay of New York; Professor Clara C. Benson of Toronto University; Mrs. Harry Emerson Fosdick of New York; Professor Rufus Jones of Haverford College; Professor William H. Kilpatrick of Teachers' College, Columbia University; Judge Adrian Lyon of New Jersey; and President Florence M. Read of Spelman College.

### Czechoslovakia.

Zazimierz Zielinski, for many years Vice-Director of the Krakow Y.M.C.A., recently became its General Secretary. He has visited many European Associations and attended the World Conferences in Toronto and Cleveland. The Krakow "Y", which has a membership of 1,400 in a modern plant worth \$200,000, is the first large Association to be put entirely under Polish administration.

The chief speaker at the Czechoslovak 1931 Annual Student Conference was Foreign Minister Benes. He spoke for two hours on democracy in international politics as essential to permanent peace, then discussed it for an hour with the whole Conference. In the afternoon he sat down for two hours' discussion with the Student Movement Committee and workers. When his secretary reminded the Minister that he must leave to drive back to his vacation home before night (he had interrupted his vacation to attend the Conference), he stood up to go. But he sat down again, took off his glasses. "Another hour with student workers," said he, "is more important than getting home to-night."

### Work among Russians.

The Russian Correspondence School of the North American Y.M.C.A., begun in Berlin in 1921, whose headquarters are now in Paris, held its Jubilee in October 1931. During the past ten years 8,894 students in 61 countries have received instruction by correspondence. There are now 1,248 students enrolled in 173 courses, the majority of which are of college grade. The most significant feature of the Jubilee was the opening of the Russian Superior Technical Institute, a residence engineering college. The French Ministry of Public Instruction states that the college will be officially recognized if the present programme and standards are maintained.

## Y.M.C.A., Cairo.

"On October 1, we passed a significant milestone," writes James K. Quay. "Naguib Effendi Kelada was made General Secretary for Cairo Central 'Y'. So it comes about that I have an Egyptian chief. I am the only foreign missionary in the country who had had that distinction. It has'nt come about by accident, but is the result of deliberate planning to develop responsible Egyptian leadership and to pass control into their hands just as rapidly as possible. The results justify the venture. I have never worked with a group of Americans who played the game with finer spirit than these Egyptian fellows. Never have I served under a man in whose judgment I could place greater confidence or whose appreciation and co-operation were more genuine. Naguib does'nt like me to call him my boss, he is more like a brother. That makes the relationship all the more delightful."

## Forums of Citizenship at Chicago.

Departments of the Chicago Association are arranging for discussions of the meeting of citizenship in four general areas:

- Citizenship and the Chicago City Government.
- Citizenship and the Form of Government.
- Citizenship and the Present Economic Depression.
- Citizenship and International Relationships.

"These forum meetings are designed to aid young men and women into an enlarged understanding and appreciation of American Citizenship. The aim is not to make everybody agree or think alike or to adopt resolutions supporting any one point of view; but, rather, to help each individual to think through the fundamental meanings of citizenship, form an opinion and then actively participate in enterprises which will raise the standards of individual and community citizenship. Controversial opinions concerning the meaning of citizenship which are held by young men and women in our groups will be dealt with frankly and openly under competent leadership. This plan is being followed because we recognize that we can aid youth only as we deal earnestly with the vital interests and concerns which they have and it is believed that through this method of exchange of opinion our members will enlarge their conception of citizenship and modify and improve their outlook and practices.

Qualified speakers will be used to present the various points of view concerning the meaning of citizenship in these various areas. It is probably needless to add that the Young Men's Christian Association, by inviting these persons to speak upon its platform, does not endorse many of the points of view which will be presented, any more than it now endorses the system of coaching of every athletic coach who referees a game, the educational philosophy of every teacher who teaches a class, or the theology of every minister who addresses a club or general meeting.

The Young Men's Christian Association of Chicago has already had enough experience in conducting forums of this type to know that it is a form of activity to which youth respond and when properly guided, becomes a very powerful form of adult education. The theme of the Meaning of Citizenship is one which needs to be given very much more attention by all adults in this country; it is especially desirable for the Young Men's Christian Association to include it as a part of its programme because of the young men and women who are in its constituency. They are now developing attitudes and forming practices which will permanently mark their type of citizenship experience.

The year 1932, containing as it does a presidential election, other important elections, significant world conferences and other international events, presents an especially opportune time for the Association to give greater emphasis to the fullest meaning of good citizenship. Central, Hyde Park, West Side and Wilson Avenue Departments either have such programmes under way or have plans completed for beginning them in January 1932."



## INTERNATIONAL STUDENT SERVICE.

## Students Help the Unemployed in Germany.

Several months ago a circle of students and unemployed met in a discussion group and after talking of ways and means determined to launch a mutual campaign

against hunger. A model for their plan of action already existed, as at Frankfurt-am-Main a kitchen, run by unemployed for unemployed, was already functioning with success. Fraulein Lotte Nawratzki, law student, grasped the idea and undertook the organization.

Naturally the prime necessity was money. Under Fraulein Nawratzki's direction the students took every possible step, such as interesting the President of the University, appealing to the student body, canvassing business or private acquaintances, and at last after two months of work the kitchen could be opened. The room for the kitchen had been donated free of charge at the local where the original discussion had first occurred. A large part of the raw materials had been presented by friends and stores and offered discount rates on the necessary day-to-day purchases of food. Long lists of students and unemployed signed up to help and work began on the 1st of December.

The kitchen is a co-operative organization and every unemployed person can become a member. He pays a monthly fee of 20 pfs. per family (which goes to pay for gas and light). Each litre of food costs him 1 pfs. (2½ c). The menu always includes some form of potatoes, a vegetable and meat or fish. As the actual cost of production of each litre is 25 pfs the difference has to be made up through donations from friends and patrons, who are very hard to find. The purchases are controlled by the students and the preparation of the food and the cleaning are done by the unemployed and the particular student assistants of the day. When the others have been fed and the immediate work done, we "voluntary workers" have our meal together, make our plans for the next day and compliment the cooks.

### Conference of Indian Students Abroad.

Under the auspices of the Indian Students' Central Association, a Conference of Indian Students abroad, the first of its kind, was held in the University Union Hall, London, from December 27th to 30th. Delegates from several universities in Great Britain, the continent of Europe and the United States of America attended. (London, Oxford, Cambridge, Birmingham, Nottingham, Leeds, Manchester, and Sheffield : Munich, Stuttgart and Berlin : Paris : U.S.A.)

The Vice-Chancellor of the University of London delivered the inaugural address. In conveying the greetings of the University and offering words of welcome and comradeship, Dr. Scott-Lidgett expiated upon the theme of the higher purpose of life and the higher value of things.

The Vice-Chancellor reminded those present of their responsibility to give the highest interpretation of Indian culture to Britain, and take back the highest and not the lowest interpretation of British culture. Infinite patience, comprehension and respect for one another and an appreciation of the providence of history that had brought Britain and India together in a vital union should be held up to the vision of reactionary men and women in both countries. That was the service the educated man and woman could render. The educated representatives of India would play a part by securing through peaceful progress the freedom and prosperity of the great country from which they had come.

The two main objects of the Conference were to provide an opportunity for Indian students at the various centres abroad to meet and discuss mutual needs, and to find ways and means of promoting, safeguarding and furthering their interests : to take steps to bring into being a Federation of all Indian student organizations abroad and to establish links with students at home.

The Secretary also outlined the aims and objects of the proposed central body to be known as the "Federation of Indian Students Abroad", which will co-ordinate the activities of the students, represent and act on their behalf, establish information bureaux, publish a journal, and generally advance the cause of the Indian students abroad. On the last day the Conference accepted the draft proposal for the establishment of the Federation of Indian Students Abroad.

One of the most important resolutions read as follows :—"In view of the repeated grievances of Indian students arising from the unsympathetic and inefficient working of the Education Department of the High Commissioner for India, and in view of the waste of public money, this Conference recommends the abolition of the Department and the utilization of the money thus saved for scholarships for Indian students, for higher research and technological studies abroad."

# THE WORLD OF BOOKS

ASSISTANT EDITOR. REV. E. C. DEWICK.

## A. STUDIES IN THE BIBLE.

**THE HISTORIC JESUS IN THE NEW TESTAMENT.** By R. H. Strachan, D.D. (S. C. M. Press. 7s. 6d.)

One feels that the average reader of this book will be surprised and somewhat disappointed. Though the title is quite correct the contents are in many ways unexpected. The present reader perhaps was wrong, yet he looked for some of the vividness and colouring which brings before the reader the Christ that lived and taught and suffered in Palestine. He found a most measured and most scholarly consideration of the attitude of the disciples of the early Church towards Jesus Christ and the different aspects of Christ's life which different times and different needs brought to light amongst those early followers. As the life of the early Christian community developed, a dissatisfaction (or unsatisfaction) came to be very real with both the primitive and the Pauline attitude towards the Human Life of Jesus. The necessity was more and more strongly felt for giving the story of the human life of Jesus a central place in the Christian Gospel.

The author distinguishes between the Historical Jesus, as the Jesus of the New Testament and of the whole Christian Church which is His body, and the Historic Jesus—the Jesus who lived, worked and taught in Galilee and in Judea.

Probably, the present reader has misunderstood the book, but he does feel that the distinction between the Historical Jesus and the Historic Jesus might and should have been clearer and more acute. There have been a large number of books on the Historic Jesus lately; and in manner, simplicity and as far as possible in avoidance of deep and knotty problems of theology, they seem to have set up a fresh phase or side of theology. But the book under consideration scarcely comes into this category and so it will appeal to a more limited reading public. To the studious reader and the theologian, the very careful and scholarly progress of the writer from the Pauline thought, through Hebrews and, then to the Johannine writings, will be most valuable and most welcome.

FRASER SUTHERLAND.

\* \* \* \* \*

**THE MESSAGE OF ISRAEL.** The Chalmers Lectures (1931). By Prof. J. E. McFadyen, D.D. (James Clarke & Co. 7/6 net.)

At a time when the Old Testament is held much at a discount in certain quarters, it is refreshing to come across a book written by a well-known scholar who thinks that the spiritual value of the Old Testament is not of the things that pass away but endures for ever. Dr. McFadyen is certainly not one of those who think that the love of the Old Testament is something that a Christian has to grow out of, in order to save his soul. This, however, is not to say that the author rates every part of the Old Testament equally high; his love while passionate, is yet discriminating.

In the volume before us the author attempts to consider some of our modern problems in the light of the Old Testament. What has the Old Book to tell us about such modern problems as disarmament, world peace, and internal brotherhood? Not only the problems of the hour, but questions of such perennial human interest as the meaning of life, the relation between the priestly and prophetic elements in religion, the place of suffering, and the purpose of history are also discussed from the same point of view.

The result is that the Old Testament appears to be a very modern book, full of spiritual illumination and guidance for the bewildered world of to-day. The Hebrew

prophets had a message not only for their own times but also for us at the present time and for all times. Such is the claim that the author makes in his brilliant exposition of the attitude of the old prophets with regard to the questions at issue.

The book contains some 300 pages, divided into 6 chapters, all of which are equally interesting. Besides being a scholar, Dr. McFadyen has a rare gift for luminous exposition and therefore his works will never fail to have a popular appeal. India will be particularly interested in two chapters. With colour and race prejudice and the problem of minorities looming large before their eyes, the politically minded few to whom religion makes an appeal will turn with interest to the chapter on 'Brotherhood', while those for whom the synthesis between the priestly and prophetic types of religion is a matter of more than academic interest will greatly benefit by a perusal of the chapter on 'Prophet and Priest'.

There are two other chapters in the book which deserve to be widely known and read in India. The chapter on "The Place of the Bible in Religious Education" can with advantage be placed in the hands of all who are interested in the training of the young. So also the introductory chapter on "Some Permanent Values" is also one that will clear misunderstandings from not a few minds about the permanent value of the Old Testament. If one may be permitted to make a suggestion, it would be a great help for Biblical study if the Association Press could, with the permission of the publishers, reprint these two chapters so as to make them available in a cheap form for Indian readers.

C. E. ABRAHAM.

\* \* \* \* \*

THE SPIRITUAL PILGRIMAGE OF ST. PAUL. By Frank H. Ballard, M.A. (S.C.M. 4s. net.)

Both in its aim and execution this book is thoroughly practical, aiming, as it does, to 'popularize the large amount of good work done in recent years on the subject for those to whom large and scholarly books are impossible.' So it is eminently suitable as a handbook for Pastors and Evangelists, as well as for a wider public.

It is divided into two parts: (I) A Study in Religious Experience, and (II) Practical Problems and Difficulties. The former is divided into three chapters based on the three-stage scheme of Hegel: (1) the stage of nature, *i.e.*, Paul the Jew of Tarsus; (2) the negative stage, *i.e.*, Paul the Christian Convert; and (3) Paul the Missionary to the Gentiles. The author takes the reader along the spiritual pilgrimage of Paul from stage to stage, and enables him to appreciate and evaluate the spiritual struggles of a great religious genius, illustrating his treatment of the subject from Indian religious and missionary experiences.

Part II shows the author to be a keen analyst of human nature,—a nature which, in the case of St. Paul, was enlarged and strengthened by the Divine Helper, and which underwent hardship and suffering, and yet still sang songs of hope and joy. "In the hands of a writer like Galsworthy," says our writer, "the life of Paul would become the grimmest of all tragedies, and the curtain would fall upon a scene of tears." Nevertheless, "the wounds have their message too, and not ultimately a depressing message." This heartening message of "joy through suffering" and "victory through discipline" is confidently set forth, and will be of immense value to the understanding of St. Paul's spiritual genius and its application to practical problems.

We would like to commend especially the chapter on "The Ethics of Controversy"; which shows how it is necessary and also possible to "Fight like a gentleman".

S. S. WILLIAM,



## B. INDIA.

**THE DAWN OF INDIAN FREEDOM.** By Jack C. Winslow and Verrier Elwin with a Foreword by the Archbishop of York. (George Allen & Unwin, Ltd., 4s. 6d.)

This book will be welcomed by the large circle of 'Friends of India' who share the ideals of the Christa Seva Sangha; and it is well worth the attention also of those who hold a different point of view. Its authors are enthusiasts, and in their Introduction they almost admit that their interpretation of India is a little romantic and rose-coloured (p. 19). But even so, in these days of cynicism and depression, it is good to feel the warm glow of enthusiasm and faith; and many who cannot wholly endorse the judgments of the writers will yet find in their book a tonic and an inspiration.

Of the four chapters, two are by Fr. Winslow and two by Fr. Elwin. The former writes of "The Gandhi-Irwin Pact and After", and "The Place of the Christian Church in the New India"; while Fr. Elwin contributes Studies of Mahatma Gandhi and the Significance of *Satyagraha*.

Fr. Winslow's view of the present 'post-Irwin' situation is, briefly, that half-measures of Home Rule, such as those suggested by the Simon Commission, are now quite unworkable (p. 32); and that the only possible course—which in the long run will prove to be the only *safe* course—is to give India 'the substance of independence' without further delay (p. 33). If this is done, and done generously, he believes, that India will cease to be a centre of unrest, and will become, as Narayan Vaman Tilak foretold years ago, 'the *Guru* of the earth' and of other nations, in the things of the Spirit.

Very interesting is Fr. Winslow's picture of the place of the Church in the *Swaraj* India of the future. While welcoming the rapid rise of Christian Nationalism in recent years as exemplified by K. T. Paul (p. 178), he holds that this needs to be far *more* developed in the Indian Church as a whole, if she is to meet the challenge of the near future. "'Missions' and 'Missionaries' must come to an end, and be swallowed up in the Indian Church" (p. 193). The Army Chaplains (who are at present often in a position to check tendencies towards 'Swarajism' in the Church Synods) should be separated from the Indian Church, and placed under the Church of England, as "only birds of passage, with no permanent stake in the country" (p. 199). The Indian Church must learn to enter into a truer fellowship with other religions (p. 216); but on the other hand, any attempt on the part of a *Swaraj* Government to forbid Christians to win converts to Jesus Christ would have to be resisted, even to the length of civil disobedience against such laws, by "the pure *Satyagraha* of love" (p. 220).

Fr. Elwin's chapters on "The Half-Naked Fakir", and "The Meaning of *Satyagraha*", are fresh and vigorous, in spite of a tendency to over-statement, and to generalizations not always adequately supported by the evidence given. One would be glad of 'references' to enable the reader to find the context of some striking quotations,—such as Ramsay MacDonald's statement that the Salt Tax is "an exaction and oppression" (p. 16) and more details should be given to enable allegations of brutality on the part of the agents of Government to be verified (p. 169, etc.).

Nevertheless, these chapters are valuable, especially for circulation among overseas readers; for they set forth, with a wealth of quotation and illustration, the noble idealism of Mahatmaji's teaching and life, not only in theory but in practice also. We are enabled to see that many of the criticisms commonly levelled against his distinctive tenets are due to a misunderstanding of what he really teaches, and have in some cases been clearly anticipated, and as far as possible guarded against,

by the Mahatma and his followers (p. 123, etc.). This proclamation of the supremacy of love (p. 65),—his insistence that Non-Violence must be not merely the *passive* absence of violence, but a spirit of *active* good-will (p. 66.),—his association of Satyagraha with the teaching of Jesus in the Sermon on the Mount (p. 108),—all these help us to realize how near his ethical ideals are to those of the Christian Religion. It is true that behind all this, there is in Mahatmaji's teaching a 'ground-work of essential Hinduism', to which little reference is made in these pages. But this need not make us Christians ungenerous in welcoming and appreciating 'whatsoever things are good and true and lovely' in the Saint of Sabarmati. Even if we are not quite so confident as Fr. Elwin that "Mahatma Gandhi is without doubt the greatest man now living in the world" (p. 40), we shall probably agree with Mr. C. R. Reddy, the late Vice-Chancellor of the Andhra University, that "so far as the national character is concerned, he has done more to strengthen and elevate it than all the Indian Universities put together" (p. 163). Our authors, in their Introduction, anticipate the criticism that as Christian Priests, they ought not to write on political questions. Their reply is, that the Gospel of Christ ought to be applied to every department of human life; and they cite in their support the words of an Encyclical of Pope Leo XIII:—"It is expedient to take part in public affairs.....Neither does the Church condemn those who wish to make their country independent of any foreign power." They are surely right in maintaining that Religion and Politics cannot, in the modern world, be kept in two water-tight compartments; and their book is (as Archbishop William Temple writes in his Foreword) "a contribution of peculiar value to the English understanding of the Indian mind."

E. C. D.

\* \* \* \* \*

## C. SCIENCE.

"MARRIAGE, FREEDOM AND EDUCATION". By H. Crichton Miller M.D. (Student Christian Movement Press, London, 1931.)

This little book of about 50 pages contains a lecture delivered under the auspices of the British Social Hygiene Council at the Annual Conference of Educational Associations. Addressed to "highly trained and highly zealous educators" it is not particularly a popular treatise. Yet it is easy reading for the unsophisticated, with a pleasing style and not too many technical terms. It is written from a very modern point of view, stimulating, constructive. "Marriage as a joint trusteeship for an evolutionary purpose" is the writer's ideal with which to inspire the young.

W. E. D. W.

# THE Young Men of India

BURMA & CEYLON

Editor : H. C. BALASUNDARUM

Volume XLIV

May, 1932

Number 5

## MEDITATIONS

### II. *He restoreth my soul.*—PSALM 23.

BY REV. J. G. HALDANE, M.A.,  
*Church of Scotland Mission, Chingleput.*

“HE maketh me to lie down in green pastures.” The full significance of these words can be fully appreciated in a land of limited water-supply and scattered pasture-land. In Palestine the shepherd has to lead his flock from place to place to find fresh pasture in the course of which they have to pass through dry barren tracts, bare scrub, and rock paths.

#### I. *The Shepherd's Plan.*

The shepherd could not leave anything to chance. He had to think ahead and adjust time and distance to the requirements of the flock. The words before us seem to indicate an unlooked-for break in the course of the day's trudge. The flock has been trekking on under the burning sun stirring up the dust that irritates the eyes and parches the throat. They may have been tempted to linger over the dry scrub by the way, which gave little nourishment and left a bad taste in the mouth, but the shepherd urged them forward. The hard spear-grass might offer a lure but there was no time to investigate while the call to keep going was so insistent. They may have resented this seeming heartlessness but just when they were hot, dusty and leg-weary, not fit to do much more a sudden bend on the road brought them upon a stretch of beautiful green grass, soft, tender and

---

**NOTE.**—When articles in the *Young Men of India* are an expression of the policy or views of the National Council of the Young Men's Christian Associations of India, Burma and Ceylon, this fact will be made clear. In all other instances the writer of the paper is responsible for the opinion expressed. The Editorial Notes, if any, represent the opinion of the Editor alone.

alluring. How did this come to be here? Grass could not grow under a scorching sun. No! but it could grow in the shadow of an overhanging rock so that the presence of grass speaks of shade and coolness so welcome to the hot tired sheep. They sank down within this haven of refuge with a deep sense of relief, truly.

"The shadow of a mighty rock within a weary land  
A home within the wilderness, a rest upon the way,  
From the burning of the noontide heat and the burden of the day."

Here, as they relax, they may realize that this had been the objective of the shepherd. This explains why they could not trifle by the way. Now it was clear that the loss of the rank-scrub and spear-grass was not to be thought of amid this most luscious grass. This was no chance patch but had been reached in accordance with the shepherd's plan.

If we have accepted the Lord as our Shepherd we can safely leave the ordering of our affairs in His hands. He leaves nothing to chance and He makes no mistakes. Our course may be through rough and difficult experiences and our strength may be taxed to the utmost but we are never left to our own resources or to the caprice of circumstances. We are in His plan and nothing can hinder that from being carried out, except our own wills. We may seem to be hard driven but there will be some purpose ahead. We think we might loiter by the way and indulge, just a little, but He has something better in reserve for us.

"He knows, He loves, He cares nothing this truth can dim,  
He gives the very best to those, who leave the choice to Him."

When the need is greatest something happens to ease the strain, to enable us to draw aside and a new calm steals into the soul. We are not asked to wait till the close of the day. At the unexpected moment in the midst of the strain and stress affairs somehow seem to adjust themselves and as we relax we comment on the lucky chance, which saved the situation or the miraculous way in which things have worked out. What we call "chance" is "God" to those, who are in His care. It is no miracle but the outworking of His Plan, the result of forethought and the careful directing of our course.

"With mercy and with judgment my web of time He wove  
And aye the dews of sorrow were lustered by His Love  
I will bless the Hand that guided, I will bless the Heart that planned  
'When resting 'mid the glory' of Emmanuel's Land."

## II. *The Provision assured.*

Hungry and thirsty the poor sheep found their need anticipated. The tender grass is so easily eaten and can be munched while they lie at ease. The existence of grass bespeaks the presence of water and they find themselves "Beside the still waters". This is not a running

stream, which the sheep dislike but the deep wells with cool fresh water. Here again there is no coincidence. The wells had to be dug on purpose and the shepherd knew of their existence and led the sheep where their needs would be met. On the flat rock surface around, troughs had been scooped out, into which the shepherd poured the water for the convenience of the flock, after he himself had drawn it from the well. Similarly we are not left to our own resources. "My God is able to supply all your need." We find ourselves in difficulties puzzled and anxious about the future and in some unexpected way our need is met. We are surprised at the appropriateness of the arrival of something, which we needed badly, but if we are in the Will of God this, which seems strange, is most natural. He has led so that we are brought to the place of supply in our hour of need. "All things work together for good to them that love God."

### *III. Submission to the Shepherd's Will.*

Here lies the key to contentment and assurance. To accept the shepherd and to dispute his will is to court disaster. To expect provision without fitting into the plan is folly. The difficulty lies in misunderstanding what is implied. Submission to the will of the shepherd seems to indicate the surrender of our personality and the loss of free expression. It seems to imply that we must yield to the inevitable even in the face of reason but this is not so. Accepting the Will of God does not imply the blind acceptance of the whims of a capricious and unreasoning overlord. It does mean that we recognize that He has our best interest at heart and is planning for our welfare. It means that we realize that His perspective has a wider range than ours and we may not always see the full implication of events but we know that He makes no mistake and that He can be trusted absolutely. We therefore, with an open mind, accept His Will as the best for us and we make it our own. More than that, as we experience the working out of His Will, we approximate to it and find ourselves in harmony with it until "With Him we will one will". There is no friction but a glad response to His leading and like Jesus we may say "I delight to do Thy Will, O my God".

"Not in dumb resignation we lift our hands on high  
Not like the nerveless fatalist content to trust and die.  
Our faith soars like the eagle and leaps to meet the sun  
And cries exulting unto Thee 'O God, THY WILL BE DONE.'"

## THE CROSS—GOD'S ETERNAL REACTION TO SIN

BY PROF. D. G. MOSES, *Hislop College, Nagpur.*

THE one fundamental problem of all human life, whether individual or collective, is the problem of Sin. Mankind to-day is sadly disturbed and sorely perplexed with a veritable host of problems, but if analysis went deep enough they can all be reduced to the one major issue of Sin and Sin in the individual person. Of course, it must not be forgotten that not all thinkers would accept this diagnosis of the confusion and tragedy of the modern world. There are quite a number of first rate philosophers and men of action who are actively selflessly engaged in the work of human regeneration who feel sincerely that the destructive ills against which frail human nature in the present day is desperately struggling, are due to external mal-adjustment and intellectual ignorance rather than to a deep internal canker of moral impurity or a withering spiritual weakness at the very core of human personality. For these men the term sin is a superfluous theological addition, the morbid invention of perverted over-individualistic ecclesiastics. With the utmost severity they can command, they can only think of, what is popularly called an immoral action, as a fruitlessly foolish, inexpedient action, a deed that has unfortunately failed to adjust the doer to his social environment. Consistent with this diagnosis is their prognosis and the remedy which they suggest for the world malady. They would advocate a widespread diffusion of correct knowledge, the banishing of all superstitious ignorance by the kindly light of reason and the transformation of the physical environment to suit the needs of suffering humanity. If this is accomplished they are sure that the millennium cannot be far off, in fact, must inevitably come to pass as the flower develops into the fruit.

It is not possible in this short article to deal in detail with this point of view. It will carry us far away from our main theme. But one or two considerations might be adduced to show its glaring limitations. In the first place, this whole point of view which we have referred to, is an over-simplified attempt to naturalise man, to regard him simply as continuous with nature, perhaps emphasising or evidencing the qualities of nature to a greater degree in himself but nevertheless one with nature in content and construction. It commits the fatal mistake of not realizing that when we come to man we are in a different order of reality altogether from what has gone before, or to express it with the aid of the illuminating phrase of Lloyd Morgan that in man we have a certain "emergent quality" that is entirely new, that could not possibly be refunded into what has antecedently taken place.

Such an emergent is the characteristic of self-consciousness with all that it means and implies. And, if this be conceded, then it stands to reason that any attempt to treat man as not generally different from nature or to explain his behaviour as on all fours with what obtains in nature is foredoomed to disastrous failure. Secondly, the view that an immoral action is simply an error, a mistake, goes against the deep-rooted universal distinction of mankind between the expedient or the merely useful action and the right or the uniquely individual rational action. It might be replied that common consensus does not prove anything but nevertheless, a distinction that is so deep-seated in the human heart and that is so universal in mankind demands, to say the least, a far more thorough and respectful enquiry than what the naturalists have ever been able to undertake. To explain it away as a theological imposition, an "illusion bred of antecedent theological prepossession" is to be disloyal to the very canon of naturalistic thought, namely fidelity to facts.

For those who would trace the tangled web of human life to the dark reality of sin, the concept of sin is the result of a deeper understanding of experience of moral failure. It is not as action or thought something different from a violation of moral law but the violation seen at a higher level, with a more sensitive moral consciousness. It is this addition of a new dimension, the emergence of a new characteristic that is the differentia of sin. And this added connotation consists in the feeling that when we have morally failed, we have not only missed to adjust ourselves to our human environment but that we have gone against the very structure of Reality. As Prof. Tylor puts it in his Gifford lectures on the chapter, Moral Evil and Sin, "When we feel as we ought to feel about the evil in ourselves, we cannot help recognizing that our position is not so much that of someone who has broken a wise and salutary regulation, as of one who has insulted or proved false to a person of supreme excellence, entitled to whole-hearted devotion." If this is the nature of sin, if it is in its essence a personal offence against God, the question arises as to what is God's reaction to sin. The Cross is the Christian answer to this momentous question.

Perhaps it is necessary to realize at this point that when we say that the Cross is God's eternal reaction to sin, we are not meaning that this knowledge that we have attained about God's way of meeting sin is not the result of the natural working out of our human reason, but an insight that has been vouchsafed to us by His own emergence or ingression into history in Christ. It is the result of His reaching down to us and giving us His authoritative word in a transparent, perceptual, historic fact. This is the great idea that has been the burden of the New Theology of Crisis of Karl Barth and E. Brunner. Critics of this new school of thought have found fault with this

idea by pointing out that such a complete bifurcation of knowledge introduces an irresolvable dualism that is the very direct antithesis of the sacred principle of continuity recognized so universally in all human investigation. But it may be said in defence of these German theologians that since knowledge of God is not so much the result of intellectual acuteness but moral purity, and since man has sinned and beclouded his religious perception, unless God reveals Himself in opposition to all that man has been able to think of Him, it should be for ever impossible to know God. This being the case, God is His own interpreter and man by searching can never find them.

The Cross, we have said, is God's eternal way of dealing with sin ; it is necessary to bring out the full import of this statement. That He should react to sin in an unmistakable way is quite obvious to every believer in Him as perfect Goodness or righteousness. But what is not quite so evident is whether the reaction of God to sin is of such a nature that it is not only unambiguous but also triumphant. That is to say, is the cross a sufficient answer to sin ? Does it contain those elements in itself that have the power to destroy the consequences of sin ? This can only be understood when we first analyse for ourselves and are clear about the deadly results of sin in human life. The first consequence of sin is the moral darkness that engulfs the soul making it utterly incapable of knowing or appreciating the light of Goodness. It is an earth-born cloud that hides the fair face of God. In fact one may go further and say that this is not so much a consequence of sin, something that follows the yielding to sin, but sin itself. When we examine introspectively our experience of falling into temptation, we find that while in the beginning of the conflict between the good to which we have pledged our loyalty and the evil that is now assailing us in all the appearance of an 'angel of light' our attention shifts from one to the other, and there is a kind of mental see-saw ; at the end, when we have decided on the evil, the good entirely vanishes from our consciousness beyond all recall. It may be that it is not a sudden departure but a gradual withdrawal as the sinful action gets more and more developed in our Consciousness. But the fact remains, that when we are actually committing the sin, its opposite the virtue, is far beyond our ken, unknown and unremembered. In the great tragedy of Hamlet, Shakespeare represents Claudius as saying in description of his state of mind at the time of his wedding with his murdered brother's widow, the following words :—

“With a defeated joy,—

With one auspicious and one drooping eye,

With mirth in funeral, and with dirge in marriage,

In equal scale weighing delight and dole.”



Claudius' lie was both a logical and a psychological absurdity. It is impossible to be pleased and displeased at the same time about the same thing. But the same irreconcilability is true of good and evil. It is this true religious insight about sin that has expressed itself in many religions and perhaps most markedly in Judaism and Zoroastrianism when they compare goodness and evil to light and darkness respectively. The moral earnestness of these two faiths is ultimately due to their clear perception of the absolutely antithetical nature of the two realities. This fact explains as to why the first and foremost consequence of sin is moral darkness.

Now, the Cross is an adequate answer to sin because it is the most penetrating and illuminating revelation of goodness. In all the concentrated intensity of a historical event, and the arrestingness of a supreme emotional experience, it discloses the Father Heart of Goodness. Towering over the confusion of sin, it stands aloft in effective loneliness, its light gathering in definiteness and distinctness from the very foreground of the dense darkness of sin. Nowhere in history do we witness such a sharp and striking contrast between a life of perfect goodness with pardon on its lips and a life of complete depravity as exhibited in the dire deed of the crucifixion. Some theologians have pointed out that the Cross should not be taken in isolation from the perfect life that went about doing good all through the days it was on this earth. It is a legitimate warning and a sound criticism of some of the theories of atonement which we have had in the past. But while it is true, that the event of the Cross taken in abstraction from the life that went before it robs it of a great deal of its meaning, it is also true that it is in the Cross that the sin-benighted soul could see the light of goodness in that exclusive disjunction that is ultimately destructive of the darkness of evil. Jesus said, "If I be lifted up, I will draw all men unto me." The Cross is 'lifted up' goodness, elevated righteousness that by its very exclusive brightness pierces through the gloom of unrighteousness.

It must not be understood from the foregoing that since the light of goodness is so powerful and penetrating, every sinner will be saved. One might reasonably hope that such a light could never fail ultimately to banish all darkness. But we need to remember the terrible warning of Jesus Himself when he said "All sins will be forgiven but the sin against the Holy Ghost will not be forgiven." It is quite conceivable that as the result of a natural law working in the spiritual world, a sinner who has obstinately refused the entrance of the kindly light of God may find himself in the perilous state of an irredeemable darkness. This frightful possibility is a consequence of the dangerous gift of freedom that God has given us.

A second consequence of sin is the decrease of strength to do good, a moral impotency that is utterly incapable of fulfilling the

right. Committing a sin is like getting into a mire. The more we try to get out of it, the deeper we plunge into it. One sin leads to another, till in the end we find that we are in such a hopeless tangle that is beyond all our own unravelling. That this is so is simply the result of the psychological law of habit. To have once done an action in a particular way is to have formed a certain predisposition to do the same action in a similar way next time. And this natural law obtains just as surely in the moral world.

The Cross of Christ is a sufficient answer to the problem of sin because in it we have the assurance of God's great giving. "Greater love hath no man than this, that he lay down his life for his friend." And when the life is laid down for the sinner, it is greater still. As a sinner looks at the Cross, he realizes that a goodness that has gone to this extreme limit of revealing itself cannot but give itself to him in all its plenitude of power to make this vision a reality. Kant said, 'an ought implies a can' and it may be true of the unpolluted moral consciousness. But the Cross is both the revealer of the 'ought' of the moral life that should be lived, and the energiser of the 'can' of the new life. This was what St. Paul meant when he said "The Cross is the power of God unto salvation." If there was only the revelation of the true goodness, the perfection that is our goal, the Cross would not be a moral dynamic but a moral depressor. The very feeling of the contrast between "what we are" and "what we ought to be" between our dense darkness and His ineffable light would plunge us into the very depths of despair. But who can gaze at the Cross and not also realize that a goodness that has gone to such extremities to reveal itself, cannot but give completely, to the very consummation of itself in the sinner's heart.

In these days when we hear so much of moral regeneration by means of the diffusion of the knowledge of the good, it is necessary to show just where comes the superiority of Christ on the Cross as a reclaiming power. It is an accepted psychological fact that an idea tends to express itself in action in proportion to its emotional intensity or relation to the affective consciousness of man. Now knowledge of the good, however full and exact, is mainly intellectual and as such lacks the essential dynamic to translate itself into action. The Cross on the other hand is not merely the revelation of goodness but also the embodiment of goodness in an eternal person and possesses that subtle quality that enslaves the whole man.

It may be admitted that the Cross is a sufficient remedy of moral darkness and moral impotency but it may be urged that at least it is no solution of the problem of human guilt. But it must be remembered that the sense of guilt, the feeling that one has done something that can never be undone, contracted a pollution that can never be washed away is itself the result of a moral awakening

accomplished by the revealing work of the Cross. The sinner as sinner, in the state of sin, never feels or has a sense of guilt. It is a redeemed sinner like St. Paul who could say "I am the chief of sinners." If the Cross does not solve this problem also, it will still be incomplete, not the eternal and all-sufficient reaction of God to sin. What raises the problem of guilt is its characteristic of indelibility, its persistent refusal to be "washed off", to be made good by anything the sinner could do in the way of right actions after he has been redeemed. It is the fatal ignorance of this characteristic of human guilt and the idea that it is possible to endure the fruits of evil action if not in one life but in a number of lives that makes the Hindu doctrine of Karma so grossly inadequate. The moral taint that takes place when a man sins—sin being treacherous disloyalty to an Infinite Love—can never be undone nor worked off. The lines in our famous hymn

"Could my zeal no respite know,  
 Could my tears forever flow,  
 All for sin could not atone"

is far more consistent with our healthy sense of genuine guilt. It will appear that if this is the essential characteristic of guilt it will be a great burden on the sinner's heart impeding all progress in the moral life.

The Cross of Christ meets this need by taking away the sting out of the consciousness of guilt. Not that it in any way destroys the sinfulness of the past sin; on the contrary it is as the Cross of Christ grows in a man's life that he discovers greater heinousness in his past sin. But by revealing to him how utterly undeserved is his reinstatement in the new life, it annuls the disintegrating and impeding effect of guilt. The redeemed sinner can never forget the wormwood and the gall of his past disloyalties; the pit out of which he has been dug and the mire out of which he has been lifted will be perpetual memories. But the amazing love that had brought God to empty Himself and to take upon Himself the form of a servant and the unbounding new trust that He is willing to put in the sinner which is revealed in the Cross, not only makes him look upon his past sins with terrible anguish of spirit, but also to shout in grateful triumph, "Where sin has abounded grace hath much more abounded." Instead of hanging on his track as an impeding burden, the sense of guilt of a redeemed sinner reveals in clearer perspective the Holy Love that died on the Cross, thus making sure his pathway to eternity.

It was said at the beginning of this paper that the Cross is God's eternal reaction to Sin. In what sense is it eternal? This is the question that we have now to answer. One answer is, the Cross is God's eternal reaction to sin because it is an all-sufficient reaction to sin. But it may be contended that since the Cross was an

historical event, taking place in a particular time and place, it cannot possibly be eternal. A full discussion of this problem would mean a detailed examination of the implied assumption in the contention that the eternal could never squeeze itself into the historical. This is not possible here at this stage. But surely, by the eternal we do not mean the limitless or the timeless in the sense of that which does not take place in time. The eternal is timeless in the sense of "in all time", universal and the Cross is a historical transcript of this universal character of God. If God were eternal in the wrong sense of the word, a sinner who lives in time and has a history can never be redeemed. Part of the sufficiency of God's reaction to sin will consist in His breaking into the temporal world and manifesting Himself against sin. What would be a more pertinent objection to our characterization of the Cross as God's eternal reaction to sin, is to ask if the historical expression of God's reaction came to an end in Calvary 1900 years ago or is it being perpetually continued in the lives of individual sinners? To this the answer must come from our own experience. And does not our experience say that the Living God has never ceased revealing Himself against sin but has also erected a Calvary in every redeemed sinner's life? The characteristic of life is expression and ever varied expression, if it is a higher kind of life. If we really believe in a Living God, we must think of Him as revealing Himself in ever and newer ways and yet in such a 'self-hiding' way that He will not coerce our wills into His obedience but will persuade them by his irresistible attractiveness. Are not the personal Calvaries which God has erected for Himself in many of our lives, circumstances and situations in and through which our sin-darkened eyes have been opened and we saw the light and love of Infinite Goodness, historical in the real sense of the term? The historical is not only what is recorded in history; the historical is that which has happened as a definite event in space and time and in this true sense, our personal Calvaries are just as historical as the historical Calvary of Palestine. But the historical Calvary towers above all our personal Calvaries in that it is the great interpreter of all our experiences of redemption. It is the great Master Light of all our seeing.

## SOME PRESENT-DAY TENDENCIES IN EDUCATIONAL THEORY AND PRACTICE

BY DR. JOHN J. DE BOER.  
*Principal, Voorhees College, Vellore.*

HOW do you button a button? What fingers do you use and what movements do they make? Without going through the movements, can you remember how you do them? In all probability you cannot.

This is one of the ways that Dr. William H. Kirkpatrick, Professor of Education at Teachers' College, New York City, uses to illustrate the fact that all real learning is the "acquiring of ways-of-behaving". These ways-of-behaving are so built into our physical, mental and moral fibre that they become a permanent part of our character and are used by us, often quite unconsciously, in our daily reactions to life's demands. We may not know when and how we learned them, but if they are really learned they become an inalienable part of our conduct. This is true not only of buttoning a button, but also of the habits, attitudes, outlooks, and appreciations that we are seeking to build into the characters of students in our teaching of science, history, geography, mathematics, literature and religion.

Our traditional methods of education have been under a rather heavy fire of criticism during the last few years because they have failed to emphasize these character-building aspects of education and have been more intent on the memorizing of subject-matter than on the wider problem of complete child growth. Especially in India, where our attention has been so largely centred on preparation for examinations, have these more important aspects of education been slighted. So often we find here the fatalistic attitude that the blight of the rigid examination system with the resultant rigidity of curriculum and method is a necessary and permanent part of our system of education, and that efforts to free ourselves from the bonds of that system or to exercise any freedom within those bonds are futile. This attitude certainly is wrong. In elementary schools and in the lower classes of secondary schools we already have unlimited opportunities for experiment. And in High Schools and Colleges we need to exercise the measure of freedom that is ours within the existing system, and ceaselessly endeavour to educate a body of teachers with such character and such high ideals of their profession that they can be trusted with a larger measure of freedom.

Suddenly to remove the control of higher examining bodies would certainly be disastrous. But we ought to look forward to a gradual loosening of that control so that individual schools and teachers may

have that freedom without which it is impossible to make the shift from the present narrow conception of education to that broader ideal which is everywhere held to be so desirable. It is our purpose to discuss this broader ideal and the ways that lead to it. I propose in this and in two succeeding articles to deal with some of the tendencies in present-day educational theory and practice that have seemed to me, in my study and in my visits to a number of progressive schools in America, to be most significant for us who are seeking educational advance in India. First I shall attempt a brief sketch of some of the leading educational ideas that form the theoretical background for most of the educational experiments of our day. And then I shall describe several types of progressive schools and shall present the suggestions that seem to me to emerge from such a study as this, for the revision of our educational methods in India.

At the outset I should like to place before you a phrase which ought to be kept always at the centre of our discussion. The phrase is, "The Child-Centred School". It expresses so well the central idea in most present-day thought regarding education. It is the title of one of the best of the books which present a critical appraisal of the new education. (*The Child-Centred School*, by Harold Rugg and Ann Shumaker, World Book Company.) This book presents with enthusiasm, and yet with critical judgment, the "new articles of faith of the child-centred school". Freedom vs. Control, Child Initiative vs. Teacher Initiative, Creative Activity vs. Passive Receptivity, Child Interest vs. Adult Formulated Subjects,—these are the rallying cries that greet us on almost every page of most books on education written nowadays. And there are innumerable schools where attempts are being made to give concrete expression to these slogans.

We cannot go far in the literature of this reform that is sweeping over the school systems of America and of Europe, and is being strongly felt in India, without realizing that there is one man who has probably done more than any other to phrase the thought background for the whole movement. The writings of Dr. John Dewey and his own early educational experiments have been the stimulus and inspiration of so many others who have carried into practice the ideals he enunciated. One is tempted to dwell at length on his contribution to educational thought, but space will permit only one or two brief references. The story is told of his early experiment with a new type of school in Chicago. In 1896 he was searching the school supply shops for a kind of desk and chair that would suit his conception of the needs of little children. But he sought in vain. Finally one of the dealers in school furniture understood the difficulty. "I am afraid we do not have what you want," he said. "You want something at which the children may work ; these are all for listening."

However, Dewey founded his laboratory school. And out of these early experiments came a long series of thoughtful books on education. And to-day countless schools may be visited that may be called laboratory schools,—schools equipped not primarily for listening but for working. Not only has the furniture changed but the educational aim has changed. In the traditional school the emphasis has been on drill in memorizing lesson material. Learning has been looked upon as consisting chiefly of remembering facts. In the laboratory school the main stress is laid upon habits, attitudes, skills, appreciations, and co-operative activities. Growth in individuality, creative self-expression, the maintenance of an educative environment in which individual and group activities shall furnish rich purposeful experience,—these are the ideals that the new schools put in the foreground.

Throughout Dewey's writings there are flashed into our minds those gleams of insight that illumine new fields in our thinking. I wish at this point to refer to one of these. Immaturity, he says, is not a negative but a positive thing. It is the primary condition of growth. Without immaturity there can be no ability to develop. We tend to consider "Immaturity as a mere lack . . . . . We treat it simply as a privation because we are measuring it by adulthood as a fixed standard . . . . . Children, if they could express themselves articulately and sincerely, would tell a different tale; and there is excellent adult authority for the conviction that for certain moral and intellectual purposes adults must become as little children" (*Democracy and Education*, pp. 49-50).

Herein is expressed the "Magna Carta" of children's rights. Education in childhood is not a preparation for a fixed and static and predetermined adulthood. Education means "reconstruction of experience". Childhood must have the opportunity, not merely to prepare for adult experiences, but to reconstruct these experiences so that there may be larger hope for a reconstructed race experience. For a nation also ought to be like a little child in this sense that it is able to learn and to develop. And this is more likely to be the case if the children of a nation are treated not as mere receptacles for traditional erudition, but as living, growing personalities to whom we must look for our builders of a better world.

I shall gather the discussion of the educational theories that I consider most significant for our purpose around the following six subjects: (1) Mind-set, (2) Learning as modified behaviour; (3) Learning as Mastery; (4). Attendant learnings; (5) Balance between creative self-expression and social adaptation; (6) Education for a changing world.

### 1. Mind-Set.

Mind-set-to-an-end,—this is Dr. Kirkpatrick's phrase for the necessary condition to any real learning. This conception is based on the laws of learning which Dr. Thorndike formulated on the basis of long years of research by many psychologists. These laws are an endeavour to state the relation between the learning process and the nervous system. Educational theory must take account of the physiological basis of learning. Every human organism has as the basis of its behaviour a system of hundreds of millions of neurones infinitely more intricate than all the telephone and telegraph systems of the world combined. Every bit of learning means a set of connections within this system of neurones, and therefore one of the most important things in education is to learn how these neurone connections can best be formed. In these delicate neurones with their sensitive receiving and distributing fibres lies a good part of the secret of teaching and learning.

One does not need to be a thorough-going behaviourist to admit the fundamental importance of the physical basis of the learning process. I do not believe that the whole of the strange world of memory and imagination, of thought and will, can be explained in terms of neurone connections. But I do believe that every spiritual event in the life history of these physical organisms of ours has its physical correlate, and that the record in the fibres of our nervous system is of prime importance in determining future spiritual events. Although years of intensive research have been given to the task, physiological-psychologists are as yet only at the beginning of a study of this delicate system of connections that is the physical foundation of learning. But enough is known to make us respect their finding regarding the fundamental laws that govern the learning process. These laws have been called the law of readiness, the law of effect and the law of exercise. Briefly stated, these laws tell us that bonds or systems of neurone connections may be in a state of readiness or unreadiness, that satisfaction follows action in a state of readiness, and lack of opportunity to act when that state of readiness is present brings annoyance. Forced action in a state of unreadiness also brings annoyance. Satisfaction strengthens neurone connections and annoyance weakens them, and repeated action with satisfaction gives constantly increased strength.

These laws cut straight across a good deal of past educational theory. It has been confidently believed by many educators that education consists largely in forcing pupils to perform tasks which are disagreeable and out of the line of their natural interests; and that this kind of forced effort brings the discipline that is needed to form sturdy character and prepare for the hard tasks of adulthood. Few have deliberately expressed their pedagogical faith in such terms as



these but a very large part of our educational practice has shown that this dogma, though not often consciously expressed, has been the guiding principle. Effort and discipline have been set over against interest, and a hard and uninteresting task has been considered as having high educative value just because it was hard and disagreeable.

The truth of this theory is that education must involve hard tasks, difficulties to be overcome, effort that plans and has its plans frustrated. But the newer theory holds that the performance of a disagreeable and uninteresting task in itself has no good educative effect. It does have many attendant bad effects. It is only when interest and effort are joined that real discipline takes place. Learning is at its maximum when purposive activities along the line of the pupil's interest are chosen, planned, and executed and the ends achieved judged. When tasks are performed in such a purposed activity, when obstacles that frustrate are overcome and difficulties that involve drudgery only act as an incentive to greater effort, when the inner urge of the pupil's interest is at its flood tide and the outer urge of the teacher as a taskmaster at the ebb, then the laws of learning are obeyed, there is readiness and satisfaction, and a mind-set-to-an-end achieves permanent learning. Pupils must purpose what they do. The function of a teacher is not that of a taskmaster, but of a guide, helper, and adviser. The teacher has in mind not only the immediate interests of the child but also the larger context of adulthood in which the child's life is set. The teacher knows the larger projects toward which the child's life must be guided. But these demands of the adult world must not force themselves upon the child's world. Gradually under the teacher's guidance the child must be led to choose a series of experiences so related to each other that each one helps to broaden and enrich the stream of experience as it flows on to higher achievements and satisfactions.

This conception of education as purposeful activity along the line of the child's growing interest has come to stay. It raises many questions as to method, curriculum, discipline, and the type of teachers that we need. As those who are interested in the kind of education that shall build the character of the citizens of the new India of the future, we ought to face these questions seriously.

## **2. Learning as Modified Behaviour.**

We learn by doing, not by memorizing definitions, moral precepts, and statements of fact. This is as true in learning religion or history or civics as it is in learning to play tennis or to swim. When I was a boy I had an intense desire to learn to swim. I had a mind-set-to-an-end. And my older brother proved to be an ideal teacher. Like all ideal teachers, he enjoyed his work immensely.

His method, too, was sound. He placed me in an environment where my felt need might be satisfied, where there were difficulties to be overcome, and the teacher's help was given at the points of greatest difficulty. He took me to a deep river, tied a rope around me, attached the rope to a long pole, and threw me into the water. He imparted very few precepts in advance. My desire to learn was so intense that the disagreeable part of the experience was counted as nothing. When my efforts failed and my head went under, the rope tightened and I was drawn up for a bit of breath and instruction and encouragement. Then the rope was slackened again and I was given another opportunity to purpose, plan, execute, and judge my learning project. A few such lessons and I knew how to swim. There has never been a possibility of forgetting the result of those lessons. I have such confidence in the modified behaviour which became a part of my being then that I would dare at any time to plunge into the deepest river, even though I had not swum for ten years.

All learning is modified behaviour just as truly as learning to swim or to ride a bicycle or to play tennis is. Unless behaviour has been changed as a result of a set of lessons there has been no real learning. Our purpose in the teaching of history is not that the student may have ten years from now a complete memory of every date, name, and event that we have discussed. We know that in ten years the great mass of detail will have become vague and blurred; but that result of our teaching does not discourage us. Nothing else could be expected. But we do desire that ten years hence his attitudes, outlooks, and activities in present-day situations will still be profoundly modified because of the historical background that has been given to his outlook on life. And so with science, literature, and religion, or any other subject that we are bent on teaching. The product that we ought to seek is modified behaviour.

Now unfortunately for the teacher most of the things that we are most desirous of imparting cannot be taught directly. Kindness, unselfishness, co-operation, initiative, self-reliance, perseverance, creativeness, racial understanding, sympathy, tolerance, honesty—these are a few of the educational results that we are most anxious to achieve. But you cannot have a class for so many hours a week in kindness or initiative. You cannot impose extra lessons in unselfishness until a child comes up to a passing grade. These results must come out of activities that are rich in opportunities for the expression of these traits. A teacher and a system of education ought to be judged primarily by the way in which it furnishes an environment where such products are fostered.

It is true that there are many other influences bearing on the life of the pupil that help or hinder the development of character,

The school is only one among many educative influences. The home ought to be the main factor in this work of character-building. But all too often the school is the only agency that can be counted on, consciously and intelligently, to face this task. This broader conception of the school's function makes the task of the teacher much more complex. But it also makes it more fascinating and inspiring, especially here in India during the coming years. The subject-matter of our daily lessons becomes an instrument with which we train the youth of India to harness all their rich resources of thought, emotion and will to a great project,—a project in social uplift, in racial understanding, in more adequate religious worship and service, in government that shall promote the good of all.

*(To be continued.)*

## YOUNG PEOPLE'S FORUM

*[It is essential that our readers should hear the views of young people who do not always speak the language of their seniors. In this section we hope to publish, from time to time, essays by some of our young friends—EDITOR.]*

### (A) THE NEED OF A BETTER RELATIONSHIP BETWEEN MEN AND WOMEN IN INDIA.

BY MISS PADMINI SATHIANADAN, M A.,  
*Assistant Editor, Indian Ladies' Magazine.*

**W**HY are men and women so constrained in each other's company in India? In spite of all our social progress, women have not as yet learnt to be comfortable and natural in the company of the opposite sex. Most of them, even the educated ones, become all at once shy and bashful, the moment a man enters the room. They are still unable to look him straight in the eyes, and talk to him as a comrade. Few girls wish to be "pally" with boys, and associate with them in a healthy free way, which has no sentiment about it. Men and women are still too conscious of their sex to be mere platonic friends. They go either too far in their relationship or not at all. But surely, if a country is to progress on right lines and become a powerful nation, this constraint between men and women must break down, so that as sisters and brothers they can work hand in hand, and strive towards a definite goal? Yet, if women are afraid of men, and cannot talk to them freely and naturally, how can they work together, and break down the social barriers that have been hampering their country so long?

We do want a better relationship than there is at present. There is no denying the fact. Our men must find true comrades among our women; otherwise the former will go to foreign ladies for friendship. A common cry of young men in England is:—"Our own women are impossible, they simply will not be friends with us. That is why we go about with European girls out here. It is so refreshing to find girls with whom we can talk freely."

In the West, we know that most conventions have been broken, and that girls are allowed to behave as they like with boys. The time when women were carefully chaperoned and secluded, has long since passed, and they have now achieved a state of freedom that is almost equal to men. They can go where they like, say what they like, and do what they like. Is this quite right? The other day, I came across the following words in an English novel: "These young people of the post-war world could go about together in a way that would have horrified their grandparents, that alarmed and sometimes terrified their parents. It was absurd to believe that they were

immune from the old temptations of young manhood and womanhood. It was not 'all right'. It was—surely—all wrong. One heard of frightful tragedies. The papers were filled with them. All this pooh-poohing of the old conventions, this charge of 'nasty minds' against people who warned youth of its perils, was not justified by actual facts. Things did happen, in spite of the self-assurance of youth, its sense of security, its fearlessness and knowledge of life."

We in India do not want such freedom. In the first place, we do not know how to use it, as is so evident from those few who ape European freedom too much, and make themselves ridiculous in the sight of true Indians. We do not want our young men and women to be blazé and bold, and to do away with all the charming old Indian habits. Also, have not our Indian women some cause for the attitude of reserve towards men? As a matter of fact, there are many obstacles in the path of social intercourse and few of us have the courage or the energy to discuss them calmly, much less to overcome them.

In the first place, the greatest obstacle in India, that prevents women from encouraging the friendship of men, is *Parents*. Our girls are still too much under the control of mothers and fathers, and too much imbued with the spirit of reverence and obedience to them, to be able to flout and defy them, as the girls in the West are so fond of doing. Therefore, they have to please their elders, and the latter are still too intolerant and selfish to change their old conventions, and try to see the modern point of view. Parents argue that they themselves had been brought up in a certain way, and had been satisfied with their lives and customs, and never wished for freedom. Why then should their sons and daughters be dissatisfied, morbid and unhappy? Yet, do not our old people forget that the world has advanced since their youth; that the younger generation can no longer adhere to conventional and narrow-minded rules and regulations; and that every young girl and boy wishes to have a good time together? Fathers and mothers hold their children in too much subjection and suppress them, thinking that they have done their duty when they find good brides or bride-grooms for them, and command them to marry. The result is that the old reserve between the sexes continues, except in a few cases here and there, where a son or a daughter rebels, and oversteps the laws of what is thought legitimate freedom. And it is here where the danger occurs of liberty excluding license. Not being taught better, some of our youths and maidens do not know how to safeguard their hard-earned freedom. How much better it would be if parents, instead of being intolerant to their children, taught them to be natural and un-self-conscious, and guided them in a friendly way, so that they could have their freedom and still not go too far.

The second great cause for the reserve between young men and women in India, is the fear of scandal and gossip. India is a marvellous country where the names of eligible girls and boys are coupled together for no reason whatever. No sooner does a young man, or a young woman defy friends and relations and announce the wish to remain unmarried until he or she has found the proper mate, than a sense of wonder and curiosity is aroused.

Yes, a girl has to look to her reputation in India. No matter how innocent or childish her behaviour with men may be, she is misunderstood, and receives fatherly advice from friends who really have no right to check her actions. "Oh, you know, you are much too familiar with men," they say, "Yes, of course, I know you are perfectly innocent and natural, I can understand you; but then, what will the world say? They will think you are a little flirt." And so it goes on. A girl's spirit is damped; moreover, right-minded boys keep away from her, thinking it is better not to implicate her name further, no matter how innocent their motives may have been—and the friendship comes to a sudden halt. When will India be a little less spitefully-interested in the all-absorbing topic of marriage?

Lastly, it is due to the behaviour of young men and young women themselves that a true platonic friendship between girls and boys cannot be formed. The majority of the former are too shy and bashful, clearly showing that they dislike talking to men. Whether this reserve is due to a genuine feeling of aloofness, or to false modesty cannot be said. On the other hand, the latter are often too familiar and sentimental, and it often becomes too dangerous for a girl to trust a man a great deal as a friend, since he will very often conclude thereby that she entertains other feelings towards him than that of mere friendship.

Therefore, for all these reasons, and for innumerable other causes as well, there is an unhappy constraint between the sexes, and an unnatural feeling of strangeness and aloofness, when they meet.

How can this relationship, or rather lack of relationship, be modified? The best plan will probably be to bring up boys and girls together from their very childhood, and have co-education in schools. To-day, in most places, girls and boys study in different schools; and then those of the former, who happen to go up to a high standard of education, which women's colleges cannot provide, suddenly find that they have to study in a men's college. They form a handful of women among hundreds of men, and neither the one nor the other are used to each other. The result therefore is that the girls are either very careful in their behaviour, feeling themselves on the defensive the whole time, or some of them, exulting in the freedom suddenly given to them, go to the other extreme and become too familiar. The same thing happens in student camps.

The best way to solve these problems is surely to bring boys and girls together from their very childhood, so that they get absolutely used to each other, and know exactly how to behave.

There ought to be also more places where young men and women can meet freely in social circles in India. Parents should try to have house-parties and evening-functions, where the young of both sexes are thrown together under their guidance. There should be more mixed clubs, where men and women can talk freely and play games together. Departments of work should be opened, where they can work together. Thus, with all such free social intercourse, the barriers will be broken down regularly, and there will be more legitimate and correct freedom. Instead of such encouragement, however, the older members of society condemn the mixing of men and women in public. In Churches and at entertainments, men sit on one side and women on the other. Women are so conscious of their inferiority complex, that they refuse to attend the few mixed clubs for Indians that do exist. For the same reason, they refuse to play games in public with men, even though they may be keen sportswomen. Purdah is still encouraged, or at least, women are kept in such seclusion in many households, that their condition is almost that of Purdah.

Modern society in India, however, is beginning to realize its weakness in this respect, and reformers are coming forward from all parts to try and improve conditions. Let us hope that their efforts will succeed, and that our men and women in the near future will associate together and achieve that happy freedom, and that healthy comradeship, which we have so long been craving for, and which is so necessary.

## (B) THE NATURE POETRY OF DR. BRIDGES.

BY RICHARD CHINNATHAMBY, B.A.,  
*Student, Madras Christian College.*

THE nature poetry of Robert Bridges, the late poet-laureate, is refreshing in our own day as the poems of Thomson must have been in the drawing rooms of the Augustans. The devotion to Nature has of late become more reflective. The sounding-cataract did not haunt the late Victorians like a passion. Nevertheless Nature is still wooed and in the lyrics of Dr. Bridges the note of ecstasy is heard for the first time since Wordsworth and Shelley.

His ecstasy is not remote like that of the mystic or metaphysical poets, but quite universal. We cannot follow Shelley when he flies into the heavens with his skylark; neither can we keep pace with Wordsworth when like a roe he bounds over the mountains. But when Bridges speaks of the "sweet unmemoried scents" of flowers, we are sure we have felt what he speaks of. The ecstasy of Bridges is, as he says, "simple enjoyment calm in its excess . . . and not a ray of passion over-hot my peace to oppress."

Just because Bridges is sober in his enjoyment, it must not be concluded that he is cold. The joy of Nature is as intense in him as in any of the early Romantics. Only it is not so passionately avowed as in Wordsworth's cry 'My heart leaps up when I behold a rainbow in the sky'. Here is a passage from Bridges :

"O, Bounteous spring, O, beauteous spring,  
 Mother of all my years, thou who dost stir  
 My heart to adore thee and my tongue to sing,  
 Flower of my fruit, of my heart's blood the fire,  
 Of all my satisfaction the desire!"

Being always temperate, Bridges in his choice of subjects does not venture forth in search of the unusual. He contents himself with the homeliest and therefore the unalterable joys. The principle of beauty revealed in these is his only theme :

"I love all beauteous things  
 I seek and adore them."

The common wealth of Nature, as flowers, birds, skies and trees, is described with the enjoyment of a Wordsworth but without his poignance. Flowers have always held for Bridges "a joy of love at sight".

"I have loved flowers that fade,  
 Within whose magic tents  
 Rich hues have marriage made  
 With sweet unmemoried scents."



The vision glances from earth to heaven and heaven to earth.

Even in casual descriptions, landscape is suggested. In "The Hill-pines" the mist in the valley, the briar and the odorous gorse-blossom in the bosom of the glen, the cuckoo's ribald clamour and

" Out of the copse the stroke  
Of the iron axe that hammered  
The iron heart of the oak"

are all as essential in the picture as the hill-pines themselves.

Coming to peculiar excellences in Bridges, we note in the first place that he was unrivalled in the perception and delineation of English skies. The sky's "unresting cloudland" had a curious fascination for him. The piece in the "Testament of Beauty" wherein the varying aspects of clouds are described is a master-piece of description. The clouds now mountainous, snow-billowy up-piled in dazzling sheen, or now like sailing ships drifting in a calm ocean, now scattered in wispy waifs, or now scurrying close overhead, wild ink-hued random racers flinging sheeted-rain,—these pictures show an artistic observation which liked to study its subject in various moods. Shelley who showed the same response to sky effects was perhaps not so eager to study the skies in all its aspects. He had a weakness or rather passion to gorgeous scenery. "When the sun's broad orb seemed resting on the burnished wave"—

" Thou must have marked the billowy mountain-clouds  
Edged with intolerable radiancy,  
Towering like rocks of jet  
Above the burning deep."

(*Queen Mab*)

Again he seeks of—

" Those far clouds of feathery purple gleam  
Like islands on a dark blue sea."

Man's happiness, says Bridges, depends upon his loving response to the wealth of Nature. That joy is the inevitable consequence of a perception of the beauty in Nature, is the philosophy of all nature poets. While in Shelley and Wordsworth this delight was ethical, in Keats and Bridges it was aesthetical. "The still sad music of humanity" is also heard in Bridges as in the following :—

" The clouds have left the sky,  
The wind hath left the sea,  
The half-moon up on high  
Shrinketh her face of dree.

Behind the western bars  
The shrouded day retreats,  
And unperceived the stars  
Steal to their sovran seats,

And whither grows the foam  
The small moon lightens more ;  
And as I turn me home,  
My shadow walks before."

There is a note of inexplicable sadness in these lines—the pathos one feels when one reads the first few stanzas of Gray's *Elegy*.

In fine, what Dr. Bridges says of Francis James can be said of himself, 'so grippeth him Nature in his caresses. She hath steep'd his throat in the honey'd air of her wildeinesses.' He has put into poetry the silences rather than the voices of Nature—"the heartfelt secrecy of rustic nooks and rambling country lanes". He has succeeded in his verses "to prison some fugitive breath of the descant which Nature sings" and this is what the great nature poets have accomplished.

## (C) THE REVOLT OF YOUTH.

BY C. M. PANDURANGA RAO, B.Sc., *Bangalore City.*

JESUS is reported to have said once "Think not that I am come to send peace on earth. I am not come to send peace but a sword." He summed up in this stern warning the eternal conflict between Age and Youth; the fight between tradition and conviction. Age loves inaction miscalled peace. Youth is characterized by his love for revolt. He could be kept muzzled up only by violent discipline and enforced suppression of individual thinking and action. The older generation uses personal violence up to a certain stage till the warping of the youth has well begun. The rest is done for him by the so-called religion. The youth may not take a single independent step without finding his way blocked by some one or other of the innumerable religious impediments and threats of punishments in this or in some future life. Even the simple and natural relation of home life began to be controlled and directed by religious injunctions. Children require no special commandment to honour their parents. It comes to them naturally enough. But when their ideals clash with those of their parents a split in the home life is not likely to be stemmed by any commandment whatever the nature of its authority. Nevertheless, the older generation has never failed to enforce under religious garb what it failed to achieve by its mailed fists. The commandment 'Honour thy father and mother' had probably no other motive behind. It is an attempt on the part of the author of Mosaic law to suppress the revolt of youth against tradition. No one even in whisper may ask if the commandment admitted of no exception, whether all parents irrespective of what they are and what they have done or what they have not done deserve to be honoured and obeyed. That would be a blasphemy. Nevertheless, it is obvious that an unconditional affirmation to the above is purely a sentiment. It does not stand to reason that age in itself carries with it honour and demand for obedience. That the older generation should be so touchy about this point is in itself proof of the arbitrary nature of the demand for unconditional obedience to elders.

All these tactics have not succeeded in suppressing the spirit of revolt in the youth. Classical examples are not wanting to show that founders of religion and social reformers had to break through tradition to achieve their objects. Buddha slipped away from his home leaving his wife and children in quest of Light. Dayananda Saraswati absconded from home on the eve of his marriage to discover Truth. Protestantism had to pay a heavy toll of human life before it could secure breathing space.

The spirit of revolt had to combat tradition in other spheres as well. It let in its sword between husband and wife. In every society the husband demands obedience from his wife, heaven knows why. Here again religion and tradition are in favour of the husband. The Christian Church made this absurdity a condition in the marriage ceremony. The English woman saw to it, however, that the obedience clause was effaced from the Revised Prayer Book though the Prayer Book itself was shelved by the Parliament. The Indian women have not been slow to show their temper. They shocked their husbands by their solid vote in favour of divorce legislation for India. The fact that the women of India are substantially behind the Sarda Act as is evidenced by the recent resolution in the All-India Women's Conference held in Madras also proves this spirit of revolt in women against tradition.

Tradition has received a similar rebuff in regard to divorce. The author of the Mosaic law definitely provided for divorce. Jesus, however, went back upon the Mosaic law when he insisted that there should be no divorce at all, and if we are to take Matthew's authority, except it be for fornication. Tolstoy appears to have found evidence enough to render the verse into 'even for the cause of fornication.' This extreme position is not maintained even by the Roman Catholic Church. The Pope can put asunder what 'God hath joined'. If the Pope might be forgiven for undoing what God hath done, Soviet Russia might equally claim forgiveness for doing what the Pope is doing. The fact of the matter is that man is not made for Sabbath but Sabbath for man. And a law that will not adapt itself to the changing times is simply left behind.

The problem of infanticide of illegitimate children is again a knotty one. This destruction of innocent human life is inconceivable if tradition had not attached a stigma to the so-called illicit union and illegitimate offspring. Our religious custodians had to swallow a big pill without protest when men and women began to be united in wedlock at the registrar's court as effectively as at the altar. The priest and the registrar both together were outwitted at finding Russia consigning these formalities to the dust-bin. And can they say of the young ones of Russia "of such is not the Kingdom of Heaven"? Or who are they that are without sin among us who can cast the first stone at these Russians? This swinging of the balance to the other extreme was the inevitable consequence of the undue emphasis laid on the ephemeral aspects of human institutions.

It is not only in regard to these social matters that tradition is playing a losing game against youth. There is no sphere of human activity that has not been knocked out of shape by modern youth. The marks of his chisel are apparent everywhere. Even God and religion have not been spared the strokes of his hammer. In his fight against

the last two the spirit of the nineteenth century which flows in his veins gives him the vantage ground over his predecessors.

The rapid advance of scientific knowledge and the equally vigorous spread of Rationalism in Europe during the nineteenth century knocked the bottom out of religious superstition and priestly domination which kept strangling the progress of human thought and expression right through the ages. The tide of Rationalism, however, was not stemmed there. It looked as if the very vital elements of Christianity were in the melting pot along with the scum. The youth of Europe kept listening to the voice of Nietzsche and witnessed Voltaire flaying religious superstition alive. While religion was on its trial the economic structure of our society was being pushed to the brink. Tolstoy, Ruskin and others kept stirring modern civilization to its depths and bringing up the filthy dregs to the surface. Socialistic and communistic ideas began to make rapid headway and the ball set rolling by Karl Marx acquired new momentum from Lenin. The blessings of Industrial Revolution were found to be hollow and human happiness appeared to discover its most formidable enemy in modern machinery. Its labour-saving potentialities only increased unemployment and killed home-industry. It concentrated wealth in the pockets of a few and brought the poor into effective slavery under the rich. The late European War opened the eyes of the world to the darkest shades of Imperialism and sounded its death-knell in many countries of Europe. It showed the utter futility of resorting to bloodshed and devastation to settle international disputes. The moral values of the accepted conventions and traditions began to be assayed by Soviet Russia. The family, wedlock, private property, capitalism, individual rights and liberty, all these were put in the scales.

This peculiar heritage of modern youth has considerably affected his belief in God and religion. He has begun to question the existence of the one and the need for the other. Religion might have been useful for the primitive people but, if at present it has become the cradle of superstition and orthodoxy and if it has cramped human thought, why not scrap it? Does God exist at all as an objective reality? Is he not simply the invention of the primitive man retouched from time to time? Is it established beyond question that belief in God has helped human progress and well-being? What is one to think of an all-loving and powerful God who cannot help human misery in its varied forms? Such are the questions that do trouble the mind of thinking youth. The older generation would be deluding itself if it considered this sceptic position of the modern youth as a passing phase and expected him to return to the older ways of blind belief without personal experience or experiment. The modern youth may have to disappoint his elders

in this particular instance. He has outlived the stage of Tennyson which requires "believing where we cannot prove" and is reaching a stage in which he cannot believe what he cannot see. The belief in the supernatural is no exception to this new phase. Belief or disbelief in the supernatural or in anything, for that matter, is an elementary right of any human being. Youth has the right to refuse forced experience and choose to err if need be. It is incumbent on the older generation to convince youth by way of appeal to reason and conscience and by personal example of the need, utility and value of such beliefs. Threats of punishments in this or in some future life may have value in the children's nursery but not for the modern youth. He knows full well, never mind what shapes or forms it may take, that punishment is the most primitive and barbarous method of convincing anybody of anything, and coupled with some future life which itself is a speculation of the philosopher, the threat fails to produce even the little result it might have otherwise done.

Professor Radhakrishnan touching on the subject of revolt of youth in one of his convocation addresses said that he was not afraid of the revolt of youth. His complaint was that there was not enough of that stuff in the youth. Of course, he warned his hearers from confusing the revolt of youth with impertinence of some people. It would be consoling to the older generation to know that the leaders of the youth movements are themselves from the old stalk. One's age therefore has little reference to 'youth' and a young man or woman in whom this spirit does not burn is as strictly outside the pale of youth as an old man or woman in whom the spirit of revolt is alive and active, is within the fold of youth.

The most fertile field where the spirit of revolt has been able to take concrete shapes is in the region of politics. Here youth has been able to overthrow kingdoms and empires and set up modern democratic forms of governments. He has proved himself as efficient in the civil rebellion as in pitched battles. But, political and even religious revolts had till recently been associated with aggressive bloodshed right through the pages of history. But, thanks to Mahatma Gandhi the word revolt is acquiring a new interpretation. The spirit of revolt in India is being harnessed by the cords of love and non-violence and has acquired a halo round it. Unlike the experience of other countries where revolt meant wading through the blood of the oppressors in India it aims at victory for the oppressed through self-suffering and sacrifice. India lays emphasis on the power and the dynamic potentialities of soul force which are unlimited in extent and application in contrast to the immorality of physical force and violence. The spirit of revolt, however, is a dangerous dynamite unless the agent who is moved with this spirit is self-controlled and self-disciplined. The Indian movement is primarily a movement of self-purification,

It aims at the conquest of the baser elements of human nature and releases and diverts the dynamic force of the nobler elements into useful channels. While it has raised India high in the estimate of the world it has raised the Indian youth head and shoulders above his comrades in other parts of the world. He is certainly the taller and mightier while on this platform.

The modern Indian youth is unlike any of his predecessors. He is no longer in a mood to listen to "Thou shalt not do this, thou shalt not do that." He looks to some one who could say with authority "Ye have heard it said of old times so and so, but I say unto you thou shalt do this." He wants to follow some one with a new message and a new authority. He has no patience for the well-tried methods and would prefer to choose untrodden paths. That is as it should be. It is the characteristic of youth. He has begun to feel hunger after freedom and will be restless till he finds it. He visualises freedom as something much more than mere political freedom. He sees in it the birth of a new India in which even the poorest peasant will receive care at the hands of the ruling power, the honest labourer would have enough to eat and lay by, where caste and communal differences would wane giving place to harmony and concord, where every one would have equal opportunities for education and cultural advancement, where women will work hand in hand with men for the common good of the country.

Political freedom to him, however, is the door which opens into social, economic, and religious freedom. Hence his willingness and readiness to submit himself to rigorous discipline and strenuous action for opening this main entrance. He has set himself to unlock the rusted and time-clogged iron doors of the main gateway and enter into the land of his dreams. His erstwhile indifference is giving way to intense nationalism which is finding concrete expression in several ways. The revival of the spinning wheel, the extensive use of khaddar, the discarding of foreign fashions of dress and habits of living, the linguistic revival, the campaign against untouchability and drink evil,—all these are but different spokes which radiate from the centre of Indian Nationalism at present.

But, will this nationalism mean a blow to internationalism? Will these activities mean isolation from the springs of life that work for the union of mankind into one common unit? Events in India do not seem to move that way of despondency. India is yet on the road to nationhood and there is time enough ahead of her before she could think of fixing her wheel to the machinery of internationalism. And when she does so hers will be the main flying wheel without which the machinery cannot work. At present internationalism means nothing more than a conclave of a few political powers which meet periodically to take stock of their spoils and aggrandisement.



The really vital international problems are never even allowed to be discussed at these august gatherings. The racial and colour questions, for instance, have never been faced by the League of Nations. The exploitation of the weaker races by the stronger ones is an eternal complaint in the world and is becoming increasingly acute with the advance of civilization. And yet, this does not even occur as a problem to the League:

Youth, however, is impatient with the social and racial injustice that is perpetrated by people in the name of civilization. One of the finest solutions to the Negro problem in America and indeed the only solution that is capable of breaking the barriers of race and colour is said to have come from a certain section of the Student Christian Movement of America. The members of the Movement held a religious camp to which a large number of Negroes were also invited. The student organizers insisted that the racial spirit must be banned from the camp altogether. Despite the protest of the elders the White Students insisted on an unadulterated and complete fellowship with the Negroes. They accordingly travelled together in the same compartments, shared the same rooms, dined together at the same tables, conversed, discussed, prayed, lived, moved and had their being all together as one family. Here, then, were a group of young students who in the most practical way showed to the United States people of the right way of approaching the problem of racial conflicts. But the hard-hearted world would not follow it up. One sometimes wishes that the experiment of Herod were reversed and applied to the human race which would result in the survival of the young ones below two in all the nations who might in the fulness of time evolve themselves into a new race and inaugurate a new era of peace and happiness in the world.

# STUDIES IN CHURCH HISTORY

## THE AGE OF THE COUNCILS.

BY MISS D. J. STEPHEN, S.Th.

IN the life of the Church, as in the life of an individual, action came first and reflection afterwards. In the first century people were so full of the new experience of salvation and the new possibilities open to them, that for the most part they felt no need to speculate about them. St. Paul and St. John assert and expound, but do not defend their opinions or those of the Christians to whom they are writing. Later, while one persecution after another was breaking against the Church, it was more urgent to confess than to define. It was not till the Age of Persecutions was over that the Age of the Councils could come into full play.

Yet this time was bound to come. The Lord's question to His disciples, "Whom say ye that I am?" has to receive an answer from each generation. It has received many answers already, and for most people the original one, "the Christ of God" had sufficed. But who was the Christ? The Docetists in the first century thought He was only human in appearance, a spirit in an illusory form, who only seemed to share this earthly life, to suffer and to die, in order to comfort men with the assurance of goodwill from a God who could not really suffer Himself. The Gnostics developed this into saying that He was an emanation of God, the lowest of a hierarchy of powers extending between God and Man, the Redeemer who actually brought salvation from that higher world into this lower one. In the end of the second century the Montanists claimed a special inspiration of the Holy Ghost, and considered themselves to be holier than the general body of the Church, but they preached no special doctrine about the person of Christ.

With the end of the Persecutions and the prospect of settled peace a new divergence made its appearance, this time within the main body of the Church itself. There was in Alexandria a distinguished preacher of exemplary life called Arius, who taught that Christ was a messenger from God, a being "of like nature" with Him, not of His own being a creature, though the first of creatures. This teaching raised immediate opposition first in Alexandria, and then through the whole Church. The controversy which arose affected not only the learned even the educated classes, but the whole mass of Christians, and this mass now included great numbers of people more remarkable for their readiness to talk than for their understanding of what they were talking about. St. Gregory of Nyassa describes the situation vividly: Men of yesterday and the day before, mere mechanics, off-hand dogmatists in

theology, servants too and slaves that had been flogged, runaways from servile work, are solemn with us, and philosophise about things incomprehensible. Ask about pence and the tradesman will discuss the Generate and the Ingenerate. Inquire the price of bread and he will say "greater is the Father and the Son is less ; say that a bath would suit you, and he defines : 'the Son is out of nothing.'"

No one at this time suggested that Christ was a good man like other good men, teaching righteousness and love to God and Man as many have done before ; the question they thought about was whether He was a messenger sent from God with a revelation to communicate, a being "of like nature" with God sent from heaven, or whether He was God Himself, coming in human nature but "of the one nature" with God, *homoi-ousios* or *homo-ousios*. In earlier times Christians had not thought in these ways or used this kind of language ; these famous terms do not appear in the New Testament, but we see there the reflection of the experience that forced the thinkers of the fourth century to invent them. The original doctrine needs restatement in the fourth century as it has needed it many times since. As thought had changed in its approach to the subject so language had changed, and it became obvious that something must be done to get an authoritative statement of what the teaching of the Church really was. Constantine summoned the bishops of the whole Church to meet in the city of Nicea in Asia Minor, that they might put into words the faith they held. By this time the bishops were everywhere regarded as the leaders and representatives of the local churches. It is not clear exactly how the institution of episcopacy had developed from the early form which we find described in St. Paul's epistles, but in the fourth century it was universal.

About three hundred bishops met at Nicea. They had no intention of making any new departure or introducing any new doctrine. After long and vehement discussion they agreed at last on a definition of the faith already held which we still possess, in the form known as the Nicene Creed, and in this definition they declared that Christ was not "of like nature" with God, but "of the same nature"; it was God Himself who took human nature and came into the world to save it. The most prominent figure in this Council was Athanasius, deacon in Alexandria and afterwards bishop there.

This was the first general Council of the whole Church and it was followed by others. The Arian controversy, though formally settled at Nicea, was not ended there ; the Arians were defeated in the Council, but they went on teaching actively, not only inside the Empire but as missionaries among the barbarians.

The other great Councils of the period were the Council of Rimini, 359, at which the Arian question was again debated. At the Council of Chalcedon, 381, the Nicene Creed was reaffirmed and

the clauses about the Holy Ghost and the Church which we now have were added in place of the denunciations of heretics which had appeared in the original creed. At the Council of Ephesus, 431, Nestorianism was condemned ; this teaching attributed to Christ two separate natures, a divine and a human, it was affirmed a few years later at another Council, again at Ephesus, and finally condemned, as far as the West was concerned, at the Council of Chalcedon, 451, though it continued to be the teaching of a great part of the Eastern Church and is so still.

The debates on subjects so very much beyond our powers of thought or even apprehension are repellent to modern feeling. Most people shrink from such discussion as irreverent, and it is not only modern thinkers who feel thus. St. Hilary of Poitiers on his way to one of the Councils puts his feeling into words that we may all accept : " Faithful souls could be contented with the word of God which bids us : 'go and teach all nations, baptising them in the name of the Father and of the Son and of the Holy Ghost.' . . . But we are drawn by the faults of our heretical opponents to do what is unspeakable, to presume where we ought not. And whereas it is by faith alone that we should worship the Father and reverence the Son and be filled with the Spirit, we are now obliged to strain our weak human language in the utterance of things beyond its scope : forced into this evil procedure by the evil procedure of our foes. Hence what should be matter of silent religious meditation must now needs be interpreted by exposition in words."

We ought, therefore, in our use of the creeds to remember what their proper purpose is. The Nicene Creed is not like the Apostles' Creed a brief summary of the faith intended for use at baptism and later in ordinary worship ; it sets a standard defining the experience of the best thinkers the Church has produced in order to defend the permanent faith of the Church against the partial views of heretics. The heretics rendered this great service to the Church that they forced its attention to point after point of the faith till they had obtained a considered statement about it. It is right that the central event in history should require a great deal of thinking about, and if people think at all there is bound to be not only differences of view but mistakes. Mistakes are much better than indifference ; men have constantly erred about the most important things in life, but if they are sincerely seeking the right way they do find it at last. The Christian religion was not given with every particular made plain, every difficulty explained and adequate creeds making everything easy ; the faith that was once for all delivered was embodied not in a book nor in a creed but in a life ; the book preserved the record of it, and the creed the thought of the Church about it, and we owe a vast debt to the men who gave us each.

## INDIA'S OPIUM TRAFFIC

BY REV. J. F. EDWARDS, M.A., *Poona.*

### A Two-fold Problem.

INDIA'S opium traffic presents two entirely different sets of problems, viz., the problem of exporting Indian opium to other countries, and the problem arising from what India's social reformers and missionaries consider the excessive consumption of opium in India itself.

### India's Example to the Nations.

On the first problem the attitude of the Government of India is exemplary. There is no justification even in these days for *always* taking the attitude of belabouring Government, for on this subject of the export of Indian opium to other countries the Indian Government sets an example to the world. When therefore all the facts are taken into account, Government is fully justified in the official position taken up in the latest annual report, *India in 1929-30*, where on pages 324-5 we read the following: 'As regards the export of opium the policy of the Government of India is governed by the international agreements, but has actually gone considerably further than these require; export of opium to any non-Asiatic country other than the United Kingdom is prohibited altogether, and the quantities received by the United Kingdom are strictly controlled by means of the "import certificate" system, and used for medical and scientific purposes only. In June, 1926, it was announced that exports of opium for other than medical and scientific purposes would be reduced by gradual stages until they ceased altogether at the end of the year 1935. In consequence, the exports in 1927 were 90 per cent of the export in 1926, and 80 per cent in 1928 and 70 per cent in 1929 and 60 per cent in 1930. (During the current year they will be 50 per cent.) . . . The adoption of this policy by the Government of India has entailed great financial sacrifices. During the last eleven years, the area under poppy cultivation in British India has been reduced by more than 76 per cent and the present cultivation is almost entirely confined to the United Provinces. The area under cultivation in British India in 1929 was only 42,185 acres, and the total quantity of crude opium purchased from Indian States was reduced from 11,400 maunds in 1924-25 to 6,500 in 1925-26. Indian States have, of course, brought their regulation regarding opium into conformity with the international obligations of the Government of India; but during the year 1927-28, the Government of India appointed a Committee of Enquiry, after holding a conference with representatives of the producing States, to investigate the possibility

of bringing the cultivation of poppy, and the manufacture, storage and distribution of opium, in what are known as the Malwa States, under closer control. The Committee's Report led to a definite line of action and negotiations were opened with certain States in pursuance of it. Statistics and reports issued by the Secretariat of the League of Nations afford ample proof of the earnestness and success with which the Government of India have fulfilled the duties imposed upon it by its international obligations.

#### **Christian and Constitutional Agitation.**

From the history of this aspect of the question there is real encouragement to be derived, as showing what can be done by agitation that is constitutional and Christian in tone and temper. Indian revenue from opium export fell from 801 lakhs of rupees in 1910 to 183 lakhs in 1923, the reduction being attributed by India's public men in the Assembly Debates on March 13, 1925, to the British Nonconformist conscience. Christian Missions have not hesitated to give credit where credit is due. At Geneva in November 1924, Mr. Kenneth MacLennan, Secretary of the Conference of British Missionary Societies, agreed that on opium export the Government of India had given an example to the rest of the world, and Lord Reading as Viceroy once intimated that India's limiting of opium export to strictly medical and scientific purposes involved India "in a loss of net revenue of approximately £1,200,000 sterling a year". On January 27, 1925, Sir Basil Blackett told the Legislative Assembly : "The Government of India have stated over and over again that they are not actuated by financial motives in this matter, that the question of the financial results of any restriction of opium is not one which would deter them from taking such action as may be within their power to reduce any evils that may be the result of the present system in regard to the use of opium."

#### **Apathy and Exaggeration : Two Extremes.**

On the other aspect of our subject, India's own consumption of opium, there is great need of the Christian and constitutional agitation that has already been so fruitful on the export side of this question. And the need of this agitation arises chiefly from what Gandhiji has described as the 'apathy' of Indian people on social evils. In view of much Indian apathy and ignorance on this subject and 'the winking of Indian public opinion at the habitual eating of opium,' there is need of *The Servant of India's* appeal to a certain class of critics that they would 'be better employed in rousing popular feeling, not against the Government, but against the opium evil itself'. But if the one extreme of moral apathy is to be regretted, the other extreme of exaggeration concerning this matter is equally deplorable. Hence there was full justification for a Conference of official representatives

at Simla in May 1930 registering a protest against a statement made, according to the *Daily Herald*, by Mrs. Tarini Sinha when addressing a conference of women at Geneva, to the effect that 'out of every 1,000 babies born in India 446 died in their first year as a result of opium being given to them by their mothers'. Members of the Simla Conference rightly considered that 'the statement was most unfair to Indian mothers, and that it has been made without the support of any facts or figures whatever'. Such exaggerated statements do harm to a noble cause.

#### **Duty of Indian Reformers and Missionaries.**

Such exaggerations must not, however, deter either India's social reformers or India's missionaries from deploring the fact that India *has been* the world's greatest exporter of opium and its second largest producer; or from reminding all concerned that although the League of Nations Committee allows six seers or twelve pounds avoirdupois per ten thousand of the population per annum as legitimate consumption of opium, the average figure for India is still nearly twelve seers or twenty-four pounds. Nor must they desist from pressing for a new inquiry in every Indian Province; since facts are against the verdict of the Royal Commission of 1893, which made out that opium is required medicinally to compensate for the scarcity of doctors; the truth being that opium consumption is higher in Bombay and Calcutta where there are more doctors. An official report on Bombay housing conditions state (in the *Bombay Labour Gazette* for September 1922) that '98 per cent of the infants born to women industrial workers have opium administered to them'; while in Calcutta consumption was as much as 143 seers per 10,000 of the population per annum. Happily the Bengal Government appointed a special committee for inquiry and report, with a distinguished missionary as one of its four members. On this whole question sterling work was done in 1925 by Mr. C. F. Andrews, whose *Assam Congress Opium Enquiry Report* was a classic example of opium investigation, being 'indispensable, careful and accurate'. The verdict of this Christian humanitarian was that 'if opium, as a poison, is regarded as a dangerous drug in the West, it should equally be regarded as a dangerous drug in the East', and sold only under 'a Dangerous Drugs Act'. Such an Act has recently been passed. 'A very striking appeal to the missionaries to help us' came from all the seven Congress Nationalists who formed the Assam Committee of 1925. We believe such an appeal will never fall on deaf ears.

#### **Encouraging Progress.**

That the situation is clearly improving is indicated by the official volume, *India in 1929-30*, on page 327 where the following statistics are given:—'The figures showing the decline in the

consumption of opium throughout India during the past decade or two are very striking. Between 1910-11 and 1928-29 the consumption has fallen in Madras from 1,039 to 879 maunds; in Bombay from 1,435 to 685; in Bengal from 1,626 to 988; in Burma from 1,444 to 631; in Bihar and Orissa from 882 to 629; in the United Provinces from 1,545 to 562; in the Punjab from 1,584 to 983; in the Central Provinces from 1,307 to 587; in Assam from 1,509 to 626; in the North-West Frontier Province from 69 to 50; and in Baluchistan from 15 to 14 maunds. In 1910-11 the consumption for the whole of British India was 12,527 maunds; in 1928-29 it was 6,771 maunds. At the same time the revenue derived from opium in the various Provinces of India, owing to the enhanced price at which the drug is sold, has risen from Rs. 163 crores in 1910-11 to Rs. 340 crores in 1928-29.

### **'Black Spots.'**

Since the foregoing figures show on the one hand a decreasing consumption of opium in India but on the other hand an increasing income received in the coffers of Provincial Governments, it is worthy of note to consider what page 325 says about Provincial Governments:—"As regards the Provinces, their Governments have acted in the matter both singly and collectively, the most important collective action having been the Conference of Provincial Ministers charged with the administration of excise which might contribute towards a solution of the problems that had been discussed, and indicated, in particular, that an attempt should be made to ascertain the actual causes for the existence of what are known as 'opium black spots', that is to say, areas where the average consumption per head of the population is markedly higher than the average for British India as a whole." On this whole subject of the 'black spots', a still later statement setting forth the Government of India point of view concerning the consumption of opium in India is found in the Government Press communique dated Simla, August 21, 1930. Inadequate attention has been given to that important official statement, doubtless owing largely to the fact that the Civil Disobedience Movement was in full blast at that time. In a Press communique dated Simla, August 21, 1930 explaining their policy in regard to opium and the measures taken to control its consumption, the Government of India reported that a Conference of the representatives of the Local Governments was held at Simla in May 1930 for the purpose of considering a number of questions relating to opium and other drugs, and, in particular, the reports of the Local Committees appointed in certain Provinces to investigate the apparently high average consumption of opium in certain areas. The proceedings were opened by H. E. the Viceroy, who addressed the Conference, which continued its deliberations under the chairmanship of the Hon'ble Sir George



Schuster. Representatives were present from Madras, Bombay, Bengal, Punjab, the United Provinces, Bihar and Orissa, Assam, Baluchistan and Ajmer. The Official Report stated:—

“The first and most important question for discussion was formulated after some consideration as follows:

“Do any opium black spots actually exist? That is to say, are there any areas in which the proportion of the population who individually use opium to excess is so high, or the abuse of opium in other ways, for example, by the injudicious administration of the drug to babies, is so prevalent, as to account for an abnormally high average rate of consumption, taking the population as a whole into consideration ?

“This definition of the phrase ‘opium black spot’ was adopted for the following reasons. So far, at all events, as the present and immediate future are concerned the policy of the Government of India and of the Local Governments, except Assam (Assam has introduced a stringent system of registration and rationing with progressive annual reduction of 10 per cent in the ratio), is aimed not at the total suppression of the use of opium in moderation as an indulgence (except for smoking) or for quasi-medicinal purposes, but at the suppression of its excessive use. Where, therefore, the high average rate of consumption is due to the fact that moderate consumers are for any reason more numerous than is usual elsewhere, it is not fair to say that a ‘black spot’ exists. It must not be forgotten that if, say, 3,000 adult males per 10,000 of the population consumed only one grain of opium *per diem* each on an average, the rate per 10,000 would be no less than 76 seers per annum. Yet outside Burma and Assam there are not a dozen places in British India where it exceeds 40 seers per 1,000. If such ‘black spots’ exist, (a) Where are they? (b) What causes can be assigned for the prevalence of excess in these places? (c) Can any remedies be suggested? ”

#### **Practical Application.**

(1) As these questions have been remitted to Provincial Governments to deal with, there should be an insistent demand that every Provincial Government should make its own investigation and should publish its reports to guide the public. How grave the need is for such opium investigations will be clear from the fact that the average consumption of opium for Bombay Presidency as a whole in 1924 was 22 seers per annum for every 10,000 of the population which was nearly four times the standard of six seers per 10,000 of the population per annum laid down by the League of Nations. This high consumption sank in the South Maratha districts and in North Canara to 4, 3, 1 and less, but rose in Larkana to 28, Hyderabad (Sind) to 52, Karachi to 46, Sukkur 47, Kaira 36, Ahmedabad 44, Broach 51,

Panch-Mahal 62, Sholapur 35, Poona 36, Ahmednagar 23. The figure for Bombay City itself was 43. In the Council of State on September 1, 1925, the Honourable Mr. A. C. McWatters, Finance Secretary to the Government of India, said: "The average annual revenue of the Central Government from Bombay in the three years before 1913 was over Rs. 8,00,00,000. The actual receipts of last year (1924, i.e., before the abandonment of the China opium trade between India and China) show that the revenue was Rs. 1,42,00,000, less than one-fifth of the 1913 figure, or a decrease of more than four-fifths of the receipts from opium export from Bombay in 12 years." The kind of opium investigation that should be pressed for in every Province in India is the one held in Calcutta by a committee appointed by the Bengal Government on which the Rev. Herbert Anderson was a representative.

(2) On the other hand, all true lovers of India should register their protest against the extraordinary delay in the action following such enquiries as that made in Bengal. To quote one of Mr. Anderson's farewell paragraphs to India in the (alas!) final issue of the quarterly journal entitled *Prohibition* (September 1931): "The Black Spot Calcutta Committee strongly urged in 1926 that in view of the horrid condition they found in the large number of opium smoking dens of Calcutta they should be closed down at once—and now, 5 years after, the Government of Bengal is bringing forward a Bill at the Legislative Council to control opium smoking—register the addicts—and continue to give Government sanction to a habit that has no medical or semi-medical excuse—that is regarded by Indian society as an 'inconceivable vice', morally indefensible—and that at the bar of a world opinion dealing with drugs has been condemned and should be, it says, resolutely suppressed. Lord Irwin at the Indian States Opium Conferences last year in Simla stated that the Government of India's policy regarding opium smoking was prohibition. At the Hague Convention so long ago as 1912 Britain and America agreed to suppress, not regulate, the habit within their dominions. Why then, should the Government of Bengal be so anxious to legislate for the continued degradation of its subjects in our filthy city slums? The Bill is to be circulated to secure public opinion and the Committee is to report to the Council by the 30th of November this year. We re-echo the words of a friend in London, 'It is disheartening that the progress is so slow after the Black Spot Inquiries of 1926.'"

(3) Indian legislators, reformers and missionaries need to press for a new enquiry in every Indian Province, one reason for their demand being that many facts of the case (some of which are given above) appear to be against the Report of the Royal Commission of 1893 which made out that opium is required medically to compensate for the scarcity of doctors. What Indian leaders feel on

the subject was well expressed by Dr. S. K. Datta in the Legislative Assembly on March 12, 1925, when he stated, "What *does* matter to some of us in this House is the moral welfare of the people of India and our good name in international affairs. . . . I ask then that we who desire to see a better life in India, and that our name and our head should be held high in the world—generally as people who are willing to support that which is good and right, that our representations should receive the consideration that they deserve"; and again on March 10, 1926, when he said, "If this Executive Government has so far failed to rule by consent of the people, at least in this matter let them act as trustees and go forward, making their plan for suppression of this traffic in opium."

(4) As some excellent work has been done on the medical side of this question it is important that the medical aspect of such an all-India investigation should be emphasized.

(5) Every true patriot should do everything in his or her power to educate public opinion in his or her own Indian district against the use of opium in any form, save for strictly medicinal and scientific purposes.

(6) Finally, let every one of us become enthusiastic for the work of the League of Nations in this connection. In early 1931 the League of Nations published the Report of its Commission on Opium Smoking in Eastern Countries. The Commission's nine months' tour included Burma, Straits Settlements, Java, Sumatra, British Borneo, the Philippine Islands, Siam, French Indo-China, Hongkong and other places. The Report revealed several hitherto unknown facts. The Commission of which this was the Report was set up at the request of the British Government in 1928, because the efforts to suppress opium smuggling had failed in some countries. During its tour the Committee members travelled 20,000 miles by sea, over 11,000 miles by rail and over 1,000 miles by road. In the fifteen countries visited they found nearly 350,000 legal smokers of opium and at least more than twice as many illegal smokers. The Governments concerned derive £ 9,000,000 from its sale every year. What the smugglers make is difficult to say but it certainly is as much and more. No wonder, therefore, there are opium millionaires whose money is made out of the illicit traffic. The Commission made several suggestions at the end of the Report :—There must be more continuous international co-operation. There must be far more scientific and medical research. Credit should not be given to any smoker. The price should be kept so low as to make smuggling impossible. And lastly, there should be a permanent League Opium Office in the Far East. Since such humanitarian work is being done by the League of Nations as is represented in this Report on Opium Smoking in Eastern Lands, every true lover of humanity should be an enthusiast for the League.

# WITH THE "Y"

A MONTHLY NEWS-SHEET OF THE  
YOUNG MEN'S CHRISTIAN ASSOCIATION  
AND ITS PROBLEMS

*(Published as an Integral Part of the Y.M.I.)*

Editor : H. A. POPLEY.

---

Vol. II

May, 1932

No. 10

---

## NOTES

### Summer Schools.

This is the season of Summer Schools and Camps and the Y.M.C.A. is carrying on a number of these especially in South India. Since March 13th a Summer School of Rural Service has been in session at Martandam in Travancore at which twelve students from different parts of India, one of whom comes from as far north as Hazaribagh, are studying. This is being followed by a Summer School of ten days for Rural Y.M.C.A. Workers and Secretaries also at Martandam. In the Month of May the Summer School of Rural Service at Ramanathapuram, Coimbatore, is to be held. At Paranayam in Travancore a Camp for Sunday School teachers under the leadership of Mr. A.W. Forgie was held. In Madras the Summer School of Indian Music under Y.M.C.A. auspices opens on April 27th and goes on till June 7th. There is also a Summer School in Music for Christian Workers at Pasumalai during the Month of May. Bangalore Y.M.C.A. has a Summer Course of Physical Training for Teachers. Madras also has two other important Summer Schools, not connected

with the Y.M.C.A. in the subjects of Geography and Librarianship. We should like to see this practice of holding Summer Schools far more widely extended. The Summer is the time when many are free and days are long and camping is ideal. There should be Summer Schools in Industrial Welfare, in Social Service, in Politics and many other subjects in different parts of India which would train young men and women in the various aspects of nation-building.

### The World's Youth.

The *World's Youth* is the organ of the World's Committee of Y.M.C.A. and we would once more commend this magazine to all Associations and Secretaries as an essential part of the equipment of every Y.M.C.A. It is now a quarterly of 96 pages and is edited by an International Committee under the leadership of Mr. W. W. Gethman, General Secretary of the World's Committee. It will provide articles, study outlines, idea exchanges, and book reviews on subjects of vital interest to all our Associations. The annual subscription

is only Rs. 3½ and so it will not mean a severe financial drain on any of our Associations. The April number contains a series of most interesting articles on the Religious Thought of Youth over the world to-day. We urge everyone of our Associations and Secretaries to become a subscriber to this magazine both for their own sakes and also in order to realize more fully the significance of the International Fellowship of which we are members.

In addition to the *World's Youth* the World's Committee are also issuing monthly or quarterly Bulletins on Information Service, Rural Service and Work among Secondary School Boys.

Orders for all these may be sent to the Finance Secretary, National Council, who will arrange for the payment of subscriptions, etc.

#### The World Disarmament Conference.

We hope that all our readers are following the proceedings of the World Disarmament Conference with interest and prayer. Upon the issue of this Conference depends in a great measure the peace and prosperity of the world for many years to come. It has been stated by responsible leaders in many countries that 'the ability of the delegates to this Conference to achieve anything worth while will be determined chiefly by the force of public opinion behind them.' It is therefore important for all anxious for the attainment of world peace to take an intelligent interest in the happenings at Geneva and to do what is possible to stimulate interest in others. It is rather unfortunate that hitherto the Indian papers have carried very little news of this important Conference. It is no doubt true that little of

spectacular interest has yet taken place, but the work is going on and will continue all through May. We should like to see public addresses given in all our Associations by men competent to explain the issues of this Conference and to help the public to understand the tremendous, and we may rightly say, the terrible issues at stake. It is most important for young men to realize these as they will be the victims of any future war, if the Conference fails.

It is a significant omen of great import that the League of Nations Assembly by its unanimous resolution on the Sino-Japanese crisis has been able to re-establish its influence in the sphere of preventing war.

#### Dynamic Resignation.

The London *Times* in a leading article on the present depression a short time ago and on the consequent resignation of men and women all over the world to reduced expenditure and lower standards of comfort called attention to the need for a resignation that should be dynamic and not static, which would be not mere acquiescence in a condition of reduced spending upon worth-while things, but a determination to make the best of things and to seek for ways to rise out of the depression to higher and better things. We are reminded of a phrase of Christ's when he was telling his disciples of the difficulties they would have to face. 'That will turn out an opportunity for you to bear witness' (Moffat). Our depression and difficulties may be turned into the greatest of opportunities to bear witness to the power of God working through us to lift men up to higher levels of living.

## NEWS OF THE Y.M.C.A., IN INDIA, BURMA AND CEYLON.

## The Annual Meeting of Madras Y.M.C.A.

The Annual Meeting of the Madras Y.M.C.A. was held on March 31st at the Esplanade, Madras, and was very largely attended. H. E. Sir George Stanley, Governor of Madras, presided. Mr. E. W. Legh read the report. The following are extracts from it. The total membership stands at 1568, the highest figure in the history of the Association, an increase during the year of 236. Seven of the great faiths of India have been represented in the membership—Hindus, Mahomedans, Parsis, Sikhs, Jains, Buddhists and Christians. Nearly thirty language areas have been represented and eight European nationalities. Social service work has been carried on by members of the Association, including lantern lectures in the cheries and penitentiary, camps for poor boys and night schools. Increased emphasis has been placed upon the development of religious work within the Association and a steady programme has been carried on which has included regular meetings in the branches, study classes and discussion groups, daily hostel prayers and the arrangements of special series of meetings. There were also the usual educational activities and physical training.

Mr. Hutton presented the accounts of the year which showed a surplus of Rs. 1,281-3-0.

An inspiring address was delivered by Mr. S. V. Ramamurti on the Evolution of Life in which he spoke of the work of the Y.M.C.A. especially in rural areas such as Martandam and Ramanathapuram. He said the Y.M.C.A. planted human seeds and was cultivating men, and had shown what good results could be attained if the right seed was supplied to the Indian soil. A full account of the address appears in this number of the Magazine. The Governor in his speech congratulated the Y.M.C.A. on the work of the past year and said he was very glad to see there was no deficit. His Excellency made special reference to the work among the street boys that the Association was doing, to the physical work and to the Athenæum.

## Annual Meeting of the Y.M.C.A. College of Physical Education.

The Twelfth Annual Meeting of the Y.M.C.A. College of Physical Education was held in the Royapet Compound on March 30th. Mr. A. F. W. Dixon, I.C.S., Deputy Secretary to Government in the Department of Education, presided, and there was a large gathering of students and friends.

Mr. H. C. Buck, Principal of the College, in presenting his report, stated that the College would on July 1st move to the 63-acre site at Saidapet, which had been so generously presented to it by the Government. He said that it would be necessary for them to carry on for some time in temporary quarters, as funds were not yet available for permanent buildings. There were sixty students in the College during the year drawn from all parts of India, Burma and Ceylon. An important feature of the activities of the College during the year was the Saturday classes conducted for the benefit of about 200 elementary school teachers in the city. The fact that Madras had been the place for the All-India Olympics this year had enabled the students of the College to acquire practical experience in the management and conduct of sports on a large scale.

Mr. K. Krishna Menon, Principal of the Law College, delivered an interesting address. The diplomas and certificates were presented to the students by Mr. Dixon.

## Summer School of Hindi at the Madras Y.M.C.A.

The Summer School of Hindi, organized by the Y.M.C.A. Athenæum, was inaugurated on Saturday evening April 9th, at a meeting presided over by Mr. A. Rangaswamy Iyengar, Editor of the *Hindu*. In his address he stressed the need and importance of a knowledge of Hindi throughout South India and said that it could be easily learnt by people here in spite of the difference between it and South Indian languages. Hindi was important both as a means of culture and of bringing into unity the various peoples of Bharata Varsha. The course is a three months' course, for three days every week and already fifty students have joined the School.

## A Scout Rally at Nagpur.

A general Scout Rally of the Empress Mills, Boy Scouts and Cubs took place in the Primary School building at Bazon Bagh (the model settlement of the Empress Mills) on Sunday, February 21st, at 5 p.m. There was a large gathering of the basti people and of invited guests. His Excellency the Governor and Lady Butler

were the guests. His Excellency and party arrived at Bazon Bagh at 5 p.m. and were received by Sir Sorabji Mehta. They inspected the Sewage Farm and afterwards visited the settlement. His Excellency and Lady Butler went inside one or two cottages of the work-people and talked to the inmates there. Afterwards they saw the children's playground which is equipped with a shoot slide and swings which are His Excellency's gift to the children of the basti people. The Red Cross Welfare Centre was next visited and the activities of the Centre were explained by Mrs. Tarr. His Excellency and party then motored to the School Building where the Scout Rally had been arranged for. Before taking their seats in the courtyard they went round the exhibition of scoutcraft. This was arranged in a side room and consisted of various articles made by the scouts with their own hands. As soon as His Excellency took his seat the Scouts began their programme. In the brief space of one hour and a half they gave a display of the routine and various activities of a Scout Camp. The main items of the programme were tent-pitching, bridge building, ambulance and rescue work, musical and lezim drills, pyramid building and miscellaneous scout stunts. His Excellency the Chief Scout of these provinces and Lady Butler personally inspected the various troops and their camps and expressed pleasure at what they saw. About 300 Scouts and Cubs participated in the Rally. Besides the basti people and the invited guests there was a large attendance of other Boy Scouts and a contingent of the Girl Guides. The Rally was conducted under the auspices of the Welfare Work Department of the Empress Mills. It was pronounced to be a great success, as the mill workers who took part in it really put up a very creditable show. The programme terminated with three cheers for His Excellency the Chief Scout of the Central Provinces.

*Copy of Sir Sorabji's Letter to Mr Nasir regarding The Mills Scouts Rally held at Bazon on 21st February 1932.*

My Dear Mr. Nasir,

Believe me, it is with genuine pleasure that I write this to say that all those who attended yesterday's Scout Rally at "Bazon Bagh" were quite charmed at the great success of the show, especially as few thought members of the poor labouring class could ever put up such a fine and highly praiseworthy display. Yes, it was a splendid success and without the least hesitation let me say the credit goes to you and your lieutenants, especially Mr. Aiman who, I know, has worked so hard and with such zest as to make the whole show the huge success that it was. I shall just repeat here His Excellency's own remarks which show the impression created on his mind. "Oh! I have enjoyed it all immensely and it has been a great show, especially as it has been performed by the Mills Labour Scouts. Surely credit goes to somebody." To this I replied, "Mr. Aiman and his Assistants."

Will you kindly convey to Mr. Aiman and his Assistants as well as all the Boy Scouts my grateful thanks for the splendid show they made yesterday and tell them that H.E. the Governor was so very much pleased at the fact that the Mills had such a big force of scouts of which he had not the slightest idea. He has also asked me to convey this thanks to you, Mr. Aiman and everyone who took part in this tamasha.

Again thanking you and the rank and file of our scout troop and with prayers for your and their best welfare and progress,

I remain,  
Yours sincerely,  
(Sd.) S. B. MEHTA.

### Summer School of Physical Training, Bangalore.

The Bangalore Y.M.C.A. under the leadership of Mr. Anil Das are arranging for the usual Summer Course of Physical Training to be held this year during the month of May for teachers from all over the Mysore State. The syllabus includes the following subjects: Physiology of Exercise, Explanation of different systems, Organization of Sports and Tournaments, Games, Anthropometry, Efficiency Tests.

### Proctor Branch, Bombay Y.M.C.A.

The Proctor Branch has sent us a report of its activities for the past year which shows an advance in many directions under the leadership of Henderson Moses. The membership has increased by 75 per cent during the year and the members as a whole have taken a far more active part in the work of the Branch. The Physical and Athletic side of the work has been greatly improved and Indoor Baseball has been introduced. A monthly Fellowship Breakfast on one Sunday morning each month with a spiritual address is one of the new features introduced. In educational work also the Branch has made great progress. It has co-operated with the Bombay

Adult Education Scheme and arranged to hold two classes weekly in Psychology and Indian Economics. Some of the members have also joined other classes held elsewhere.

### Kunnankulam Y.M.C.A.

The Report of the Kunnankulam Y.M.C.A. for the past year contains a very useful record of activities. A Convention for the deepening of spiritual life was held which was very well attended. The Association has obtained a grant of Rs 50 a year for the Library. Lantern lectures on religious and social welfare subjects are given by the members of the Association in the surrounding villages. Athletics are in full swing and the Association team won the Coimbatore Volley Ball shield last year. Mr. C. S. Herbert, the Dewan of Cochin, visited the Association and expressed appreciation of the work that it was doing.

### Quilon Y.M.C.A.

Mr. Thomas Austin, I.C.S., Bar-at-Law, the Dewan of Travancore, opened at 8 a.m. on March 31st the newly erected Y.M.C.A. building opposite the railway Palace.

After Mr. P. J. John, B.A., B.L., had read the report, Mr. K. G. Parameswaran Pillai, President Quilon Municipal Council, delivered an address on the ideals of Y.M.C.A. Mr. Pillai laid special emphasis on the cosmopolitan character of the ideals of the Association and the service it did for humanity. The Association had given facilities for cottage industries and principles of co-operation have been effectively imparted through the efforts of Y.M.C.A. organizations. Adult education was a special feature of the institution.

Mr. Austin congratulated the members of the Association on the success they have attained in getting a new building erected for the Association in spite of indifferent periods. Referring to the cosmopolitan character of the working of the Association as mentioned in the report, the Dewan said that if everybody sank the distinction of caste and creed Travancore would be a much better place. Recently the Dewan paid a visit to Martandam in South Travancore where under the guidance of the Y.M.C.A. very useful work was carried on. He was impressed very much by that. Also he added that the institution afforded plenty of opportunity. Mr. Lampard then handed over a silver key to the Dewan with which he formally opened the new building.

\* \*

## THE INDIAN STUDENTS' UNION AND HOSTEL, LONDON.

*Extract from the Master of Balliol's Address at the Anniversary Meeting,  
March 1932.*

There is no society like student society which is the most perfect democracy ever made. They learn to think together. Most of the big things in the world are done by people who have been students together. Behind all great social and political movements we find people who call one another by their Christian names.

All Indian students have great devotion to their country and feeling that their country needs them and can take and use all the service they can give. Students from all parts are together and we get the beginning of a common mind of India which can only be done in Universities. Students have the chance of forming a common mind and leadership. A real democracy can only be created in India by students and therefore students must be warned. They have great privileges and opportunities at the expense of being isolated from their homes, ordinary occupations and their country. Also students know and understand many things, others do not and it is hard not to become an intellectual and intellectuals are the most poisonous people in the world. Only by a right use of learning can we be of help to the ordinary man. Higher education makes superior persons who get away from the understanding and the needs, greatness and powers of ordinary people and are worse than useless. If we are going to serve our country well we will not do it unless we get over being academic. We do not escape this just by being stupid. We must translate wisdom into real things which matter to ordinary people. We must realize all university people are ordinary people. Students must not get a picture of themselves in the centre serving their country. The country needs you, but not in the centre of the picture. Indian universities are too isolated and not integrated into the community. Teaching is a spiritually dangerous trade. A clergyman's trade may



Faculties				Provinces			
Medical ..	..	..	128	Madras ..	..	..	130
Arts ..	..	..	90	Ceylon ..	..	..	72
Engineering ..	..	..	52	Bombay ..	..	..	65
Law ..	..	..	47	Bengal ..	..	..	49
Unassigned ..	..	..	42	Punjab ..	..	..	36
Science ..	..	..	38	British ..	..	..	18
Economics .	..	..	22	Deccan ..	..	..	18
I. C. S. ..	..	..	18	Burma ..	..	..	13
Miscellaneous ..	..	..	17	U. P. ..	..	..	13
Commerce ..	..	..	14	Mysore ..	..	..	12
Agriculture ..	..	..	5	Travancore ..	..	..	11
				Straits Settlements	..	..	9
				Central Provinces	..	..	5
				Cochin ..	..	..	5
				America ..	..	..	5
				Africa ..	..	..	4
				Assam ..	..	..	3
				Bihar ..	..	..	3
				Germany ..	..	..	1
				N. W. F. Provinces	..	..	1
Total ..	..	..	473	Total ..	..	..	473

## THE MARTANDAM TRAINING SCHOOLS IN RURAL RECONSTRUCTION.

Under the auspices of the Y.M.C.A. Rural Demonstration Centre at Martandam two Schools in Rural Reconstruction are being held during the present two months.

### The Training School.

Since the 3rd of March the Practical Training School in Rural Reconstruction which is training full-time workers has been held with students from India, Burma and Ceylon. The students, most of whom have been sent by missions, are all carefully chosen men whom the sending organizations consider able to understand the many-sided programme which they see in action in the Martandam Extension Area and to return to put into operation in their own areas such features as will suit the local conditions. They are a fine group of men; and the fellowship which they have had together in their very strenuous studies and practical work every day at the Demonstration Centre and in the various villages has been enjoyed by all.

### The Summer School.

The Seventh Session of the Travancore and Cochin Annual Summer School has opened, also at the Martandam Centre, with about fifty students. This course is attended mostly by honorary workers from Travancore and Cochin States who in their spare time perform useful service. The theme of this School also is Rural Reconstruction.

### The Rural Service Exhibition.

Both the Training School and the Summer School students are participating in and helping with the Travancore Annual Rural Service Exhibition, which, coming at this time, is one of the educational features of the two Schools. The exhibits this year are very numerous in most of the departments. The Exhibition was opened by Mr. Justice Changanacherry K. Parameswaran Pillai, Judge of the Travancore High Court; and the Dewan of Travancore, Mr. T. Austin, I.C.S., presided at the prize-giving function on the last day.

\*  
\* \*

## Y.M.C.A. OVERSEAS.

### The English National Council and the National Crisis.

At the end of January the President of the National Council called together the officers of the Council, the Chairmen of Standing Committees, and a number of friends closely associated with the work in the various divisions to discuss the Council's present position, policy and prospects. There was an encouraging response to the invitation—every Division in England and Wales being represented and the general opinion was expressed that similar gatherings should be held regularly.

#### *The President's Statement.*

The Conference had been called, said Sir Henry McMahon, to enable representatives of every Divisional Union to share more fully in the inevitable problems confronting the Council as a result of the general financial stress. Throughout the long drawn-out slump in trade, the Y.M.C.A. all over the country had been severely tested, and had stood the strain well. There had been a few collapses, but those had been more than offset by striking developments.

The Movement as a whole, the President continued, far from going backwards, was to-day more deeply rooted in the national life, had a firmer hold on boys and young men and was in almost all respects healthier than at the beginning of the depression. 700 centres of work were federated in the Council, with an active membership of 100,000 boys and young men. Even on the financial side, the situation in local Y.M.C.A.'s was much stronger than ten years ago. The Movement was indebted to local committees for the way in which, not content with safeguarding the position, they had in many cases substantially added to the Association's service. As for the Council, during these ten years its responsibilities had steadily grown. Its normal services had been maintained, while its leadership in religious and educational activities, in the cause of physical education, and in presenting the claims of the Association's work to the general public, had contributed much to the development of the Movement as a whole. A complete Divisional organization had been maintained with staff available for co-operation at every needy centre. To this was largely

due the solidarity of the work to-day and the small percentage of losses. The Council's work for boys; for young men overseas; for young emigrants; for sailors, soldiers and airmen; and in many other directions, was well known. The record of that work could safely be left to the judgment of the Association and Divisions it represented.

During the last two years, Sir Henry concluded, responsible committees of laymen had examined every item of expenditure, and studied every possibility of reduction. The Budget estimates on which the Council based its appeal had been cut, stage by stage, from £ 83,000 per annum to £ 42,000. It was now proposed to cut down the figure still further, from £ 42,000 to £ 36,000. Before making this further drastic reduction, however, it had been thought to call this Conference and to share the problems involved with a wider circle in order that the Council might have united national support behind the action involved.

A frank discussion followed these statements. Later, the following resolution was moved by Mr. Lawrence Crowther of Huddersfield, seconded by Colonel Norman Pilkington of St. Helens, and carried by the unanimous vote of all those present:

"That this Conference of representative laymen concerned with the work of the National Council endorses the policy pursued by the National Council's Finance Committee in the reduction of financial commitments, including the present proposal for the regional organization of its Field and Appeals Staff, and commends the proposal to the Divisional Councils for their approval, acceptance and co-operation."

### United States of America.

The January meeting of the General Board, held on the 18th and 19th in New York City, was devoted to a thorough review of the services required of the Y.M.C.A. National Agency during the year 1932. Important changes were made in the structure and functioning of the staff and committees in the interest of simplicity and economy of operation.

F. W. Ramsay presented his resignation as General Secretary of the National Council in accordance with his original plan for a three-year time of service when he accepted this office in October 1928. The Board on recommendation of a special committee which had given careful study to the situation, named an executive staff group to exercise the functions of national staff and committee supervision and leadership.

The staffs of the General Board, the Home Division, and the Personal Division will be combined in a united National Services Staff under the direct leadership of the chairman of the executive staff group.

The National Council action in 1931 shifting supervision of the Foreign Service to the North American International Committee and Conventions and the economic pressures of a period of business depression, made inevitable a further simplification of the structure of the national organization of the Movement in the United States. It will be recognized, however, that these structural modifications are in line with developments that have been under way for several years. These developments have been in the directions of the widest possible sharing throughout the movement in the creative and counselling functions; a narrowing and minimizing of the administrative and managerial functions; a more united and more flexible staff devoting its services under the guidance of committees to the most urgent and important of the large number of possible tasks; and a balancing of the national budget.

As fully as resources permit, aid will be given in planning programmes of these groups in collecting needed information, in facilitating discussion, and in carrying forward important projects resulting from deliberations. Every effort will, however, be made to help in making these groups self-guiding and self-reliant.

During 1932 the General Board, with the help of the Committees and the staff, will seek to lead the National Council in considering long range policies affecting the Associations and the National Movement.

During 1932 the staff and committees will seek to capitalize those aspects of the present situation which offer unusual opportunities for advance. Never in years has there been greater interest in good administration, effective leadership and supervision, significant programmes and results. The present situation, rightly met, can be made to develop a higher standard of Y.M.C.A. work for the future.

The present widespread interest in economic, international, and religious reconstruction provided support for the Associations in undertaking forms of education which have long been among their aims.

### The Youth Movements in Germany in 1931.

*Developments and currents of thought*—The February number of "Young Germany" contains a very interesting article dealing with the developments and currents of thought which have especially characterized the various German youth movements during 1931.

Care of their unemployed members claimed a great share of the spiritual and financial strength of these organizations, and side by side with this there has been a general attempt to swing the younger generation more in the direction of radicalism. In 1930 the effort was to interest young people in politics, and during 1931 this has further developed in the direction indicated. To-day, political and economic events dominate the interests of great youth groups which are attempting to take an active part in the political life of their country. They no longer want to discuss, they want to work together. They follow different banners, but in standing and marching behind these young people have found the means of expressing their inner life. To-day youth is reached by an appeal to the emotions rather than to the intellect, and we read that a leader of the "Christian Pathfinders" asks that "you be again wrapped in the mantle of fiery dreams".

The growth of national consciousness is to be seen in the appeal for an uncompromising attitude in the affairs of the Fatherland, and on every hand there is a demand for clearly outlined aims from which there should be no retreat.

The strongest radical youth movements are those of the Communists and the National Socialists. The first group shows an increase of membership between January and July from 21,000 to 53,000, and the Hitler group announced in August that its membership had increased from 25,000 to 35,000, while in the following October it had risen to upwards of 40,000, 5,000 of whom are girls. Both groups adopt the method of propaganda, and work on very similar lines to increase their influence, especially among working youth. The Hitler groups rely upon a higher intellectual type of leadership than the Communist groups, and some of their leaders have themselves come out of the youth movements.

Within the federated youth groups there is another movement which is attempting to oppose this tendency towards radicalism. This is largely to be explained, as has been pointed out, by the evangelical group leader, Leopold Cordier, by the fact that the wave of politics is threatening to sweep aside the spiritual aims of most of the youth groups. It is worthy of note, however, that seventy per cent of the members of Bible circles in Germany belong at the same time to the National Socialist Party.

### Greece.

*New Plan for Building in Athens*—Larger Athens is now a city of over a million people. Its geography is such that communication from one part of the city to another is difficult. Every year it has been the desire and objective of the Board of Directors of the Y.M.C.A. to have a large central building. Looking toward the realization of this plan every effort was made to secure a suitable site and the necessary funds. The Board has now become convinced that the best plan is to build a series of small buildings with adjacent playgrounds, in various sections of the city. The advantages which the Board sees in this plan are that the cost of these small buildings is within the possibility of being covered from Greek sources. The sites in outlying sections of the city can be secured with much less difficulty. One site in a very desirable new quarter of the city has just been donated by the city government. Money is now in hand for the construction of a building on this site. Another advantage of the small building is that it will require less operating staff and, on the whole, less technical ability. This makes it seem much more reasonable to expect that suitable personnel can be found than would be the case with a large building. Since these buildings cannot offer expensive privileges it is expected that the community-type of service will force the Association leaders to become ingenious in utilizing the resources of the neighbourhood. It is hoped that the smaller type of Association will create a spirit of co-operation rather than one of fear of competition.

*"Ask me another Bible Question."*—A scheme which, on the face of it, would have been declared entirely unworkable in an orthodox country, is attracting much attention. A little over a year ago the Y.M.C.A. Greek Religious Work Secretary in Salonica, hearing about the scheme used in other countries to interest boys in Bible Study, worked out a plan for competition in answering Bible questions. The boys in various schools were told what to read and then examinations were held. Boys from every school in the city competed with much enthusiasm. Now this

Religious Work Secretary is working out a plan for a similar contest regarding the teachings of the Church fathers

### Ireland.

*A Y.M.C.A. Wireless Station*—A number of members of the City of Belfast Y.M.C.A. formed a Radio Club in 1923. After they had attained proficiency in the Morse Code they built a receiver for listening to amateur transmitting stations. Then, writes a correspondent of the National Y.M.C.A. *News Sheet*, the members decided to take a hand in this game themselves, and an application was made to the Post-Master General for a transmitting licence. In May 1926, the necessary licence to establish a wireless telegraph sending and receiving station for experimental purposes was received, with call sign G1. 6YM. Wireless contact has been established with amateur stations in Algeria, the Azores, Austria, Belgium, Czecho-Slovakia, Denmark, Egypt, France, Finland, Germany, Holland, Hungary, Italy, Letland, Morocco, Norway, Poland, Portugal, Roumania, Russia, Spain, Switzerland, Sweden, Sarre, Great Britain and the Irish Free State. The walls of the comfortable Radio Room are papered with QSL cards from amateurs situated in these countries. In addition, a number of ships have been "worked", one at Malta and the others somewhere at sea. A report from New Zealand states that the signals are clearly audible in that country. Several times lately the Club has been in contact with an Egyptian station at Alexandria, the operator of which is a member of the Y.M.C.A. there.

### Roumania.

*Encouraging Church Attendance in Bucharest.*—A considerable sensation has been created in various Orthodox Churches by seeing a large number of young men enter the service together. The explanation is that the Y.M.C.A. has been organizing Church-attendance parties. Similar groups attendance has also been encouraged with equally good results in Greece.

*Extending Y.M.C.A. Work in the Villages*—A group of students in the Bucharest Y.M.C.A. has been studying principles and methods of social service. Not content with theory they have, during the winter, under the direction of Professor Bucuta, of the University of Bucharest, been spending a part of Sunday afternoons in a village about thirty-five kilometres outside Bucharest. A survey of the social, physical, intellectual, and spiritual needs of the community has been made. Plans are now under way for helping to meet these needs. Some of the students have become so much interested that they plan to spend their vacation next summer working in the village. The villagers themselves are taking a very active interest in this work. The start has been so successful that the students hope to tackle a second village in the near future.

# THE WORLD OF BOOKS

ASSISTANT EDITOR REV. E. C. DEWICK.

## A. THE CHRISTIAN WAY OF LIFE AND THOUGHT.

THE CHRISTIAN IDEAL FOR HUMAN SOCIETY. By A. E. Garvie  
(London Hodder & Stoughton. pp. 477. Price 16s.)

Dr. Garvie's long and solid volume is mainly concerned with the Christian attitude to the social, economic and political problems of our own day. It begins with an Introduction in which the author relates morality to religion, and emphasizes his conviction that Christian faith, at least, is nothing unless the love of God inspires and directs a love for man which pervades every phase of conduct and transforms every social relationship. The body of the work is then divided into four parts, of which the first three lead up to the last. The first is historical, and seeks the foundation of Christian social doctrine in the words and example of Christ himself and of the Old Testament prophets whom he came not to overthrow but to fulfil; it then sketches briefly the teaching of the early Church, of mediæval Catholicism, of Lutheranism and Calvinism and the post-Reformation Churches generally, on the Christian attitude to the problems of the larger society in the midst of which the Church is planted. Dr. Garvie does not ignore, but seeks to explain, what he candidly admits to be the fact, that Jesus did not concern himself directly (as did the prophets) with the social and political questions of his generation; and he shows how the Churches have vacillated, according to their interpretation of the spirit of the Gospel teaching, between a quietism or otherworldliness which inculcates the greatest possible degree of indifference to the changes and chances of this fleeting world, and the attitude which, claiming for Christ the whole earth and the fulness thereof, sets out to apply his principles to the regulation of every field of human activity. We must not perhaps complain if we are not given as much discussion as we should have liked of the clash of principle here involved.

In Part II Dr. Garvie discusses the nature and object of the moral judgment, and briefly criticizes various conceptions of the highest good by reference to which conduct may be determined. Rejecting both the pursuit of the happiness and the cult of asceticism, he finds man's highest good in his fulfilment, as fellow-worker with God, of the purposes of the divine love. When, however, he accepts 'self-realization through self-sacrifice' as an alternative formulation of the principle of the two great commandments, he does not perhaps help us very much by the introduction of that most ambiguous of phrases. The ensuing discussion of the place in the ideal life of Truth, Beauty and Holiness, of faith, hope and love and the cardinal virtues, is full of insight, and contains much that is worth pondering. What, however, if the moral ideal as formulated by ethics is a chemical abstraction and the struggles of the moral life a vain beating of the air? In Part III Dr. Garvie turns aside to show that neither biology nor the new psychology affords any warrant for disbelief either in the possibility of the individual responsibility which Ethics postulates, or in the redemptive activity of the spirit of God, which creates that 'new man in Christ' whose character is the necessary basis of all Christian and Christianized institutions. This is the least original part of the work, but its chapters on the formation and redemption of human personality provide an opportunity for the consideration of the place of instinct in the determination of conduct, of the influence of heredity and environment, and of the way in which the divine grace operates.

If institutions are nothing apart for the individuals who work them, neither is the individual anything apart from the society which nurtures him and affords him the

chance of development, and with whose other members he can, if he will, co-operate for the realization of common ends attainable only by corporate effort. We are thus brought to Part IV, much the longest in the book, in which Dr. Garvie considers the institutions which men have created as organs for the attainment of their common purposes. What influence do they exert on individuals? What moral obligations does membership in them impose? How can they be made more effective for good? What are the conditions of life which are normally necessary to give a reasonable chance of the highest spiritual development? It is with these questions in mind that Dr. Garvie discusses the problems of family life (including marriage and parenthood), of education, leisure and culture, and industry; the obligations of the citizen and of government; international and inter-racial relationships; and finally the nature and functions of the Church. There are few currently agitated social questions that do not receive some mention in the last two hundred pages of this book, for it is not Dr. Garvie's habit to burke questions to which he does not know the answer. Of the answers to some of them he frankly confesses that he is in doubt, and where he is positive he will doubtless always find some readers to disagree with him. But he is always fair and candid; and if his caution will sometimes vex those who are eager for a Christian revolution even they will recognize the weight and sagacity of his treatment as a whole, and will recognize in his work the wisdom which crowns a life devoted not only to searching out but to doing the will of God. The book contains no fireworks, and demands more than superficial attention. All the more may it be recommended, to those who are willing to take it seriously, as one of the best as well as most comprehensive of recent contributions to the discussion of its subject

H. H. CRABTREE.

\* \* \* \* \*

THE ART OF CONTEMPLATION. By F. J. C Winslow, M.A. (Association Press, Y.M.C.A., Calcutta, As. 8)

Father Winslow has written an attractive and stimulating booklet of which probably he hopes to have Indian non-Christians as his readers as well as Christians. His bait for the former is Patanjali and his *Yogasastra*. He frankly acknowledges, however, that the aim of Yoga is "not quite the same as ours". "Not quite" is rather a mild way of expressing the difference; for strictly the way of the Yogin is not the unitive way but rather the way of recovery of the knowledge of an identity eternally existing. Nor is it merely that Patanjali's aim is not "quite the same" as ours. The supreme aim of the exercises, according to him, is *Kavalya* (described by Father Winslow as "isolation" in the glossary at the end), which means "the isolation of the soul from the universe and its return to itself and not to any other being, whether Isvara, Brahman or any one else" (Max Müller). Devotion to Parama-Isvara is just a means to something greater and higher, *i.e.*, the recovery of isolation from the universe. Thus it is hardly an accurate statement that Patanjali's aim is "somewhat wider and more general". Between his aim and the Christian aim there is a great gulf fixed. The truth is—to quote Max Müller again as regards Patanjali's conception of Isvara—"He is little more than a god, but he is certainly not what we mean by GOD." This devotion to and contemplation of Isvara is only one means to the supreme end of *Kavalya*.

The object of the Christian's contemplation is union with GOD; he cannot have any wider or more general aim. For God is the Supreme Good, "the one GOD and Father of all who is over all and through all and in all".

Apart, however, from this criticism of the use of this particular bait, this little book should help readers to take the activity of prayer more seriously. Let them not be afraid that until they have perfected the preparatory moral discipline it is no

use for them to try this higher method of prayer. The discipline and the prayer are not successive but contemporary. There are few indeed who may be granted what is called 'infused mystical union,' for that is a state quite independent of any effort of our own; but there are also few who could not rise from the sole use of vocal prayer (for vocal prayer should never be entirely omitted) to that prayer of reflection in which there is a real interchange of thought with the Holy Spirit, and thus advance through affective prayer to that form of contemplation which is known as the prayer of simplicity. Father Winslow's little book should certainly stimulate the appetite for this. The other—whether rightly called *samadhi* or no—is in God's hands, and His alone.

W. H. G. HOLMES.

CONTROLLING CARE. By Rev W. S. Pakenham-Walsh, Vicar of Sulgrave. (Golden Vista Press, London pp. 96)

It is not often that one is called on to review a book by one's own brother, and one may be suspected of being partial; but I think those who read the stories in this little collection, illustrating the care of God for His children, as evidenced in the rather rare occurrences of either a *voice* or a *vision*, directing the life, or warning against danger, will find them delightfully told, and very inspiring.

A few are taken from the Aeneid, and a few from the Bible; but the majority are well-authenticated narratives from modern days, in the Home-land or the Mission-field, and include two well known in India, the vision which led to the conversion of Sadhu Sundar Singh, and the voice which led to the restoration of health to Dr. Stanley Jones.

In most cases, the narrators speak in their own persons, and we are conscious that we are dealing with real occurrences. In a materialistic age, such evidence of God's controlling care, and of the agency of spirit-helpers, is surely a stimulus to faith.

H. PAKENHAM WALSH, *Bishop*.

VITALITY. By Malcolm Spencer, M.A. (Student Christian Movement Press. 3s. 6d. net.)

Mr. Malcolm Spencer deserves our grateful thanks for producing this invigorating and thoroughly vitalizing book. The whole atmosphere is surcharged with 'joy in widest commonality spread'. One feels that in this book we find the joyous philosophy of R. L. Stevenson, made easy and practical for the ordinary folk.

"To those who have hitherto lived superficially, thought superficially, and enjoyed superficially, this book is an invitation to cut a little deeper into life, and find the way into the mystery and joy which some others have found at the heart of life, and maybe can share with them. . . . To those who have lived too departmentally, this book is an invitation to broaden out and range more widely. The book attempts to map out the way to a more ready appreciation and use of all these sources of vitality."

The author devotes two chapters to the problem of human vitality in a devitalized world, and the fresh sources of vitality to be found in the vitality of God; and these chapters, which, he admits, are rather abstruse, yet will repay close study.

The chapter on 'How God's vitality reaches men' is very stimulating and highly suggestive. He says that vitality reaches us through Enjoyment, Understanding, and Creative Effort. If the reader feels that the requirements for these profound activities of the spirit are too high and hard, he reminds them that "the spirit of creativity is itself a natural gift", and "that it is as much our nature to do as to feel".

On the subject of 'how vitality is to be fostered,' Mr. Spencer gives valuable suggestions and the deep underlying reasons therefor; with a psychological analysis of certain experiences, such as self-awareness in conversion, in adolescent love and



in the maturing life. "To live well, we need to see ourselves always in the part of 'Persons of Rank'... Get up, Monsieur le Comte, I have great things for you to-day.... Get up, man of God, disciple of Jesus, brother of poets and artists, inheritor of the strength and courage of your race, kinsman of the world's saints and heroes; get up, for I have great things for you to see and know and do, to-day, or to-morrow, or the next day!" Noblesse Oblige! These suggestions, it seems to us, open a wonderful vista of what individual and corporate life might develop into, and result in, if properly guided and organized.

The four appendices at the end of the book make it thoroughly practical. His 'Flexible ritual for rising' might otherwise be called the Morning Watch, and can be adapted according to individual taste and capacity. He gives also the "Aims of the Auxiliary Movement," the "Maxims about character for discussion in Fellowship" and "Four services of Thanksgiving".

We are confident that any one who makes a real study of the book and applies it to himself and his surroundings will become vitalized and vitalizing. By reading this book, certainly, we get full value for what we have given.

S. S. WILLIAM.

## B. SCIENCE.

THE GREAT AMPHIBIUM. By Joseph Needham. (S.C.M. Press. 6s.)

The somewhat mysterious title of this book gradually becomes clear as one proceeds. Says Sir Thomas Browne. "Thus is *man* that great and true Amphibium, whose nature is disposed to live, not only like other creatures in divers elements, but in divided and distinguished worlds." The 'divided and distinguished worlds' are in this instance the worlds of Science and Religion.

The book is a collection of four independent essays. The main argument which may be traced in all four is that Science and Religion really do form two divided and distinguished worlds of thought and experience. In common with many present-day thinkers, Dr. Needham regards mysticism as the essence of Religion, the apprehension of the numinous as the true religious experience. An alogical, inexplicable, unknowable element in the Universe is essential to it. Science, on the other hand, must have some basis of determinism or materialism in order to progress at all, it is quantitative and metrical. Instead of glorying, like Religion, in the greatness and majesty of the wonderful works of God, it seeks always to analyse them, to detect simplicity amid complexity, to bring as much of the Universe as possible within the scope of as few general laws as possible. Science is furthermore impersonal and ethically neutral, in the sense that it may pass no judgment of good or bad and accepts the Universe as it finds it. The scientific mind regards "emotional responses as a waste of time; it sees, changes the conditions and sees again, notes the results in quantitative form, and publishes its conclusions in the appropriate journal. To such phenomena as parasitism, for example, the scientific worker does not wish to allot any ethical adjectives, for from his point of view a parasite such as a trematode or a bacillus is admirably adapted to its environment, and simply happens to be smaller than the animal on which it feeds, instead of being larger, as is more usual."

The religious mind and the scientific mind, therefore, cannot be the same mind at the same time, or there would be irreconcilable conflict. "It is essential to analyse beauty; essential to accept it unanalysed; essential to believe that the Universe is deterministic; essential to act as if it were not." The scientific and the religious experiences are both essential, but are contradictory.

We have not space to indicate how this theme of man, the Amphibium, the dweller in divided worlds, is pursued through these four essays. The book is very

readable, and with its valuable emphasis upon certain aspects of the subject which are usually ignored, it forms an important contribution to the literature on the relationship of Science and Religion.

H. J. TAYLOR.

\* \* \* \* \*

### C. OVERSEAS.

**YOUTH'S ADVENTURE WITH GOD**—Being the Official Report of the Third World Assembly of Y.M.C.A. Workers with Boys, the First World Y.M.C.A. Assembly of Young Men, and the Twentieth World's Conference of the Y.M.C.A., July 27th, August 2nd and August 4th to 9th, 1931. (World's Committee of Y.M.C.A.'s, Geneva, 1932. pp 279. Frs. 5)

It is an achievement to put in less than three hundred pages the most important features, the résumés of the speeches delivered in the two Assemblies held in Toronto and all the devotionals, the speeches heard by the delegates at the Twentieth World Conference of Y.M.C.A. in Cleveland, last summer, and the resolutions then passed. In accordance with previous practice, the Report is only published in the language of the country where the Congress was held. No doubt, however, all Association members who have followed these Conferences from far and near will seize the opportunity offered to them to participate in the international life of our movement, and not to lay too much importance on the numerous questions which beset our mind in this time of moral and spiritual upheavals. Wonderful articles have been devoted to the sessions of these gatherings in various Association periodicals. In this Report one will find most of the ideas and facts which have inspired them and the strong words which the speakers addressed to the delegates who had come from over fifty countries. It is now our task to put into practice all that has been said and heard, and for this purpose nothing will be more useful than this splendid volume.

A. S., *Y.M.C.A. Information Service.*

---

### BOOKS RECEIVED.

1. **THE TEACHER'S COMMENTARY.** (S.C.M. Press. 8s. 6d.)
2. **'JESUS SAID.'** (Hodder & Stoughton. 2s. 6d.)
3. **NEW LIFE THROUGH GOD.** T. Kagawa. (S.C.M. Press. 5s.)
4. **IN THE PRESENCE.** K. E. Jones and R. M. Prichard. (S.C.M. Press. 2s.)
5. **INDIAN DUST.** P. E. Richard. (George Allen & Unwin. 6s.)
6. **THE MESSAGE OF SAT TAL,** 1931. Dr. E. Stanley Jones, etc. (Association Press, Calcutta, Rs. 3-8)

# THE Young Men of India

BURMA & CEYLON

Editor : H. C. BALASUNDARUM

Volume XLIV

June, 1932

Number 6

## MEDITATIONS

### *III. He restoreth my soul.—PSALM 23.*

*"He restoreth my soul, He leadeth me in the paths of righteousness  
for His Name's sake."*

BY REV. J. G. HALDANE, M.A.,  
*Church of Scotland Mission, Chingleput.*

#### *1. The Right State.*

HERE we have reassurance for the wanderer and erring one. So much of the tragedy of life arises out of the impression that a false step is irrecoverable. One step leads to another until amid the labyrinth the true path is lost sight of, or every effort to regain it results in baffling defeat. Fatalistic resignation to such condition, and the spirit of defeatism dulls the soul's sensibility and the downward drift leads on to ultimate wreck. Even if overtaken in a fault we do not mend matters by committing further errors. It is always possible in the earlier stages to take a fresh grip of one's self, acknowledge the fault and plant one's feet anew on the right paths.

"You are beaten to earth? Well what of that?

Come up with a smiling face.

It's nothing against you to fall down flat.

But to lie there—that's disgrace."

The words of our passage however come with special encouragement to those, who have tried and failed; who cry "I wish I could but I can't". If you can't He can. To the one, who recognizes the Lord as Shepherd, there is the promise of restoration and leading

---

**NOTE.**—When articles in the *Young Men of India* are an expression of the policy or views of the National Council of the Young Men's Christian Associations of India, Burma and Ceylon, this fact will be made clear. In all other instances the writer of the paper is responsible for the opinion expressed. The Editorial Notes, if any, represent the opinion of the Editor alone.

in the right path. There is no path too steep or rugged to baffle the shepherd, if it is one, along which his sheep has strayed. His search has taken him along paths foul with shame and vice, bristling with danger and menaced by death. No horrors are too great to keep him from the sheep that needs His restoring hand.

"None of the ransomed ever knew how deep were the waters crossed.  
Nor how dark was the night that the Lord passed through.  
Ere He found the sheep that was lost."

Here lies the distinctive mark of the Christian Message. It is not merely a code of rules to govern life but it tells of a Living Person with a heart throbbing with love to all, even the most erring, and who does not wait till they come to Him but He goes to seek the wanderer, seeking until He finds, at the utmost cost to Himself.

Quaint but apt is the Chinaman's description of the difference between the religions of his country. He says, "A man has fallen into a pit, out of which he cannot escape, despite every effort.

*Confucius* comes along and looking on him in his plight says, 'How did you come to get in there? If you had followed the instructions given by me this could not have happened. When you get out study my laws and keep to the right path and this will not happen again.'

*Buddha* comes to him and says, 'I am sorry to see you in such a state and should like to help you if I could. Suffering is the lot of man. Cease to think of yourself and you will cease to suffer. If you get out of this come to me and I will instruct you in the true path.'

*Jesus Christ* comes and He says little, but He stoops, lifts him out and once He has him on solid ground, He slips an arm through his and helps him along the way."

## 2. *The Right Path.*

We are not only delivered from the errors, into which we have strayed, but our steps are directed and special care is given to prevent a repetition. "He took me also out of a fearful pit and from the miry clay and has set my feet on the rock and has established my goings." A new bond is formed with the deliverer, creating confidence in His skill and affection for Himself, which keep us close to His Person so that we cannot stray. "My sheep hear my voice and they follow me." Trust in the shepherd's leading is necessary and knowledge of the way, on His part, is imperative. In a country-side frequented by sheep, the sheep tracks run in all directions and it needs a competent shepherd to select the right path.

With the Lord as Shepherd we may rely upon an infallible guide, but His guidance depends on our trust. "Trust in the Lord with all thine heart. Lean not unto thine own understanding. In all thy ways acknowledge Him and He shall direct thy paths." This

is not left to the possible misinterpretation of directions given but He assures us of His personal presence. "I will never leave thee. No, I will never forsake thee." "I will instruct thee and teach thee in the way that thou shalt go. I will counsel thee with mine eye upon thee." Looking back over the experience of His people, one prophet cried, "Not a messenger but He Himself saved them. In His love and in His pity He redeemed them and He bore them and carried them all the days of old."

He has proved Himself to be trustworthy. His word can be relied upon. His directions acted on. Israel of old was assured of blessing and guidance if God's way were taken but "Thou shalt not turn aside from this word that I command thee this day to the right hand or to the left". The only safeguard in life is implicit trust in God, which is the outcome of the exhibition of His love for us and His assurance that He will be always with us both to protect and to direct. "What doth the Lord require of thee but to do justly, love mercy and to humble thyself to walk with thy God."

"I would have the Saviour with me for I dare not walk alone.

I would feel His presence near me and His arm around me thrown

Then my soul shall fear no ill let Him lead me where He will

I will go without a murmur and His footsteps follow still."

### 3. *The Right Motive.*—"For His Name's sake."

The shepherd who mistakes the path and leads the flock into danger or loses them in the wilderness is not worthy to have the care of sheep. It is to his own credit that he should lead aright; that he should know the right paths and should select them with unerring judgment.

It is of greater importance to God than it is to you that you should not miss the right path in life. "Commit thy way unto the Lord and He shall bring it to pass." Then Jesus says, "My sheep hear my voice and they follow me neither shall any pluck them out of my hand." His reputation is at stake. He dare not fail the soul that trusts Him. The Apostle Paul says with confidence, "I know Whom I had believed and I am persuaded that He is able to keep what I have committed to Him."

It goes deeper still. Not merely is His reputation involved but His very Character. We saw in our earlier study that the Name of God implied His Character. He leads in right paths "for His Name's sake". It is His very Nature to lead right. "The Lord our Righteousness" is our Shepherd. His Judgment is unerring, His Power is unlimited, His Love is unbounded. "Fear thou not for I am with thee, be not dismayed for I am thy God, I will strengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my Righteousness,"

## RELIGION AND SCIENCE IN THE WEST

### II. THE RESPECTIVE FIELDS OF SCIENCE AND RELIGION.

BY BROTHER RONALD FREEMAN, M.A.,  
*Christa Seva Sangha, Poona.*

IN the previous article of this series we traced the development of the main anti-theistic tendencies in science and philosophy from the Renaissance to Charles Darwin, to see how so violent a conflict, as there was in the 18th and 19th centuries, came to arise between these two so clearly different aspects of or attitudes to Reality. With Von Hugel we defined religion as adoration, while science we held to be knowledge about Nature, usually of an exact and organized type. Two things emerged from the survey : in the first place, it was seen that as each departmental science, such as Astronomy, Mechanics, Atomic Physics, Biology, came to the fore, dazzled by its own prowess in its proper sphere, it went beyond its terms of reference, and, erecting itself or its main principles as a metaphysics, claimed to explain the ultimate secrets of the Universe. The other tendency discovered was similar in nature, the confusion of standpoints : though Science, now more humble, is not so prone to that other temptation, this is still with us, and is seen in the frequent use of the terms "God", "Great Architect of the Universe" and the rest in popular scientific text-books by certain prominent physicists and astronomers of our day. Of this more will be said later. Demarcation of territory, as between Science and Religion, has brought peace, and it will be the purpose of this article to show the proper spheres of these two great human activities.

Before proceeding, however, with our main task, let us glimpse at the developments of science since Darwin, and see how they affect our ultimate problem. The period has been one of immense progress in Physics and Astronomy, in Psychology, and in Mathematics. The Psychologists "in all the rash luster of their young powers," have claimed for their particular department of natural knowledge all those metaphysical characteristics to which, as we have seen, other sciences before them have laid claim. The next article of this series will be devoted to the consideration of Psychology, so that it suffices now to say that the world cannot be explained in terms of response to stimuli, of the subconscious mind, of the sex or the herd-instinct, nor are Drs. Freud, Jung, Adler and the Behaviourists any more able to give a final account of Reality than were Darwin, Huxley, Laplace, Comte, or Haeckel before them. With the mathematical physicists and astronomers, however, it is different : men like Professors Sir James Jeans and Sir Arthur Eddington

go to the opposite extreme, and write a good deal about God, a step we would respectfully maintain they have no right to take; they have no right to use their position as universally respected men of science to air their views as to the workings of God in the Universe. Many scientists resent this; for example, Dr. G. B. Brown, in his review of Jeans' "The Mysterious Universe" in *Philosophy* (April 1931) writes: "there is an aspect of this book, however, which is wholly deplorable, and that is an exposition of the scientific spirit and method. . . . Scientists, of course, know what to discount, but. . . its effect on the public must be considered. . . . No wonder that Sir James is recommended from the pulpit, no wonder that Sir Arthur Eddington is quoted by the page in Spiritualistic journals, and the statement that physics is now mystical has penetrated into such a stronghold of conservatism and respectability as the *Law Quarterly Review*." The sort of remark to which one takes exception is typified by the following quotations from the "Mysterious Universe": "Primitive cosmologies picture a creator working in space and time, forging sun, moon and stars out of already existent raw material. Modern scientific theory compels us to think of the creator as working outside time and space, which are part of his creation, just as the artist is outside his canvas. "Non in tempore sed cum tempore finxit Deus mundum": or, again, 'These concepts reduce the whole Universe to a world of light, potential or existent, so that the whole story of its creation can be told with perfect accuracy and completeness in the six words: "God said, 'Let there be light.'"' This sort of thing will not do from a Secretary of the Royal Society.

Professor Julian Huxley, however, writes: "I say—as a human being and not as a scientist—that it is the duty of religion to accept and assimilate scientific knowledge. I also believe it to be the *business* of religion to do so. . . . The scientific spirit and the religious spirit both have their parts to play. . . . If science will remember that it, as science, can lay no claim to set up values, it will allow due weight to the religious spirit. . . . But if science must beware of trying to be a dictator, the other human activities must beware of the jealousy which would try to banish the upstart from their affairs." Fifty years ago it appeared that, as Science advanced, religion gave ground, and that the ultimate defeat and expulsion of the latter from the field of serious thought was but a matter of years: as the late Lord Balfour wrote in his introduction to that admirable collection of essays 'Science, Religion and Reality': it was expected that "educated mankind would suddenly awake and find themselves in a world from which religion had been finally expelled by the sciences born of rational research." This state of affairs, it must be admitted, was in a large measure the fault of contemporary religion,

which treated the Bible as the standard "text-book of cosmology and history, with the advantage over other text-books of being inspired and, therefore, infallible." The days of such claims are now past and with them the conflict. Science is not incompatible with religion, since it is now agreed that they deal with different levels of experience. Yet the modern more favourable attitude of Science to religion must not be allowed to present a new temptation to men of religion to erect their religion upon the gaps in Science, for, as the great Cambridge philosopher and theologian, Dr. F. R. Tennant, used to say, "the gaps have an uncomfortable habit of closing up." To quote Sir Arthur Eddington in his essay in the same collection as Lord Balfour's: "Truth is a diamond of many facts, darting now one ray, now another into our lives. The scientist may find the pure element within and express its essence by the precise formula of a cubic lattice—it is his business to make such analyses. But is but dull carbon to be prized higher than the radiant lustre?" Let us now proceed to a consideration of Science, its nature and method, and the manner in which Scientific truth is arrived at.

According to our own definition Science is knowledge about Nature usually of an exact and organized type. Exactness implies measurement, and measurement is quantitative; Science, therefore, as opposed to appreciation or the aesthetic is quantitative and material: it leaves to Art all considerations of quality. As Canon Streeter says: "The realm of Science is Quantity. Quality can be appraised, but it cannot be measured. . . . One picture is not two and three-quarter times as beautiful as another. . . ." Or, again to quote Sir Arthur Eddington: "I venture to say that the division of the external world into a material world and a spiritual world is superficial, and the deep line of cleavage is between the metrical and non-metrical aspects of the world." Professor Julian Huxley remarks also:

"Science is a way of collecting and handling experience of the controllable aspects of phenomena. Religion is a way of experiencing the impact of the outer universe on the personality as a whole; the universe and human personality being what they are, this way of experience will always involve some feeling of sacredness. Art is a way of expressing some felt experience in communicable form; and in a manner which always involves that most difficult of things to define, the aesthetic emotion.

"Each selects and correlates in its own special way out of the common flux of experience. Each tells you something about reality—science more about the external aspects of it which can be controlled either in thought or practice; religion more about the kingdom of heaven that is within us; art about the fusion of inner and outer in



individual experiences of value in themselves. Each is limited in its scope and its bearings, but each can be universally applied."

Science is in fact built up entirely on pointer-readings. Though we may risk seeming to harp over much on the same string, we cannot refrain from alluding once more to Sir Arthur Eddington's essay in "Science, Religion and Reality" in which he gives us a magnificently apt example taken from an Examination paper in Physics: "An elephant slides down a grassy hillside...." the examiner begins. The experienced student takes no notice of this picturesque but unnecessary adornment of the problem, and reads on. "The elephant weighs two tons:" henceforth the elephant is replaced by two tons, the reading on the scale of a weighing machine. Similarly the grassy slope becomes an angle of  $60^\circ$ —the reading of a plumb line against the divisions of a protractor, and its verdant covering is resolved into a coefficient of friction: its length becomes a matter of footrules. Sir Arthur asks: "If only pointer-readings.... are put into the machine of scientific calculation how can we grind out of it anything but pointer-readings?" But that is just what we do grind out of it. The question was, let us say, to find the time of the descent of the elephant, and the answer, 16.5 seconds, is "the difference of two pointer-readings on the seconds'-dial of a watch.... The readings, it is true, reflect the fluctuations of the world-qualities but our exact knowledge is of the readings not of the qualities. The former have as much resemblance to the latter as a telephone-number has a subscriber." Some Scientists would maintain that this is an overstatement on the part of Sir Arthur Eddington, and there is room for considerable variation in opinion as to the reality, in a popular sense, of such scientific concepts as electrons and nuclei and the rest. Still Sir James Jeans says: "Many would hold that from the broad philosophical standpoint the outstanding achievement of twentieth century physics is.... the general recognition that we are not yet in contact with ultimate reality." This again may be an overstatement, but it shows the new tendency of modern science to look with humility and proportion upon its own results. This is due to the increasing interest in modern times on the part of scientists themselves in epistemology, or the theory of knowledge; it is one thing to experiment, but it is quite another to watch and analyse oneself experimenting.

Let us now go behind science, and look further at these pointer-readings. In the first place it must be said that it is quite possible for two keys to fit one lock. Further, as Sir Arthur hinted, only quantities can come out of the quantitative will of science, and it is difficult to see how we can expect the psychical to emerge at the tail end of a long series of purely physical processes. The inherent belief in the supernatural is due to the fact that commonsense finds it too much to

believe that the apparent order in the world is due to the blind meanderings of material particles. Science in the past has accepted its pointer-readings, its "data," without questioning them any more than the bricklayer questions the bricks with which he has to work. A story of Weissman's illustrates this point: "Aristotle thought there were eight legs on a fly" and recorded the "fact", and for 2,000 years this was the current belief, for as W. H. Hudson remarked: "an observer is a rarer thing than a genius". Needless to say, this is an extreme case; yet a penny on the floor seems elliptical for all that one always *thinks* of it as circular, because one "knows" it is so. In fact we read into our observations a great many preconceived notions. The circular penny which we "see" involves a great deal of conception and is far from being pure percept. And so of the observations of science we may say that much is read in, and not all is read off.

Then too all scientific theories start with an observation not *a priori*, self-evident or axiomatic since it is concerned with life, and proceeds by induction, which itself contains elements of human faith, sanguine expectation, and even purpose with which logical coerciveness and the scientific method, as the Rationalists visualized it, have little to do. Science in fact always retains certain human elements for all its trying to become inhuman.

Then, too, all sciences are interested merely in the particular aspect of life which they are concerned to investigate: thus abstraction of extraneous matter is involved, and this very process of abstraction itself, whereby data are collected, involves teleology and purpose; abstractions are *ad hoc*, and the nature of the abstraction is controlled by the motive of the scientist for making it. Trouble arises when abstractions are treated as realities and used for purposes and in contexts other than those for and in which they were created. Actually, they are of course the bricks which scientists take to build their theories. "Scientific discovery is like the fitting together of the pieces of a great jig-saw puzzle; now and then we are confident that we have added another piece correctly, and we know that no future wave of thought is likely to call for an alteration. . . . . The scientist has his guesses as to how the picture will work out; he uses these in his search for other pieces to fit; but his guesses are modified from time to time by unexpected developments as the fitting in of the pieces proceeds. These revelations of thought as to the final picture do not cause the scientist to lose faith in his handiwork, for he is aware that the completed portion is growing all the time. But those who use these guesses for purposes outside science are on more perilous ground. . . . . 'Let the Scientist stick to his pointer-readings' is a good rule." These are the words of a great scientist, and Lord Balfour writes in the same strain: "There were men devoted to religion who

blundered ignorantly into science, and men devoted to science who meddled inadvisedly with religion. Theologians found their geology in Genesis ; materialists supposed that reality could be identified with the mechanism of matter. Neither procedure is to be commended, nor is it by these paths that the unsolved problem of the universe can best be approached." And so we see that scientists have themselves too much to do in their own spheres, that their own matter and technique are far too dependent upon human elements and human experience for them to have time to invade the territory of religion which is not their province. And further, most of our great modern scientists are humble, sincere, and honest enough to realize this.

"Let us return then to reality with love," says William James, "let us return to the fresh springs of life." Plato said that all philosophy began with wonder ; it would in a sense be true to add that religion stops there, for it does not go on to ask "How" but is content to contemplate, to appreciate. "My God, how wonderful Thou art," this is the voice of religion. As opposed to the quantitative analysis of abstracted measurables, so abstracted incidentally as to be measurable, we defined religion, with Von Hugel, as adoration, that is to say, it is largely if not entirely concerned with qualities, with Beauty, Truth and Goodness, with Holiness and the Vision of God. Though not to be taken too seriously by the student of this subject since parts of it have come under severe criticism, Dr. Rudolph Otto's great book "The Idea of the Holy" is well worth reading in this connection. Otto develops the theory that in addition to Beauty, Truth and Goodness there is a specific category of the "Holy" or "Numinous" as he calls it. When a man comes into contact with it, he is overcome by a sense of awe, by the two-fold experience of the mysterious, which both causes him to tremble, and yet fascinates him. The great passage in Isaiah vi : 1-8, illustrates Otto's point admirably, especially in so far as it shows how the notion of morality comes in by the way, apparently quite illogically, thus showing that religion is not primarily or primitively ethical. We shall have something to say about the bases of religion and ethics in dealing with psychology in our next article, but to revert to the passage in Isaiah : the intensive "experience" 'in the year that King Uzziah died' is followed by an equally intensive feeling of moral inadequacy on the part of the experient, "for mine eyes have seen the King, the Lord of Hosts".

Having defined religion as adoration, and given this striking example of it, we have perhaps sufficiently delineated its nature for our purpose, which is to show how far its territory is from that of science in one sense. There remains only to indicate some of the erroneous notions about religion, and some of the points of contact between them. To treat of the latter first, Professor Dewey has

written : "The intellect is always inspired by some impulse. Even the most case-hardened scientific specialist, the most abstract philosopher is moved by some passion." Is it then possible that as Isaiah was activated by religious experience to come to a moral judgment and to find a moral task, so also the scientist is "moved by some passion" to carry out his searches, which also lead to the application of principles discovered ? The difference lies in the distinction between appreciation, intuition, revelation on the one hand and the hard work of observation and induction on the other. Though religion may be quantitative like art, it is like Science concerned with the whole, with Truth ; as William James defines it 'Religion is our total reaction to Reality'. We would prefer to call it "creature feeling" which involves fellow-creatures as well as the Creator. We would thus disagree with Kant, with Hegel and with the rest that religion is a volitional or an intellectual phenomenon. We must differentiate of course between religion, as experienced, and the study of religious experience which is a branch of psychology, and of this we will treat in our next article.

## SOME MODERN RELIGIOUS MOVEMENTS IN THE WEST

BY REV. T. G. STUART SMITH, *Kottayam.*

THE following article is the substance of an address delivered from notes at the Christian Institute, Alleppey. It makes no claim to originality, nor does it pretend to be exhaustive. It merely selects three tendencies or movements, tries to indicate their main features and suggests some factors which should be taken into consideration in estimating their value.

(1) Neo-Humanism is a name sometimes applied to a tendency which is represented in most Western countries and probably also in the East. It is said to be very prevalent in America. It has no leader. Most of its adherents have no very conscious idea of belonging to any religious movement. They have no distinctive belief, in fact, they are generally characterized by an absence of definite belief.

If we call them Humanists, it is because they lay great emphasis on the importance of man. They stress the discoveries and achievements of man. They believe in what man has done, can do and ought to do. They concentrate their aims on improving the condition of man. They do not seem to take much account of God. This is not to say that they are atheists. They are mostly theists at any rate in theory, and many are professedly Christians. But God does play much part in their lives. When they speak of the Kingdom of God, they speak of it as something which can be accomplished by human efforts.

These people are consciously or unconsciously influenced by Jesus Christ. They generally regard Him with reverence as a very great man. They would seek to follow His example, and it is this which perhaps justifies us in calling them a religious movement. But they are largely out of touch with organized religion. They are impatient of credal forms. They rightly recognize that Christianity is a way of life and they try to live well and do good to others. They would probably find the main part of Christ's teaching summed up in the Parable of the Good Samaritan. They would try to "go and do likewise". We may expect to find them in all organizations whose aim is the promotion of social improvement. They are strongly represented in movements which seek to improve the opportunities of what are called "the labouring classes"; in all efforts to improve health and to prevent disease, in educational movements and those, such as Boy Scouts and Girl Guides, which try to help young people to make the most and the best of their lives. In thus making it their

aim to serve their fellow-men they have caught the aim of the Founder of Christianity.

Now this tendency is admirable, as far as it goes. But for the Christian it does not go far enough. It is open to criticism for its omissions.

(a) In their efforts to do good, these people seem to rely too largely upon themselves. While it would not be right to say that none of them ever pray, it is certainly true that they do not emphasize prayers. They do not sufficiently seek guidance or power from God.

(b) While stressing the example of Christ, they do not attach great importance to reading the Bible. But we are in some danger of forgetting what Christ really said and did unless we read at least the Gospels very often.

(c) They minimise the importance of sin. They overlook its reality. They do not often use the word and perhaps think that it represents an obsolete idea. Therefore, they have no strong feeling of the need for redemption. Thus they lose the inspiration which comes from gratitude for God's deliverance from the power of sin, and this is in Christianity the greatest driving force which impels men to live by Christ's standards.

One more thing may be added. The modern Humanists are drawing to a far larger extent than they realize on their spiritual heritage from their fathers. The last generation, though far from perfect, was brought up to believe in prayer and to read the Bible and was trained in certain moral habits. The present generation of Humanists are really draining upon that heritage. They are living on spiritual capital. But their own religion is a kind of humanitarianism which will not reproduce itself in the next generation. Christianity is essentially reproductive. Humanitarianism is sterile. We may look for its effects in these people's children, whose standards and ideals will probably fall below their own.

(2) The second tendency has already received considerable attention in this magazine. It is not so vague as that which we have been trying to outline. It may be called a movement, for we can name its place of origin and its leader. It began in Germany some years ago with the teaching of Karl Barth. It is in many ways a striking return to the views of the Christian Reformers of the sixteenth century, especially Calvin.

In contrast to Humanism it begins most emphatically with God. It emphasizes His Majesty, His Transcendence, His Omnipotence, and it lays a corresponding emphasis on the sinfulness and guilt of man.

The Christian religion is definitely regarded as a Divine thing. It is not the climax of man's search for God. It is not something which man has evolved for himself. But it is a direct and miraculous revelation of God, a Divine Intervention from outside. Man has no

power in himself to help himself. Help and deliverance are God's gracious gifts. Man's only part is to accept by faith the salvation which God has wrought in Christ. In accepting this salvation man finds his inspiration to lead a Christian life. This realization of our helplessness and need of deliverance the New Testament calls Repentance. Repentance is despairing of our own power to remove the guilt that we have brought on us by our evil deeds. Repentance means a definite turning away from self-reliance to reliance upon God alone.

It may be objected that if we emphasize man's helplessness to this extent, we are liable to destroy his moral initiative. For if a man is not doing what is right, he may ascribe the fault to God. God has not helped him and therefore he cannot do good. This objection has been answered by the claim that the times in history when men expected nothing of themselves and everything of God were the times in which the greatest deeds were done.

The teaching of Karl Barth and his followers is largely based on St. Paul and undoubtedly represents one side of the teaching of Christ. For Christ certainly never taught that the Kingdom of God is something which can be brought about by human efforts. "So is the Kingdom of God, as if a man should cast seed into the ground : and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how." "It is the Father's good pleasure to give you the kingdom." The Kingdom of God in Christ's teaching is a Divine thing which depends on Divine power, and the Barthian movement is surely right in holding that the power to do good comes from God and that a man needs to be changed by God before he can do good.

Yet it is certain that we are not machines. We have a measure of free will. We can choose whether we want to be good or not. We can rebel against God. Moreover, Christ never disparaged man as Barth does. Christ completely identified Himself with man and thus gave to man a new dignity. Nor did Christ teach that God is far away from us, but rather that He is near us. God is far away from us. It was Christ's aim that God might dwell in His followers as in Himself, and although there are times when we are completely overwhelmed by the Majesty of God, and when human wisdom and effort seem to be mere folly and arrogance, yet there are also times when our chief source of inspiration is not God's Majesty, but His nearness ; when we draw inspiration from the fact that we are "fellow-workers with God".

This movement has many followers and may be said to have profoundly influenced Germany. It received a great stimulus after the war, and its spread may be at least partly due to the position of Germany at that time.

(3) \* One of the most hopeful signs of the spiritual revival for which many are praying has been the emergence within the last twenty years of a movement which has had considerable influence in at least four countries. If it sprang up first in America and England it has since been influential in other countries, notably Holland and South Africa.

The movement is sometimes called by the name of the man who under God has been its chief inspiration. But though that man's name is well known in India, as in many other countries, we refrain from mentioning it here, because we know that he would be the last to wish the movement to be called by his name. It is now more frequently referred to as "The Oxford Group Movement," because it had some influence in the University of Oxford and because it derives much of its inspiration from the meeting together of groups of people, somewhat after the manner of the followers of John Wesley.

The special characteristics of the groups may be summarized under the three words which they emphasize. The first is Surrender. It is urged that, if we are to receive in all their fulness God's gifts of spiritual life and power, we must completely surrender ourselves to Christ. Surrender means absolute and unhesitating obedience to conscience. Nothing must be kept back from Christ. There must be no part of our lives which is not thrown open to His searching challenge. Anything about which we feel uneasy before Christ must be put away. For example, if a man knows that he has a long-standing quarrel with another, he must at once try to make up that quarrel. Without delay he must go and see that man or write him a letter. If another man knows that he has some secret vice, he must get rid of it. These things are sins and prevent fellowship with God. They make true spiritual life impossible. For sin is a terribly real thing; it kills spiritual life.

This kind of surrendered and consecrated life day by day is only possible, if we are in regular and close contact with God. Thus the groups emphasize the vital necessity of giving the first hour of the day to prayer, Bible study and meditation in order that throughout the day our wills may be truly surrendered to God.

The second word is Sharing. If we have any religious experience we must share it with others. We must be prepared to make known to others our personal failures and defeats and the power of Christ which has enabled us to triumph over them. This sharing may take place between two individuals. For instance, when a man meets a friend who seems to be yielding to some grave temptation, he may tell him how he himself had once been a slave to that particular sin and had found deliverance in Christ. On the other hand, the

---

\* In this section I have drawn freely on an article which I wrote for the *Travancore and Cochin Diocesan Magazine*.



sharing may take place in a larger group of people. This is why the movement is often called "The Group Movement". The group may be of any size, but preferably not too large. It may be for men only, or for women only or it may be mixed. Some one will preside, but if he presides well he will encourage others to do most of the speaking. Thus it is possible to share with our fellows what we have experienced of the deadliness of sin and of the goodness and love and power of God.

Great stress is laid on sharing. It is felt that it is helpful to the sharer as well as to the person with whom he shares his experience. In fact, the Christian life grows in this way. That is what happened in these early days of Christianity. Some people told other people what great things the Lord had done for them. The others then made an experiment of His mercy and found it true and passed on the glad news to others still. So Christianity spread.

The third word which the groups emphasize is Guidance. We need the guidance of the Holy Spirit in our daily life and work. The sharing of our spiritual experience with others should not be at random, but definitely under the guidance of the Spirit of God in our hearts. Otherwise we may speak at the wrong times and make grave mistakes.

Such direct guidance is indeed possible for those who seek it. The important point is that we should be awake to God's guidance. We have to train ourselves to realize that at any moment God may have something to say to us and that He may be saying 'Go and speak to that man'.

It may be objected that there is some danger of our mistaking our own thoughts for the guidance of God. A thought may come in to our mind, but it may come from our own inclination, not from God. With regard to this danger we can only say that, if the actions which result from this guidance are disinterested and unselfish, we need not worry. But if the thing which we feel guided to do is something which is also agreeable to our natural inclinations, we shall do well to review it more carefully.

Another danger in this movement is that it may draw too much attention to God's dealings with the individual soul. We may be thinking about the state of our own soul, when we ought to be more concerned about other people. This is a real danger, but it is one which can be largely averted by wisdom on the part of the leaders of a group, who will see that as soon as a man becomes conscious of a spiritual movement in his own soul he immediately begins to share his experience with someone else. .

The movement has received much criticism as well as much praise. Undoubtedly it has dangers. So has every great spiritual

movement, and this has no more than any other. It is also un-denominational. It has no idea of forming a new sect or party in Christianity. It welcomes people from all branches of the Christian Church and seeks only to make them stronger channels of God's power in their own Churches.

No one will deny that this is a very laudable aim. But is it being achieved? There is some reason for thinking that it is. Quite undoubtedly it has been the means of changing the lives of hundreds of men and women. Men and women, young and old, are to be seen cheerfully and gladly going forth to engage in tasks which nothing in the world except the Spirit of God would have made them undertake. They are standing up before their fellows and testifying quite simply and unaffectedly to the transforming power of Christ in their own lives.

In South Africa the movement is having far-reaching influence in schools and colleges as well as in parishes. It is confidently hoped that it will have national and inter-national consequences in its effect on the relations between the different sections of the community, which probably constitute the gravest of South Africa's problems.

Space does not permit further instances of the way in which through these groups doors are being opened to the Spirit of God. To attend a Group-meeting is a humiliating and a challenging experience. But it has made Christianity live for many whose hearts were cold and lifeless. It is perhaps the nearest approach to first-century Christianity that may be seen to-day.

We would conclude by stating our conviction that there is real good in all the three tendencies of movements which we have tried to outline. The first has grasped the fact that Christianity is not primarily an affair of services and creeds, but that is essentially practical, a life to be lived. The second does justice to the fact that God is not limited by His world, that He is above it and greater than it and that He is not limited by human power; moreover, that Christianity is a divine thing, a miraculous thing, and that Christians are not to be limited by what is humanly considered possible. The third has changed the lives of hundreds of men and women and turned them into living witnesses for their religion. It rightly emphasizes the fact that Christianity ought, under God's guidance, to spread itself in such a manner, and it has rightly called attention to the reason for the failure of much of the present-day Christianity. It is because people have not fully given themselves to God.

We welcome each of these movements, believing that they are evidences of the Spirit's working in our day. We believe that each has a contribution to make not only to the Church as a whole, but also to the Church in India.

## THE EVOLUTION OF LIFE \*

BY S. V. RAMAMURTHI, M.A., I.C.S.

*Director of Agriculture, Madras.*

I HAVE known the work of the Y.M.C.A. in Madras for some years. I have seen its work for Indian students in London. I have heard of its work for Indian soldiers in France. I had occasion to see some of its work in American slums. Always, two factors in its work have attracted me—its power of organization and its desire for service. This spacious building of the Y.M.C.A. hums with life. Young men are organized into living a strenuous and useful life. Social Service is organized to raise the poor and the lowly. The rural reconstruction work at Martandam and Ramanathapuram is designed to evolve life out of stagnant villages. In all directions work is done with efficiency but yet with a desire to help one's fellows. This combination of organization and service stands out as a model of a rare type of life.

Take, for instance, the work of the Y.M.C.A. at Martandam. Martandam, before Dr. Hatch started his work there, was not different from any of the other villages in Travancore. It was just a badly cultivated village with men and women who were poor, ill-educated, insanitary, without the desire to better themselves and making no effort to do so. After Dr. Hatch has worked in it for half-a-dozen years, this village is better cultivated with the help of the methods taught by the Agricultural Officers. Spare time occupations such as poultry keeping and bee keeping have added to the income of the villagers. Children and adults attend schools in larger numbers. The village has become cleaner. The people have got the desire to live a better life than they have. Altogether the village has more life in it than it had. So too in Ramanathapuram in the Coimbatore District, Mr. Jayakaran's work in rural reconstruction has added to the life of the area. In either case, how did this new life arise? The men and the materials out of which it arose were there before Dr. Hatch and Mr. Jayakaran took them in hand. They are not magicians who took life from their pockets, put it into the villages and asked you to see it. Why does not life arise from the soil when you do not put the seed in? All the material of the plant with the exception of the matter in the tiny seed is there—in the earth, the water and the air. But the packet of life or will which is the seed, is missing. The men and the materials out of which fresh life has been evolved in Martandam and Ramanathapuram were always there but they lacked the will to use themselves till the Y.M.C.A. planted two human seeds in them. The Y.M.C.A. is cultivating men and has shown what good results can be attained if the right seed is supplied to the Indian soil.

Hatch and Jayakaran examples are of human engineers—engineers

---

\* Address given at the Y.M.C.A., Madras.

who construct from human materials as others might out of wood and iron. Some ten years ago, I was travelling from America to Japan when an American missionary gave me a book called "The Coming of Coal". Its thesis was that Western Civilization was built up out of the surplus energy furnished by coal. As I read the book, I felt that we in India had not much of coal but had many men and that if coal was stored with energy, surely man whom God took much longer to make should be stored with energy too and I felt that if only an Engineer of men could arise who could utilize the wasted mines of Indian men as Engineers had used mines of coal, India too could have a surplus energy with which to build a fresh civilization. I called my hope the "Coming of Man". There are some shadows of such a hope being realized. The energy though not of man yet of lower forms of life has begun to be utilized by means of biochemical engineering. At the Agricultural Research Institute, Coimbatore, phosphatic rock from Trichinopoly which has hitherto required machinery to be ground into powder fit for manurial use has been so made to an extent of 80% by means of the power of bacteria alone. The Pusa Research Institute is trying similarly to convert bones into bone meal. Work is being attempted too at Coimbatore to crush oil from oil-seeds by the help of bacteria. And in Martandam and Ramanathapuram, has not the energy hidden in the villagers been brought out by the engineers Hatch and Jayakaran and used to produce more paddy, more poultry, more honey, to clean the streets and to build the bodies and minds of men?

The Y.M.C.A.'s cultivation of men, its engineering of men are however different from agriculture and industry as we use them. When we put a seed in the soil and a plant grows, we take the plant. When we hull paddy into rice by means of engineering, we take the rice. But though the Y.M.C.A. puts the seed in and the plant of fresh life grows, it does not take the life but gives it to the village. When by human engineering, it evolves fresh life from the men, it does not take the life but gives it to the village. The Y.M.C.A. then not only makes life but gives it. Life is the highest that one can make. To give life is the most that one can do with it. To make life and give it—that is the story of a full life. Life when mature reproduces itself but it survives only when it does not consume the life that it produces. If the universe is to live on, it needs the types of life that make life and give it. A mother makes life and gives it. A poet makes art and gives it. A thinker makes truth and gives it. I honour the Y.M.C.A. because it seeks to make a gift of life.

Let us observe further the Y.M.C.A.'s method of making life. It builds on the individual and does not break him. It seeks not to separate men of different creeds and races but to bind them into greater unity. Its method is that of co-operation. Co-operation is

the means by which individuals without ceasing to be individuals are built up into the Community. People who are impatient of evolution try to break the past in order to build the future. Such was the scientist of the 19th century who pursued the chimera of the energy of atomic disintegration. He sought to break the atom, in order to build man though man himself had been built of atoms. Such also is the Communist of the 20th century who seeks to break the individual in order to build the Community though the Community itself has been built of individuals. May I say that the energy with which life is built is the energy not of atomic disintegration but of atomic integration and that, indeed, life is atomic integration? In using the energy whether of bacteria or of men, we shall be using the energy of atomic integration. Co-operation is one form of such integration—the integration of human atoms. The Y.M.C.A. then not only makes life and gives it but also does not break life in one place in order to make it in another. It cannot do so with matter. If you want to add material wealth in one place, you have to take it away from another because the sum of matter is constant. But life can reproduce itself and add to itself. The sum of life is not constant. The logic of life is not the logic of matter. The Y.M.C.A. is wise in choosing to give the gift of life rather than of matter.

Organization and Service are the joint mechanism of the evolution of life. The activity of the Y.M.C.A. gives us a miniature model of such evolution—by cultivation, by engineering, by integration. Agriculture evolves life out of the Earth's matter. Industry or engineering converts that life into man's life. By integration or co-operation of man, humanity will coagulate into a mass of mind as big as the Earth—perhaps the mind of the Earth itself, its brain and nervous system. Agriculture, industry and co-operation—these are the processes by which from the Earth's body there tends to develop an Earth's mind. That is a dream that I have dreamt of evolution.

Leaving aside dreams of the future and going back to the past and the present, the seed of Christianity falling on the racial stocks of Europe produced a vivified spirit which led to vital ideas in Science and Economics. These produced live men such as those who have organized and carried out the work of movements like that of the Y.M.C.A. "If one may believe that God cultivates nations as men cultivate fields, one may well believe that He deliberately put the seed of English life into the soil of Indian life." This has vivified the spirit of India and led to vital ideas in art, in ethics, in philosophy, in science. These ideas will, we hope, produce vital men of action who will kindle the mass of men into fresh life. The progression of life from spirit to ideas, from ideas to action, from the seed to the plant is shown on a laboratory scale in the work of the Y.M.C.A. May its model help us in the coming years in achieving an abundant life of truth and beauty!

# GALATIANS

## A BRIEF PRACTICAL EXPOSITION.

BY THE REV. J. R. MACPHAIL, M.A., *Madras Christian College.*

### II. \*

#### III. CHRISTIAN FREEDOM, ii. 11—v. 12.

PAUL has two main subjects in 'Galatians': the authority of a preacher, and Christian Freedom. It is not easy to decide exactly where he passes over from the one to the other. The autobiography continues beyond the point we have reached: yet the purpose of it now changes, and the last paragraph leads directly to the second great subject.

#### ii. 11-14.

In Jerusalem Peter, with James and John, had recognized that Paul had authority from God to preach to the Gentiles. Paul pictured to the Galatians Christ the Crucified, and when they believed in Christ he baptized them into the true Israel, rendering them heirs of the promise made by Jehovah to Abraham. There was no question of their entering into obedience to the Law of Moses; they were not circumcised, and they continued to eat what they liked, for Jesus had 'declared all kinds of food clean' (Mark, vii. 19). It was enough that they should know Jesus Christ and him crucified, and should accept him as Lord. Jewish Christians might still observe the Law if they chose, and most of them did choose: Paul himself in Jewish company was strictly law-abiding (see, e.g., Acts xxi. 18-26). But for those who came in from outside, to whom the Law meant nothing in itself and brought no associations, faith in Christ was enough.

Peter himself had agreed to all this. And when he came down to Antioch, in an apostolic visitation, he began by being as unorthodox as Paul himself. Then some of the party of James the Lord's brother, to whom the Law was still sacred, followed him; Peter wobbled again, as he had done so often before: and at last he withdrew, and began again to eat only with law-abiding Jewish Christians. To Paul, this was perfidy and apostasy.

<sup>11</sup> *But when Cephas came to Antioch, I withstood him to the face: for his own conduct condemned him.* <sup>12</sup> *For until certain men came from James, he ate along with the Gentiles; but after they came, he drew back and held apart: for he was afraid of the circumcision-party.* <sup>13</sup> *And the rest of the Jews played the hypocrite along with him, so that even Barnabas was infected by their hypocrisy.*

---

\* A first article, comprising an Introduction to "Galatians" and an Exposition of chapters i, ii, 1-10, appeared in "The Young Men of India" for April, p. 214.

It was a crisis : the Church might be split into two racially, and its strength would be lost with its unity. <sup>14</sup> *But I saw that they were betraying the true gospel : and I said to Cephas before them all, 'If you, who are a Jew, could live as a Gentile and not as a Jew, (even for a short time,) how can you compel the Gentiles to live as Jews?'*

It is at this point that Paul has definitely changed over to the new subjects for Christian freedom; and he begins by appealing first to his own experience, and then to the experience of the Galatians.

1. *The Appeal to Experience, ii. 15—iii. 6.*

ii. 15-18.

In the four verses which follow, the first personal pronouns are all in the plural, and the words are usually taken as a continuation of the rebuke to Peter. But Paul, following a common idiom of Hellenistic Greek, often says 'we' when he means 'I', as people do in many Indian vernaculars; and I think that here he is appealing to his own experience. He had been born subject to the Law; but his subjection to the Law, in spite of all his efforts, had never brought him the conviction that he was 'justified' or restored to fellowship with God. That conviction had come to him only through fellowship with Christ.

<sup>15</sup> *By birth I am a Jew, not a Gentile 'sinner'; <sup>16</sup> but I know that a man is not justified by obedience to the Law, but only by faith in Jesus Christ : therefore I have come to believe in Christ Jesus, and seek to be justified by faith in him instead of by obedience to the Law (for by obedience to the Law 'no man can be justified'!).*

<sup>17</sup> *And by seeking to be justified in Christ, I have become a 'sinner'. That is, I now live a life in which obedience to the Law is not my main object. Indeed I often break the Law, for instance, in eating with Gentiles; and all because I now follow Jesus. And can Christ make any man a sinner? God forbid! I am a sinner in the eyes of the Law, inasmuch as I live in Christ; but the life lived in Christ cannot be sinful: and therefore sin according to the Law is really no sin. (It is certainly a bold argument: it leaves us free to do whatever we like, whatever law may be against us, and then to excuse ourselves by saying we did it 'in Christ'.)*

<sup>18</sup> *But, he goes on, if I build up again what I destroyed, then I prove myself a sinner indeed. Technical offences, such as eating with Gentiles, are not sinful: the real sin is to do as Peter did at Antioch, when he denied his own convictions and broke the word he had plighted to Paul, because he was afraid of the stronger-minded James.*

ii. 19-21.

Next comes one of the greatest passages in all Paul's epistles. It is an outburst of pure poetry, for which paraphrase and exposition can do little.

<sup>19</sup> *Through the Law I am dead to the Law, that I might live in God.* <sup>20</sup> *I have been crucified with Christ; it is not I who live, but Christ that lives in me. This life that I live in the body, I live by faith in the Son of God who loved me and gave himself for me. 'Through the Law': I know what I am talking about, for it was from within the Law that I won my freedom from the Law. 'I have been crucified with Christ.' I have denied myself and abandoned the world even as Christ did, so that I could face death as he did, if need be. I desire self-denial because I see how desirable it is in him, and I know how to do it because I have come to know how he did it. I go about always with the thought of the death of Jesus consciously present in my mind. The picture of the Son of God on the cross is with me so constantly that every other thought in my mind becomes associated with that thought. I strive at all times to carry out in my own life the kind of self-denial which led my Master to Calvary; he is at once my example and my inspiration in all that I do; I try to live in his way (a way of life which is shown most clearly in his death), and to do it for his sake. 'The conception that the death of Christ was not merely something done for the believer, but is actually repeated in him, is fundamental to St. Paul' (Emmet *ad loc.*). 'Those who belong to Christ Jesus have crucified their body with all its desires and passions' (v. 24).*

<sup>21</sup> *I am not denying the grace of God.* Paul is probably struck for the moment by a possible objection, Then why was there any Law? He deals with it more fully below, in iii. 19 ff.

*If justification could have come through the Law, then Christ died for nothing! If you obey the Law, it must be because you think the Law can save you: but if the Law could save men, then the life and death of Jesus were superfluous,—a waste,—which is unthinkable.*

### iii. 1-6.

With an abrupt change of tone, Paul goes on to appeal to the experience of the Galatians. They have known fellowship with God; it has brought them peace of mind, and the power to work miracles: was this won for them by obedience to the Law? His love for them makes him speak very angrily.

<sup>1</sup> *Oh, you Galatians, you have lost your senses! Who has bewitched you? You have had Jesus Christ the Crucified before your eyes! (Or, perhaps: 'Who has put the evil eye on you? You have had Jesus Christ the Crucified before your eyes—a charm strong enough, surely, to protect you from any magic!')* <sup>2</sup> *Tell me this one thing: was it because you obeyed the Law that you received the Spirit: or was it because you heard and believed?* <sup>3</sup> *Are you senseless enough to think that any outward thing can perfect what the*



*Spirit began ?* <sup>4</sup> *Are all your sufferings till now* (or perhaps, 'Is all that you have learnt till now—' In Greek there is little difference) *to be made vain ? (if they are really vain !)* <sup>5</sup> *Is it because you obeyed the Law that God has endowed you so richly with the Spirit, and worked miracles in you ? Or is it because you heard and believed* <sup>6</sup> *like Abraham, who 'had faith in God, and for his faith was held to be justified' ?*

The quotation (from Gen. xv. 6), brought in on the spur of the moment, suggests to Paul another line of argument, and he is off at once.

2. *An Argument from Scripture : the Promise to Abraham,*  
iii. 7-iv. 20.

'Faith' in the Old Testament is not nearly so rich a word as it is in the New Testament ; it appears seldom, and means little more than endurance or steadfastness. 'Faith' means that in the New Testament too, but it also means moral trust in a person, such as can renew life. 'Faith in Christ' can perhaps be described better than it can be defined : it is that attitude and relation to Christ which makes a man try to love God with all his might, and his neighbour as himself—and which helps him in his trying.

Faith in this sense was the centre of Paul's religion. His faith was his knowledge and love of Christ as the incarnation of grace and truth, and as the last and best of God's gifts to mankind. But being a Pharisee, he had to find authority for his faith in the Old Testament ; and at this point he does so, rather fantastically it must be owned, in two odd sentences, one from 'Genesis' (xv. 6), and one from 'Habbakuk' (ii. 4 ; quoted below, verse 11).

iii. 7-18.

Abraham was justified, or put right with God, because he had faith. But God's promises were not made to Abraham alone, but 'to Abraham and his seed for ever' ; and 'offspring' means those that take after him, that is, those that have faith (iii. 7-9). (Paul tries to maintain further, what is not necessary to his argument, in verse 16, that the word 'offspring' is singular, and therefore refers only to Christ. This is hair-splitting. The word was constantly used with a plural sense, and Paul himself so uses it a little further down, in verse 29.)

The Promise was made to Abraham because he had faith. Then, much later, at the time of the Exodus, there came the revelation of the Law on Mount Sinai. But that revelation did not set aside the promise already made, which was unalterable, like a man's will when it has been ratified (iii. 15-18 ; though, to be strict, a man's will is alterable, by himself ; so that this illustration gives no light at all). And anyhow people under a Law cannot enjoy peace of mind : to obey a Law, you must obey every detail of it, and no

one can ever be quite sure that he has not omitted or transgressed somewhere. Such was Paul's own experience. The Law involved a curse : and a curse must come home somewhere to roost, sooner or later, as a devil must (Luke xi. 24-26). This curse came home in Jesus, who took it upon himself by choosing a death which Deuteronomy (xxi. 23) declares to be abominable (iii.10-14). This is the first of Paul's many attempts to construct a theory of Atonement, attempts made in the desire to justify his own experience of fellowship with God in Christ.

<sup>7</sup> *Those who have faith, therefore, they are the sons of Abraham.*  
<sup>8</sup> *And Scripture foresaw that it is God's way to justify the nations by faith, and it declared the Gospel beforehand to Abraham in the words, 'All nations shall be blessed in thee'.* <sup>9</sup> *Thus all who have faith are justified, along with faithful Abraham.*

<sup>10</sup> *But those who obey the Law are under a curse : for Scripture says, 'Cursed be everyone that does not abide by all the precepts in the Book of the Law, and perform them'.* <sup>11</sup> *And it is plain that no one is justified before God by obeying the Law : 'The just shall live by faith';* <sup>12</sup> *and the Law has nothing to do with faith, for 'he that does these things shall live by these things'.*

<sup>13</sup> *Christ redeemed us from the curse of the Law, by becoming accursed himself for us (for Scripture says, 'Cursed is everyone who hangs on a tree'),* <sup>14</sup> *so that the blessing of Abraham might reach all nations in Christ Jesus, and so that we might receive the promised Spirit through faith.*

<sup>15</sup> *Let me take an illustration from human life, brethren. When a man's will has been ratified, no one else can set it aside or add to it.* <sup>16</sup> *Now the Promises were made to Abraham and his offspring (Scripture does not say 'to offsprings' as if to many, but to one, 'to your offspring'; that is, Christ).* <sup>17</sup> *Therefore, I say, the Law which arose four hundred and thirty years later does not set aside God's ratified will so as to cancel his Promise.* <sup>18</sup> *And if the inheritance depended on the Law, it could not depend on the Promise : but it was by the Promise that God bestowed the inheritance upon Abraham.*

### iii. 19-22.

The promise of blessedness is made to those that have faith. Those that are under a Law cannot be blessed. Then why did God place Israel in subjection to the Law for more than a thousand years? Paul never found the answer to that question. The thought that the Law was given 'because of the hardness of men's hearts' (Mark x. 5), which seems to point forward to the idea of evolution, does not occur to him, and he has to cast about for another explanation. He tackles the question most seriously in three chapters in 'Romans' (ix-xi), where he is evidently trying to convince himself rather than his

readers ; and there he offers three answers which cannot be reconciled with one another. (1) God is omnipotent, and we must not presume to question his doings. (2) Israel was radically wicked, and richly earned the curse of the Law as a punishment. And (3) the curse is partial and temporary, and in a short time all Israel will be set free from it, in Christian freedom, for ever.

The answer he gives here is quite different from any of these. He hits on the notion that the Law had to fulfil 'a preparatory office of exasperation' (W. M. Macgregor). There seem to be two ideas at work. (1) Law 'produces sin' by putting the idea of disobedience into our hearts. If we are ordered to do something, that is enough to make us want to do something else ; it arouses the natural perversity of the human will. Compare what the wise man Rabelais says (Book I, Chapter lvii), in his account of the ideal Abbey of Thelème : 'In all their rule, and strictest tie of their order, there was but this one clause to be observed, DO WHAT THOU WILT. Because men that are free, well-born, well-bred, and conversant in honest companies, have naturally an instinct and spur that prompteth them unto virtuous actions, and withdraws them from vice, which is called honour. Those same men, when by base subjection and constraint they are brought under and kept down, turn aside from that noble disposition, by which they were formerly inclined to virtue, to shake off that bond of servitude, wherein they are so tyrannously enslaved ; for it is agreeable with the nature of man to long after things forbidden, and to desire what is denied us.' Another very wise man, Mark Twain, makes the same point in his autobiography (vol. I, p. 99). There was a stream on his uncle's farm in Florida where they stayed as children ; and he says, 'It had swimming pools, too, which were forbidden to us, and therefore much frequented by us. For we were little Christian children, and had been early taught the value of forbidden fruit.' (2) Secondly, however, Paul seems to go on to argue that the Law actually created sin, by God's will, in order that Christ might find something to expiate. No Law, no sin ; no sin, no work for Christ. It is a strange notion. We are on safer ground, perhaps, if we say that the Law produced in the Jews a consciousness of sin, and an unconscious longing for grace. It certainly did so in Paul himself.

<sup>19</sup> *Then why did the Law come ? It was added to produce sin till the Offspring to whom the Promise was made should come ; and was transmitted by angels at the hands of an intermediary.* <sup>20</sup> *But an intermediary means division, and God is one.* (A verse which may be translated, according to Lightfoot, in about three hundred different ways.) <sup>21</sup> *Then is the Law contrary to God's Promise ? God forbid. If a law had been given which was able to bestow life, then justification would have come by the Law.* <sup>22</sup> *But Scripture has shut*

*up all creation in sin, that the Promise made to faith in Jesus Christ might be fulfilled to those that have faith.*

iii. 23-29.

So Paul emerges from his difficulty. How exactly it happens he does not know : but he is quite sure that whereas obedience to the Law brought to him only restlessness of mind and the sense of need, now faith in Christ brings blessedness.

<sup>23</sup> *Before the faith came we were shut up under Law, waiting in custody for the faith that was to be revealed ;* <sup>24</sup> *and thus the Law was our tutor, whose business was to lead us to Christ, that we might be justified by faith.* The tutor or 'pedagogue' was a slave whose task was to lead children by the hand safely to school. <sup>25</sup> *But since the faith has come, we need a tutor no longer.* <sup>26</sup> *You are all God's sons in Christ Jesus, through faith ;* <sup>27</sup> *for you who are baptised into Christ, you have taken the very form of Christ himself.* <sup>28</sup> *You are neither Jew nor Greek, neither slave nor free, neither male nor female : you are all one in Christ Jesus.* What Christian Church is there to-day to whom these words could be addressed without shaming it ? <sup>29</sup> *And if you are Christ's, then you are the offspring of Abraham, and made heirs by the Promise.*

iv. 1-7.

Paul has emerged from his difficulty ; but after emerging he returns, apparently not yet satisfied. He goes on to further similes ; they come at such a rate that they run into one another. Israel is first a minor placed under trustees till he comes of age (iv. 1-3) ; then a slave set free and adopted son by his former owner (4 f.) ; then a son, as opposed to a slave (6 f.).

<sup>1</sup> *Again, as long as the heir is a minor, there is no difference between him and a slave, though he is master of everything ;* <sup>2</sup> *he is under guardians and stewards for the term laid down by his father.* <sup>3</sup> *So, when we were 'minors', we were subjected to angels,\* the underlings of heaven ;* <sup>4</sup> *but when the time came, God sent forth his Son, born of a woman,—born under the Law !—* <sup>5</sup> *to redeem those that are under the Law, and so that we might be adopted sons.* <sup>6</sup> *And to prove that you are sons, God sent into your hearts the Spirit of his Son, by which you call God 'Abba, Father'.* <sup>7</sup> *You are no longer servant, but son ; and if son then, by God's grace, his heir.*

---

\* *Subjected to angels*, etc. This is a bold leap in dark at a phrase which it is impossible to translate satisfactorily. It occurs again in verse 9 and from its use there it is plain that Paul is thinking of subjection to the Law ; and the notion that the Law was administered by angels appears often (see iii, 19 above). This accounts for the apparent irreverence of the rendering in verse 9 below.

## iv. 8-11.

So they have been brought by God into the perfect freedom of Christian sonship; they know God as father, and by their faith in Christ are able to live in fellowship with God. Yet they now choose to behave as if they were slaves of an owner instead of the sons of a loving Father!

<sup>8</sup>Formerly you did not know God, and were enslaved by gods that were no gods: <sup>9</sup>but now you have come to know God—or rather to be known by him. Why then are you turning again to impotent and beggarly angels, as if you wanted to be slaves once more—<sup>10</sup>scrupulously observing days, and months, and seasons, and years? <sup>11</sup>You make me fear that all the labour I spent on you was spent for nothing!

## iv. 12-20.

The way of argument is too slow, and Paul resorts again to passionate appeal, recalling his first visit to the Galatians and speaking of his love for them, and of their love for him, with a warmth and depth of feeling which he reveals hardly anywhere else.

<sup>12</sup>Become like me, brethren; I beg it of you, because I once became like you. You took no advantage of me then. <sup>13</sup>You know it was because of bodily infirmity that I came to preach to you the first time; <sup>14</sup>and a devil tried to tempt you by that affliction to despise and loathe me: but you would not; you welcomed me as you would have welcomed an angel of God—ay, or Christ himself! <sup>15</sup>You were blessed then: where is that blessedness now? I can testify that you would have torn out your eyes and given them to me, if it had been possible. <sup>16</sup>Have I become your enemy because I tell you the truth? <sup>17</sup>These other men make much of you; but their ends are unworthy, for they want to isolate you, so that you may make much of them. <sup>18</sup>It is a good thing you should be made much of, not only when I am with you,—but for worthy ends! <sup>19</sup>Oh, my children, my children! I am enduring a mother's pains for you, all over again, till Christ be formed within you; <sup>20</sup>and I wish I could be with you now, to try new ways of speech,—for I am at my wits' end about you!

## 3. Another Argument from Scripture: Ishmael and Isaac,

iv. 21—v. 12.

## iv. 21-30, v. 1.

Paul tries a 'new way of speech' at once. As he cools, he thinks of another argument from Scripture, of the allegorical type much favoured by the Jews of Alexandria, but somewhat cold and strange to us. It goes back to the story of 'Genesis' xv. ff. Ishmael, the son born in the usual way of Hagar, Abraham's slave-girl, is made to stand for the earthly Jerusalem, enslaved politically by Rome and

religiously by the bonds of the Law : Isaac, born by a miracle when his mother Sarah, Abraham's wife and a free woman, was past child-bearing, stands for the heavenly Jerusalem or the Kingdom of God.

<sup>21</sup>Tell me,—you who want to be subject to the Law,—will you listen to the Law ? <sup>22</sup>Scripture says that Abraham had two sons, one born of a slave-girl and one of a free woman ; <sup>23</sup>and the slave's son was born naturally, but the free woman's by the power of God's Promise. <sup>24</sup>These words contain an allegory. The women are two covenants : one comes from Mount Sinai, and bears slaves ; that is Hagar <sup>25</sup>(for Hagar is Mount Sinai in Arabia) : and Hagar stands for the Jerusalem of this world, for Jerusalem is a slave and her children are slaves. <sup>26</sup>But the heavenly Jerusalem is free : and it is this heavenly Jerusalem that is our mother. <sup>27</sup>For Scripture says :

‘ Rejoice, O barren woman that bearest not,  
Break into joy, thou that art not in travail ;  
For the children of her that is desolate are many more  
Than the children of her that had a husband.’

<sup>28</sup>And you, brethren, are children of the Promise, with Isaac. <sup>29</sup>And as of old the son born naturally persecuted the son born of the Spirit, so it is now. <sup>30</sup>But what does Scripture say ? ‘ Cast out the slave and her son, for the slave's son shall not enter the inheritance with the son of the free woman.’ <sup>31</sup>Therefore, brethren, we are not sons of the slave, but sons of the free woman. <sup>1</sup>Christ, therefore, has made us utterly free. Be firm, then : and do not again take on the yoke of slavery.

v. 2-6.

And now Paul takes up a point which ought logically to have come far sooner. The circumcisers apparently did not insist that the Gentiles should observe the whole Law : they only demanded a measure of lip-service, and perhaps conceded that it would be enough if converts submitted to circumcision. It might seem to the Galatians that Paul was making a great fuss about a trifle : probably Paul himself had consented to the circumcision of Titus in Jerusalem (ii. 3-5). And later than this, even in Derbe and Lystra he consented to the circumcision of Timothy (Ac. xvi. 3). Once the main point was conceded, that circumcision was not generally necessary, he was willing to allow it in special cases. But on this main point he was adamant.

Paul was not a slave to logic ; he could give way on special occasions. The principle of love may lead you in a particular case to break what is generally a principle only less binding than that. Paul, in allowing these two circumcisions, was obeying his own rule of being ‘ to the Jews a Jew ’ (1 Cor. ix. 20). But the Circumcisers

were demanding circumcision, not in a particular case, but as a general principle. Obedience to the Law, they said, even a partial and formal obedience, was as necessary as faith in Christ. To Paul, it was as if they had denied Christ altogether.

Either you have faith in Christ, or else you have not. Faith in him must be complete, or it is nothing. If there is anything you insist on, for yourself and for other people, as being equally necessary with faith in Christ, if you regard anything else as universally indispensable, you are not a Christian. Such was Paul's belief.

Perhaps you can imagine yourself trying to persuade a man to give up his superstitions, and he offers to give them up all except one: for the comfort of his timid soul he wants to keep one little superstition, say that he won't sit thirteen at table. If you agreed to this small concession, you would be losing the battle altogether. For it would mean that the man even still did not really believe that God the Father rules everywhere.

Christianity expresses itself in a multitude of ways, according to local and temporary conditions. Some Christians are convinced that it is wicked to play cards, or to pray for the dead; some are convinced that you must profess certain doctrines about the Bible, or must go to communion fasting. You may honestly hold some such beliefs; you may find that some such practices and prohibitions really help you. These things may be almost necessary for you, or so valuable that you could not give them up without great loss. But there is a most important question: do you regard them as binding on other people? Do you think them equally necessary, for other people, with faith in Christ?

If a man is unduly attached in this way to any ceremony or regulation or doctrine, it is to him that Paul speaks when he speaks of circumcision.

<sup>2</sup>*I tell you—listen, for it is Paul who speaks!—that if you let yourselves be circumcised, Christ can do nothing for you.* <sup>3</sup>*I say it again, and solemnly, to every man who lets himself be circumcised, that he binds himself to observe the whole Law.* <sup>4</sup>*If you seek to justify yourself by the Law, you have cut yourself off from Christ, and are fallen from grace.* <sup>5</sup>*For it is by the help of the Spirit, and through faith, that we Christians hope to be justified.* <sup>6</sup>*And in Christ Jesus circumcision has no force, and uncircumcision has no force: nothing has any force but the faith that shows itself in love.*

#### v. 7-10.

The second argument from Scripture, like the first, is followed by an urgent personal appeal. But this time Paul appeals more calmly, for he is confident that the seed of the faith once sown in the

Galatians must bear fruit in the end, and that this is only a momentary backsliding.

<sup>7</sup>*You were acquitting yourselves worthily. Who turned you aside from the path of obedience to the truth?* <sup>8</sup>*It cannot have been by the will of the God who called you.* <sup>9</sup>*But 'a little leaven will leaven the whole lump';* <sup>10</sup>*and I am confident in the Lord that you will not change.*

v. 10-12.

Before passing on to smaller matters, he indulges in one more furious outburst (not the last) against his opponents. The leader is singled out. *But your seducer, whoever he is, will not escape judgement!*

Apparently the Circumcisers had insinuated that Paul himself had 'preached circumcision'; perhaps they had made an unfair use of the Titus-incident. His answer is complete: he is still being persecuted. If he were conforming outwardly with Judaism, the Roman government would leave him alone (for the Jewish religion was officially tolerated); and the Jews would have nothing to say against him.

<sup>11</sup>*I myself am 'still preaching circumcision', am I? Then why am I being persecuted still? Is the Cross indeed 'no longer a stumbling-block'?*—<sup>12</sup>*I wish these Circumcisers among you were castrated!*

(*To be concluded.*)



# STUDIES IN CHURCH HISTORY

## EDESSA AND CONSTANTINOPLE.

BY MISS D. J. STEPHEN, S.Th.

THE Church of the Fourth Century occupied the whole of the Roman Empire. Eastwards it spread far beyond it. The city of Edessa on the Tigris was the mother Church of the East. Legend says that the King of Edessa sent a request to our Lord in Palestine to come and preach in his kingdom, that our Lord wrote promising to send a teacher later, and that this promise was redeemed by the arrival of St. Thomas after the dispersion of the Apostles from Jerusalem. Probably this story preserves some traces of history, it seems at any rate that the Church was founded in Edessa in the First Century, and spread out from it over a considerable part of Persia and Asia.

We do not know whether it is true that St. Thomas came to India. It is possible, but the evidence is scanty, and inconclusive. Ancient hymns in the Syrian Church of Mesopotamia speak of his going to "India" to win a dark bride for Christ, but the name of "India" was not in those days confined to the limits we now use, it was applied to countries west of the Indus, and even to the coast of Arabia. The legend connects St. Thomas with Gondophares who was a real king ruling in the region of the modern Kutch, where his coins have been discovered. The question of his being either there or in the South needs more evidence for its decision than has yet been forthcoming.

It seems however that India must have received the Gospel from traders and merchants coming either from Mesopotamia down the Persian Gulf to the mouth of the Indus and the modern Gujerat, or from Alexandria down the Red Sea to the West Coast; probably from both. In either case boats would touch at several ports on the way, and centres of Christian influence would grow up in many places, following the trade routes.

There were certainly Christians in India towards the end of the Second Century, for they sent a request for help to the Church in Alexandria, and in response a certain Pantaenus went out and spent several months with them. We know that the country he visited was our India because of his descriptions, which include the Brahmans.

In the Fourth Century three bishops went from "India" to the Council of Nicea, and again we are in doubt what exact meaning we should put on the word. It is tantalizing to know so little, but we have to be content with what we can get. We have at any rate no persecutions to record for some time yet,

Meanwhile the Church in the Empire faced the task of evangelizing the Northern Barbarians, and the Arians were early in the field. The nearest tribes were the Goths in the south of Russia. There was a certain amount of trade with them and frequent warfare, prisoners from each side were held by the other, and so contacts were made and the preaching of the Gospel spread. Their great missionary was Ulfilas, himself a Barbarian. He is especially remembered because of his translation of the Bible into Gothic, of which one copy still exists, in the Library of Upsala in Sweden written in letters of gold and silver on purple parchment. It is of the greatest value both as a monument of missionary zeal and of the Gothic language, it shows the connection between these early European languages and Sanskrit and so throws a little light on the remote history of the Aryan races.

In the Fourth Century a Hun invasion broke on the Goths, very much as eighty years later it broke on India. The Eastern tribes, the Ostrogoths, were overwhelmed, and reduced to subjection for a long time; the Western tribes, the Visigoths, fled, they crossed the Danube into the Empire, and there two years later, revolted against the Emperor, and defeated him in a great battle, the Emperor, Valens, himself was killed, and the Empire received a shock from which it never recovered. But the Goths, both those who conquered the Empire and those who were subject to the Huns, were Arian Christians; and while the Arianism made a deep cleavage between them and the Catholics of the Empire, the Christianity made a still deeper unity, and the reaction between these two tendencies makes a great part of the History of the Church for the next two hundred years.

The Empire into which the Goths burst had got a new capital city. Constantine was tired of Rome, the old city was full of jealousies, the nobles' families and the remains of the Senate wanted to keep up some degree of their ancient importance, and resented the superiority of the Emperor; it was no longer in the middle of his dominions, and he wished for a more convenient situation; and he was attracted by the idea of building a city himself, according to his own plans. So he chose Byzantium on the Bosphorus, and built his city in Europe with its suburbs in Asia, made it the most magnificent city of the known world, and called it after himself, Constantinople. The government moved to the New Rome, as it was often called, but the old Rome was by no means content to drop into the position of a picturesque survival. The old sense of primacy still clung to it, and attached itself to the greatest institution in the place, the Church. Rome was still the mother Church of the West, the Apostolic See, founded as it had long claimed by the Apostle Peter, the place of his death and of St. Paul's. Constantinople had no such claims,

There were other reasons for friction ; one seems to us at this distance of time curiously formal, but it gave rise to constant irritation and difficulty ; the Western Church kept Easter on the correct day of the week Sunday, after the Paschal full moon ; the Eastern Church had a different date.

So it came about that half Christendom would be still fasting while the other half was rejoicing, travellers might go back from Easter to Lent in a day's journey, husbands and wives from different cities might disagree about the date of the greatest festival of the year. The point had been debated more than once. In 150 the bishop of Smyrna, Polycarp, afterwards martyred, refused to yield to the then Pope about it. He felt that he could not forsake the practice which he said had been handed down from St. John the Apostle, and the Pope felt the same about the practice inherited from St. Peter. They agreed to differ in unbroken friendship, but later in 190 Pope Victor insisted on all Churches adopting the Roman method, and refused communion to those who would not. This action aroused a storm of protest. Irenaeus, the Bishop of Lyons, one of the Churches' greatest scholars warned him that "matters of practice had never disturbed the peace and unity of the Church," and he withdrew his decree. But there was still strain.

Another difficulty was that of language. In the First Century Greek was accepted everywhere as the common language of the Empire ; Latin was vulgar, not to be used for serious purposes even in Rome ; but after a time it revived, Tertullian in Africa wrote in it in the Second and Third Centuries, Jerome translated the Bible into it in the Fourth. It came to be recognized as equal in dignity to Greek and equally suitable for religious purposes ; and a fresh rift came between the two ends of the Empire.

# WITH THE "Y"

A MONTHLY NEWS-SHEET OF THE  
YOUNG MEN'S CHRISTIAN ASSOCIATION  
AND ITS PROBLEMS

*(Published as an Integral Part of the Y.M.I.)*

Editor . H. A. POPLEY.

---

Vol. II

June, 1932

No. 11

---

## NOTES

### **The Memorial Fund to the late Mr. K. T. Paul.**

The appeal for the Memorial Fund to our late Chief, Mr. K. T. Paul, has just been launched and you will find in this number of the journal a folder with reference to this appeal. This folder will give you all the facts regarding the purpose and aim of the Fund, and we hope that all the members of the Y.M.C.A. will do their best in this matter. The objective for India is Rs. 4,000 and it should be quite possible to raise this amount without any difficulty in the country where Mr. Paul lived and worked, and for which he did so much. It will be seen from the list of the signatories to the appeal how wide were his interests and how greatly he was respected by all communities. We hope that those who can give small gifts as well as those who can make larger contributions will come forward at once and help to make this Fund a success.

### **The International Survey.**

In 1930 at the request of the National Boards of the Y.M.C.A.

and Y.W.C.A. of North America, the Rockefeller Foundation undertook to make a survey of all the overseas work of the North American movements and especially "to make a particularly careful appraisal of the contribution that was being made by the Foreign Secretaries who represent the North American movements in these countries". An International Survey Committee was formed with Dr. P. J. Fleming as Chairman and in consultation with the various movements on the field, Survey Commissions were appointed in each one of these fields. Further, the New York Committee appointed for each field a consultant to work in consultation with the Commission. The Survey started on April the 1st, 1929 and took two years before it was completed. The report now published contains the conclusions of the North American Committee as a result of their study of the data supplied by the various Commissions and by the consultants. Whatever may be one's opinion in regard to the various conclusions there is no doubt that this document is a work

of the highest value to Y.M.C.A. and Y.W.C.A. workers in the different countries. It not only gives a general view of the situation and brings together a great deal of material that has never been brought together before, but it also discusses some of the most important problems which face these movements in the various countries. This will be one of the subjects to be discussed at the Indian National Convention at the end of this year and a Commission has already been appointed to study the report and prepare material for the Convention.

#### **The Message and Purpose of the Y.M.C.A.**

Another subject which will come before the next Convention is that of the Message and Purpose of the Y.M.C.A. in these days. For the past two years this subject has been very carefully considered in the United States; and last year in India, in Lahore and in Calcutta groups were formed which carefully studied this subject and presented certain findings which have already been published in this journal. A comprehensive group has now been formed by the National Executive with its headquarters in Madras to study the whole question and prepare a report for the National Convention. In these days when there is so much change and the world is passing away from old traditions into new ways of life and thought it is essential that we should study the fundamentals of our movement and make clear to ourselves exactly what our objective is.

#### **The Y.M.C.A. Training School at Geneva.**

Since 1927 there has been in connection with the World's Committee at Geneva a training

school for Y.M.C.A. workers and Secretaries. This school has been affiliated with the Y.M.C.A. Association College at Springfield in the United States and is specially meant to help those movements which have not yet been able to establish training agencies of their own. The school began work with the special object of training directors for physical education but it has been developed so as to become a general training institution for General Secretaries and Boys' Work Secretaries. In Geneva itself it is possible to find a number of expert workers who can give part of their time to teach and in addition the school is able to draw upon European movements for special help. The faculty of the school consists of Dr. Elmer Berry and Mr. Z. F. Willis as Directors together with the members of the World's Committee's staff and others who are drawn in from time to time. The subjects include all those which are useful for Secretaries working in the Y.M.C.A. We are sure that the movements in the East especially will welcome the development of this school and as time goes on will make more and more use of it.

#### **Personalia.**

We tender our heartfelt sympathy to Mr. O. Kandaswami Chetty, a member of the Board of Directors of the Madras Y.M.C.A. and also delegate to the World's Convention last year, in the passing away of his wife O. V. Janaki Ammal on Tuesday, 19th April, after a brief illness. She was a woman of strong character and a quiet and steady worker for social reform. After a comradeship of 41 years she is leaving behind her happy and grateful memories in all those

who came in contact with her. We deeply sympathize with Mr. Kandaswami Chetty in his sorrow and loneliness.

Mr. and Mrs. Hindle will be leaving Rangoon at the end of May for furlough after a very strenuous time of service in connection with the emergency

work of the Y.M.C.A. during the rebellion. They have both taken a prominent place in the life of Rangoon and of Burma and they will be missed by many friends when they leave that delightful land. They are expected to return early next year to Simla.

\*  
\* \*

## NEWS OF THE Y.M.C.A. IN INDIA, BURMA AND CEYLON.

### Bombay Y.M.C.A.

The Bombay Y M C A. has been demonstrating a new pastime in the form of the American game of base-ball specially suitable for small grounds, in the more congested areas of the city. A competition has been organized with a Shield called "The Willingdon Memorial Shield" and it is expected that this game will become popular.

The Y.M.C.A. has also organized a Basket Ball Tournament which was held on the tennis court of the Proctor Branch from May 10th to 14th. There were over a hundred entries from 12 different Clubs comprising all classes of the population and the Tournament was a very successful affair.

### Training of Rural Workers at Y.M.C.A. Rural Centre, Ramanathapuram.

This year's summer school for the training of rural workers arranged by the Y.M.C.A. at their Rural Reconstruction Centre at Ramanathapuram was opened to-day by Mr. F. J. Stanes. The School, which has attracted as many as 35 students from all over India, including Indian States, will give theoretical and practical training in the principles and methods of rural work, adult education, rural health and sanitation, rural recreation, play grounds, etc. The Secretary, Mr. J. N. Jayakaran, made a statement of the work to be done, and said that it was 20 years ago that late Mr. K. T. Paul started the idea of rural service and trained a handful of young men in co-operation, agriculture, poultry-keeping and the like. The present was the eighth Summer School. Up till now 250 men and about 50 women had passed through this school. They belonged to all communities all over India.

In declaring the school open, Mr. F. J. Stanes made a speech in the course of which he said that all over the world it has come to be recognized that rural work was one of the most vital necessities. There had been almost a curse resting upon the peoples of the world in endeavouring to congregate in masses in cities where possibly they get more social life and excitement but where they were losing much including probably their health, and so there was a tremendous move at the present time to develop rural life throughout the world. So he thought the Y.M.C.A. were certainly working along right lines in developing this rural work. If the students who had come there would only assimilate what was referred to in the programme and what was to follow it would certainly be useful to them. They should have a definite faith and vision about the possibilities of what could take place. They should have faith which looked beyond to the time when they would see the villages of India develop in such a wonderful way that they would say that the villages were pretty well self-supporting along the lines in which their friend, Mr. Gandhi, would wish them to be.

### Calcutta—Wellington Branch.

*Extracts from the Annual Report for 1931.*

The Wellington Branch of the Calcutta Y.M.C.A. is a social, educational, religious, and sports centre, endeavouring specially to serve the Anglo-Indian community. Its aim is instructive and constructive, and emphasizes the place of religion in the life of a man. During 1931 its activities have been many and varied, and it is gratifying to record steady progress, though the year has been characterized by trade depression

with its corollary of unemployment. Poverty and distress abound, but 'Old Wellington' has gone to the rescue of the unemployed, the widow and the orphan, and in co-operation with its members is striving its utmost to succour its distressed brothers and sisters.

'Wellington' serves the Anglo-Indian community as a Club. It is clean and considers the pockets of those who patronize it. Members of both sexes meet there daily, and freedom of thought and expression are encouraged.

*Physical Activities* — 'Wellington' has striven hard to encourage sport in all its branches and it has succeeded, notwithstanding many drawbacks, beyond expectations

*Swimming*.— Mr. S. Coomar's tank has been at our disposal for the year and thanks to his generosity, 1,840 members attended, with the result that many who did not know how to swim have learnt to do so; and we are gratified that there were no casualties. The two rowing boats presented by Dr Edith Ghosh and Mr. J. J. Fyfe in 1928 are still in commission, and contribute largely to the enjoyment of many every day in the season. Three Swimming Galas were held and attracted fairly good attendance.

*Football* — The football season lasts for four months in the year; and 10 matches were played in the season, mostly to our credit. The Inter-Branch Football Competition was not contested for, and so the Branch still retains the trophy.

*Hockey*.— Hockey may be termed 'the national game of India' and Anglo-Indians take to this game as the fish takes to water. 'Wellington' has fine talent, and our boys played 17 matches in the League. They won all and lost none. They also entered in the Third Division of the Hockey League and obtained the 1st place, thus winning the Championship Silver Challenge Cup in their Division for 1931. A Hockey Social was held during the month of June, in honour of the team's victory.

*Rollerskating* — Skating was indulged in throughout the year, and both courts were fully occupied in the mornings, and in the evenings after dark under bright electric lamps. It is a favourite recreation with all classes and all ages; men of sixty years and tiny tots of five and six, together with youths and maidens, may be seen on rollerskates enjoying themselves to their heart's content. The popularity of this sport may well be judged by the number of people of all ages who patronized it; for during the year 18,940 people took advantage of this wholesome sport.

*Poor Man's Dinner* — A poor man's dinner was held on December 18th, 1931, in aid of "St. James Night Shelter and Soup Kitchen for Unemployed Anglo-Indians" and over a hundred people sat down for a simple meal. Excellent speeches were given by Mr. G. R. Dain, Rev. T. H. Cashmore and Dr. David Reid and included words of farewell to Mr. & Mrs. O. H. McCowen, General Secretary of the Calcutta Y.M.C.A. The sum of Rs. 350 was realized for this worthy effort. We have had "Fellowship Breakfasts" throughout the year on Sunday mornings, at which 724 people attended, and popular talks were given. There is no doubt that these fellowship breakfasts have been of immense value.

*Lectures and Religious Services* — Occasional addresses were given by visiting speakers on "Problems of the Day", and the Shakespearean Club held monthly meetings which were attended by 226 people.

Three religious services were held during the year, and also a joint service between the Y.M.C.A. and the Y.W.C.A. held at Galloway House at which 60 young men and ladies were present. Mr. A. T. Weston, Director of Industries, Bengal, spoke on "The Need for Good", and Mr. A. H. Watson, Editor of the "Statesman" occupied the chair.

*Chapel*.— 'Wellington' rejoices to say that it has this year added a Chapel, located in a niche of the Hall, where men have an opportunity to get alone with God, in a devotional atmosphere. There is a small library within where good religious literature, prayer books and devotional books, etc., may be had, and an inspiring atmosphere has been created.

*Busti Boys*.— The Busti boys are the children of the slums. To give these boys a change of surroundings 330 of them have been entertained at 'Wellington' during the year. Some of our big boys were invited to entertain them, and both they and the Busti boys have enjoyed themselves to the full.

*Free Meals*.— Unemployment among the Anglo-Indian community is causing a lot of distress to many people this year. Families that were fairly well off last year are now living in Busties. 'Wellington' distributes free meals almost daily, and seeks employment on behalf of the unemployed. We are trying to cope with a situation really beyond our strength.

### New Rural Reconstruction Centre, Kosamba.

*Extracts from Outline of Programme of Work submitted on the occasion of the Formal Opening of the Centre on the 16th April 1932.*

Your Excellency, Respected Officers, Gentlemen and Friends,

We, the officers in charge of this Rural Reconstruction Centre, beg to have permission to submit a brief outline regarding the programme of work which will be carried in the Centre.

The chief object in view of the scheme, of which this is an example, is to enable the villager to make an all-round advance by improving his economic condition, social status and moral atmosphere and so to remodel his life as to make him feel happier. To achieve this end in view, the programme of work at the Centre will be so adjusted as to be helpful in this direction.

First of all demonstrations of certain subsidiary industries adaptable for the village will be made at the Centre, an instance may be mentioned: Scientific methods of poultry-farming, bee-keeping and kitchen gardening.

Poultry-farming will consist of improved yards, houses, feeding and rearing of fowls and scientific method of hatching and rearing chickens and introduction of better types of utility birds. One of the difficulties which the villagers who keep the poultry meet with is the prevalence of deadly diseases among the fowls. So treatment for such diseases and prevention methods will be taught to the villager. Due to ignorance of better marketing of the poultry products, our farmers do not find it lucrative to carry on with this side-industry; so co-operative marketing of poultry products will be started and a poultry club will be organized to improve poultry trade in this Centre.

We hope to demonstrate that a decent income may be possible at a trifling cost and so we have included work on bee-keeping at this Centre.

Attempts will be made at this Centre to introduce such vegetables which could be grown in small areas and in all parts of the year. Supply of such seeds and instructions how to manage a kitchen garden will be imparted to the villagers at the Centre.

Other activities to promote social and moral uplift of the villagers will be as follows :—

1. Organization of lantern lectures and talk in Kosamba and the neighbouring villages in regular rotation, on agriculture, cottage industries, co-operation, sanitation, and hygiene, and other subjects to improve general knowledge.
2. Exhibitions and demonstrations of the abovesaid industries and agriculture will be organized in the villages from time to time.
3. Organization of Village Advisory Committees in each village and an Inter-Village Advisory Board consisting of delegates from each of the villages. The object of these committees is to educate the villagers to conduct business meetings and to make concerted action about the needs of the villages possible.
4. Opening of a seasonal class at the Centre for the benefit of the *bona-fide* village boys to impart instructions in poultry-farming, bee-keeping, gardening and elementary principles of rural sanitation, co-operation and recreation.
5. Organization of rural recreation such as group games, physical exercises, bhajans and singing classes.

*Extracts from the Speech delivered by the Dewan Sahab at the Opening Ceremony of the Rural Reconstruction Centre at Kosamba on 16th April 1932.*

It gives me much pleasure to take part in the proceedings of this afternoon and to open the Rural Reconstruction Centre at Kosamba which His Highness' Government have decided to start under an experienced worker, Mr. Jacobi.

His Highness has established numbers of well-organized departments in the State, the aim of which is to improve village life in all its aspects. We first have the Education Department with its net-work of primary schools and village libraries. Secondly, we have the Co-operative Department with its credit organization, societies for sale and purchase, for consolidation of holdings and other purposes. This movement has attracted over 80 lakhs of rupees of private capital to finance the every-day



needs of agriculture and is rendering other services of great value to Khodats. Thirdly, we have the Agriculture Department which is demonstrating to agriculturists the use of improved seeds, and appliances and assisting in the introduction of varieties of cotton, tobacco and other crops of great economic value. Fourthly, there is the Industries Department which promotes weaving and other subsidiary occupations. Then, there is the Sanitary Department which concerns itself with the manifold problems of rural health. Lastly, we have the Panchayats which have the duty of providing wholesome drinking water in villages and developing rural communications.

The object of the Rural Reconstruction Centre which is being started to-day is the improvement of all sides of rural life. One of the most important activities will be the introduction of occupations subsidiary to agriculture, such as poultry-farming, bee-keeping, kitchen gardening, etc. I need not tell you how vital this is. Owing to seasonal conditions agriculture is possible only for a certain number of months in the year and by the establishment of industries in which agriculturists can engage themselves when there is no work in the fields, their wealth will be increased. Then classes will be held at which elementary lessons in agriculture, co-operation, sanitation and hygiene will be given coupled with practical training in poultry-farming and bee-keeping. Lectures and demonstrations will also be given at Kosamba and surrounding villages. The success of a centre like this depends entirely on the co-operation of enlightened agriculturists in the area, and I appeal to all here to-day, and to those who have been unable to be present here, to do their best to spread the benefits of the movement widely, so that, in the next few years, we may be able to start more and more centres like this in all parts of the State.

### The Madura Y.M.C.A.

In connection with the Madras Geographical Conference which was held in Madura on the 11th May, the Y.M.C.A. organized a series of popular lectures on Geography by Mr. N. Subramanyam, M.A., L.T., F.R.G.S. The following is the list of lectures.—

1. How to make the best of travel.
2. Geographic Spirit.
3. Synthetic Outlook.
4. Geography and Citizenship.
5. The New Geography.
6. Things Around Us.
7. Map of Knowledge.

### Health and Physical Educational Conference, Madura.

The First Madras Provincial Health and Physical Educational Conference met in the American College, Madura, on May 12th under the presidency of Mr. H. C. Buck, Principal of Y.M.C.A. College of Physical Education, Madras. Mr. Buck in his presidential address said that every school time table should be built up around physical activities as a normal child requires four or five hours a day of physical activity. The real purpose of physical education was not merely to build up the body but to create proper social behaviour, conduct and respect for others. Thus physical education was education through physical activities. Various papers were read on different aspects of Physical Education and a resolution passed urging the organization of District Physical Education Conferences.

### The Indian Y.M.C.A. assists the Movement for 'Better Poultry'.

#### *A Horticultural and Poultry Show at Hyderabad (Deccan).*

The Second Horticultural and Poultry Show of Hyderabad was recently held in the Public Gardens at Hyderabad under the management of Mr. T. Stephen, Secretary of the Hyderabad Poultry Association, and formerly of the Y.M.C.A. Rural Reconstruction Centre at Ramanathapuram, Coimbatore. Mr. Stephen's services have for the present been lent by the Y.M.C.A. to H. E. H. the Nizam's Government, for the promotion of Rural Reconstruction and Welfare Work in the Nizam's Dominions.

The spacious grounds afforded opportunity for a large 'Poultry Court' with two model poultry pens, together with educational exhibits and attractive coloured posters. The educational exhibits included specimen poultry-feeds, poultry-medicines, different kinds of eggs, poultry-books, and illustrated poultry-posters. A collection of dolls, toys, cushions and tea-cosies made of poultry feathers were shown along with the other exhibits.

The demonstrations of artificial incubation and brooding by means of Hearsons Incubators and Brooders attracted special attention. For several days before the Show, sittings of eggs were put into the incubators, so that they hatched out in small batches on each day of the Show. Most of the people who came, and saw these chickens coming out, told us that they had never seen a thing like this before, although they had frequently heard people talking about artificial incubation.

The rest of the poultry court was occupied by fowls of all kinds, large and small, black and white, red and blue. The total number of exhibitors this year was 61, while the birds exhibited numbered 268; as against 19 exhibitors and 97 exhibits at the 1931 Horticultural and Poultry Show. The competition this year was naturally very keen and the judge had some difficult work to do before awarding prizes.

Besides the birds mentioned above, some 40 selected English fowls were exhibited for the purpose of educating the masses in the various distinguishing characteristics of the several breeds they represented. Five trained poultry-men and three ladies trained in poultry-keeping very kindly undertook to explain the various educational exhibits to the large numbers of the poultry-loving public who visited the Show from morning till evening; and no opportunity was lost to distribute poultry leaflets and pamphlets to those of the visitors who evinced interest.

The Show proved a great success, and something has certainly been done towards encouraging people to keep better and more profitable breeds of poultry. The enormous increase in the number of exhibits, as well as exhibitors, at the Show this year shows the increased interest the people have begun to take in poultry-keeping.

Valuable help, guidance and encouragement were received from Mr. Nizamuddin Hyder, the Director of Agriculture, and Mr. B. A. Collins, I.C.S., the Director-General of Commerce and Industries, Hyderabad, and the other members of the Show Committee.

### A Home away from Home at Poona.

The declared policy of the Y.M.C.A., as far as their military work is concerned, is to provide for the men a "home away from home", and not to attempt anything in the shape of an "institution" or "club"; and nowhere is this policy more fully carried out than in the Association's property at Wanowrie which has lately, under the new General Secretary, entered upon a new lease of life and bids fair to gain the first place in the number of recreational establishments in Poona Cantonment.

In the last few weeks a new reading room and meeting room has been added, the whole property repainted, more homely furniture has been installed, and the most up-to-date English papers and magazines have taken the place of others, a fact which the men appreciate.

The programme of the Association is divided up into three main phases, moral, social and recreational, and a well-tempered organization keeps the programme evenly balanced. The accusation has been levelled at the Y.M.C.A. that they have almost forgotten the "Christian" part of their name, but this cannot be levelled at the Wanowrie Branch, for its activities involve religious instruction, Bible history, and essential doctrines of the Christian Faith. Judging from the attendance at the various study circles this side of the programme meets with success.

#### *The Game of Life.*

Under the social head one finds that frequent concerts, dances and lectures are held, and that the Y.M.C.A. teaches a young man to play the great game of life by teaching him to play well in his sports in evidence at Wanowrie, where tennis, billiards, badminton, chess and other recreation items have large followings.

Many important improvements and additions are contemplated, the most interesting and important being the possibility of the Association turning the large hall in the building into a Talkie Theatre. Other things contemplated include the possibility of commencing work at Ahmednagar and amongst the Indian Units in Poona. This will be discussed at the next meeting of the Directors.

The Association in Poona is very fortunate in having as its President Brigadier F. G. Spring, D.S.O., Commanding Poona (1) Brigade Area, whose wide interests in the cause of philanthropy and charity are well known. The new General Secretary, Mr. E. Duncan-Smith, is well known in Indian broadcasting circles where he is referred to as the "Eckersly" of India, and every alternate Friday he answers

the technical queries of the broadcast listeners from the Bombay Station, while his articles in the "Radio Times" have a large circle of appreciative readers.

—*Times of India.*



## NEWS FROM OVERSEAS.

### Going Round Our Boys' Clubs.

It is difficult for anyone who has only seen the Y.M.C.A. in being in his own community and the surrounding district to realize what the movement is doing throughout the whole country. It may, therefore, be useful for one who has the privilege of seeing it from time to time in different places, to try to give some impression of the varied work which is being carried on with boys.

On every evening of the week boys are being gathered together up and down our land under Y.M.C.A. auspices, and it would be possible to go on for about eight weeks, travelling rapidly from one place to another, and visiting a different group of boys each night. Some of these groups consist of a mere twenty or thirty boys, and in other cases they are as large as one hundred to one hundred and fifty. It would, however, be characteristic of every visit to find boys engaged in healthy leisure-time occupations and carrying them out in an environment which cannot but have an influence on them for the future. It greatly impresses one to find that in all these Boys' Clubs there are men who are willingly and enthusiastically giving up one or more evenings in a week to work with these younger brothers of ours in the Y.M.C.A. This should not, of course, blind us to the fact that we should have many more such men, when we consider the number that we have in the senior membership of the Association.

It is refreshing to find in a growing number of Associations that the work with boys is being taken with more seriousness than ever before. No sensible person can ever believe that work of this kind is a mere plaything for men who happen to be interested in this kind of work; it is the serious business of helping to train boys for Christian manhood and it is obvious that, in many places, the Y.M.C.A. is actually testing its work by the extent to which it is accomplishing that high ideal. Men can only, however, give to boys what they have themselves, and work with boys is a job that has to be learnt as well as any other job. Our Boys' Club men are nearly all men who have other occupations, and it is only occasionally that they can give much time for a special study of this leisure-time activity. It is good, therefore, to find real enthusiasm for such schemes as week-end conferences for the training of leaders. Fife-shire and Stirlingshire men have just recently participated in such week-end training conferences, and a similar one is to be held in Spring for the Associations in the north-eastern counties.

The variety of our work with boys is always interesting. Every Boys' Club differs according to the accommodation available, the leadership and the type of boy touched. To some this might appear a weakness, but, on the other hand, it allows for every man contributing his own individual gifts to the work. In some of our Associations we are still limited to one night a week, but a visit to any of them would convince one that a limited programme of this kind has its real value. Go into one of these clubs and you will usually find the boys engaged in physical exercises and games, followed usually by some kind of a talk or discussion. A period is also allowed for 'free and easy' table-games, and the evening is usually closed with Prayers. One finds this type of evening quite common in some of our smaller Associations and in some of the clubs which are carried on in Church Halls and are affiliated to us. Let us go into another type of club which is open on three nights of the week. In some of these clubs there are 'free and easy' nights on which boys can just come and go as they please, while on other nights a definite programme is arranged. It may be a Club 'Parliament' when a large group of boys assemble for a debate or a discussion on some topic of general interest to boys. In other Associations you will find the boys on these nights divided into small groups, each group having its own programme. Some groups will be tackling music or drama, others will be busy at some form of handicraft, while others will be trying to gain further knowledge about life in other countries or discussing ethical questions like betting and gambling. A visit to a third type of club will find a building open on every night of the week. In these Boys' Clubs there is a perfect hum of activity every evening. On some evenings you will find large gymnasium classes doing up-to-date physical training and in these clubs you will also find small groups of the same kind as mentioned above. We have only a few of these

larger Boys' Clubs which become a second home to their members and one of the biggest things in their lives. Would that we might have many more of them!

The large majority of Y.M.C.A. Boys' Club leaders believe it to be essential to gather together their members on Sundays for a club service, and these services are undoubtedly felt to be essential to the creation of the right tone in any Boys' Club. We ought never, I suppose, to feel satisfied with the results, for there must always be room for improvement. Men, however, are giving what they can to their boys, and these services are helping to explode the idea that boys will run away from a club when they get direct religious teaching served out to them, especially by men who, throughout the week, associate with them in other activities.

S. N. in *Scottish Y.M.C.A. News Sheet*.

### Club for Workless Boys in Belfast.

Under the leadership of Mr. Adam Scott and the Secretaries of the Y.M.C.A. in Belfast a Club and Night School for boys out of work have been organized in Belfast. Mr. Jack Houghton, late of Nagpur, India, has taken charge of this Club. The premises include Gymnasium, Library, Carpenter Shop, class room, boxing ring, etc. Just recently the Duchess of Abor visited the Club and was greatly pleased with what she saw. The boys are not only encouraged to occupy their time in healthy fashion but they are also helped to get suitable employment.

### The East and West Friendship Committee.

*Report for the Academic Year 1930-31.*

*The East and West Friendship Committee was established in 1922 by various missionary societies in collaboration with the Student Christian Movement. Its object is to promote friendship between English people, especially the Christian community, and students from abroad who are studying in English Universities.*

English people are steadily becoming more interested in the students who come to our country from abroad. It would be hard to enumerate all the causes of this interest; but during the past year political events such as the assembling of the India Round Table Conference and the discussion about the future of East Africa have led many to seek for information from students from these countries. The work of the Joint Council to Promote Understanding between White and Coloured People in Great Britain, and a series of articles in the *Spectator*, have attracted attention to the race problem, while the steady efforts of organizations like the League of Nations Union and missionary educational work in our churches have made many realize the value of friendship with people from abroad.

*Work in London.*

The Secretary, Mr. Lionel Aird has met students on their arrival and helped them in various ways. Lodgings have been arranged for several. Students have been taken for rambles in the country and for visits to places of interest. Others with special interests, such as social service, the League of Nations, education, etc., have been introduced to those who can best help them. Several have been sent for holidays to homes in the country. From time to time we have helped students to plan tours on the continent and given them letters of introduction to people abroad.

It is not possible to describe all the ways in which people co-operate. Perhaps it is by arranging a tennis party in a pleasant garden in North London on a summer evening. On the tennis court a Chinese and a West Indian girl are playing an Indian and an English girl. Nearby a game of clock golf provides gentler exercises for another international group. These gatherings were held two evenings each week throughout the summer, on two private tennis courts in Hampstead and Highgate.

Another picture begins at a rendezvous in the city, where at six o'clock in the evening about twenty people squeeze into four motors. Picnic baskets, cakes and fruit are stowed away, and we set off through a maze of streets, taking the wrong turning more than once, until at last we succeed in re-assembling in the heart of Epping Forest. We "pitch" on a grassy spot, with convenient logs and stones to act as side-boards, and in the general merriment we cease to be Indians, Africans and English. We are friends.

These are only two of the many ways in which opportunities for international friendship have been created, not only in London but in other university towns. The Secretary also gave a fifteen minutes Broadcast Talk in February about overseas students in Britain. This was heard throughout the British Isles.

The labours and achievements recorded in this report may look small, but if life in Britain has been made more interesting and pleasanter—and it has—for a few

score of Orientals and Africans, who will go back to their own countries as leaders of public opinion; if even a tiny healing stream has flowed into the often bitter waters of relationships between East and West, then this work has an importance altogether out of relation to its size.

### Work among the Unemployed at Lodz.

"The unemployment, poverty and misery became so great at Lodz that the Government had to do something about it. Learning that we were about to raise money to feed about one hundred people a day, the Government said 'you do the work and we will pay for the food'. So the Y.M.C.A. began feeding unemployed people of the clerk class; say one hundred at the start, now in the fixed-up shanty on our new lot, 625 a day. It is a deeply-moving sight, about half eating on the premises, half taking their meals home. Now the Lodz 'Y' is about to fix up a place for a social and educational programme for these people. A little later the programme will include a special work for street boys. The Warsaw programme for street and working boys is going fine; 140 in this group."—*Paul Super, Poland.*

### Relief Work in Hankow.

"Under the leadership of the Y M.C.A. all the Christian forces in the city united in a two-day campaign to secure clothing and bedding for quick shipment to the Hankow Association to distribute to the flood sufferers. The printing offices of the city published free tens of thousands of pieces of advertising matter. A motor bus company donated the use of their buses and many private cars were offered. One hundred students from 'Y' discussion groups and Bible classes went from house to house collecting clothing. Almost one ton of warmth was thus provided, which the railroads transported to Hankow free of charge."—*P. L. Gullett, Taisaanfu, China.*

### Disarmament Lectures in Czechoslovakia.

The Czechoslovakian Association has courageously attacked the problem of disarmament. In November 1931 they published a booklet giving disarmament facts much as appeared in P. W. Wilson's article in "Young Men" of last November. This stamped them as a liberal movement. The Prague 'Y' sent a copy to every member, which brought a few protests but more compliments. The Student Association and the Prague 'Y' together carried on all winter a seminar on disarmament. The climax of the eight evenings came in the address of General Klucenda on "Military Problems of Disarmament". Although a soldier he referred to himself repeatedly as a thorough pacifist. This vigorous programme puts the Association in the lead in education of the youth on this important subject.

### Camp Site for Egypt.

Egypt has just secured a permanent site of ten acres for their summer camp. "The most beautiful spot I have seen in Egypt," writes James E. Quay, "a great sand dune skirted by palm groves and gardens, with a long stretch of the most glorious bathing beach. It lies east of the Suez Canal, in Asia, half-way between Jerusalem and Cairo, and right on the track of the children of Israel to the promised land. The quail still comes every autumn from Europe and the Arabs pick them up by the thousand exhausted on the shore. We had campers from Jerusalem and Cairo together, the first time it had ever been done, and they got on famously together. I wish you could have been at vespers the last night as we sat on the sand and watched the sun like a great ball of fire drop into the blue Mediterranean, as one by one the boys told what it all meant in their lives. One note kept recurring—'I never knew before that fun and religion could mix'."

\*  
\* \*

## I. S. S. NEWS.

### South Africa.

The aim of the South African I.S.S. Committee is the cultivation of inter-racial relationships among South African students and of their interest in international student affairs. Its immediate practical aim is the assistance of Native and other non-European students to obtain a professional education either in South Africa or, if necessary, overseas, and the general enlightenment of student opinion on this point. The committee includes professors or others from most of the Universities and representatives of the Student Christian Association, and the National Union of South African Students and plans to work through a local sub-committee in each university for the promotion of its aims.

### Germany.

The German Universities have always been amongst the staunchest supporters of I.S.S. The German Students' Co-operative Association with which I.S.S. maintains a close collaboration, has served as a model for the development of self-help enterprises in many countries. Similarly, in the field of cultural co-operation, Germany has collaborated in the setting up of a number of conferences and study weeks held on her soil or abroad.

Recently a further step was taken to render the work of I.S.S. in Germany more efficient and to extend it to groups and organizations which hitherto were only indirectly connected with it. A German Co-operating Committee was set up which met for the first time early in March.

### Canada.

One of the outstanding and representative delegations at the Mount Holyoke Conference last year was the Canadian, and, as was to be expected, they pledged themselves to the promotion and extension of the I.S.S. programme in Canadian Universities. A first step was the creation of a representative Co-operating Committee for Canada, which would be independent of any existing organization and yet would represent co-operation between all forward-looking, positive thinking movements in the Canadian Student Field. Such a Committee has been formed under the able leadership of Mr David Lewis as President and Mr. C. Stewart of Montreal as Secretary and has got seriously down to work on the promotion of the I. S. S. programme.

### Italy.

During recent years few subjects have aroused so much interest as the reform of the Italian State performed by the Fascist party. A new conception of the State, a new organization of its social and economic structure, have been created in Italy, and every serious student of political science is eager to know more of Italy and its political and economic life. The Study course organized by I. S. S. at Pisa offers an unusual opportunity of studying the problems of the Fascist State. A group of prominent Italian scholars and politicians are responsible for the organization of the course. Among others Professor Gentile, the Great Philosopher, and Signor Bottini, the Minister of Corporations, will deliver lectures and lead the discussions.

The number of participants in the course is strictly limited. Priority will be given to advanced students in economic and political science. A study tour to Rome will be organized for the participants in the course. All those wishing to receive further information or to register should apply to : I. S. S. Headquarters, 13 and 14, rue Calvin, Geneva, Switzerland.

### An Institute of Social Research and Service among Bantu Students in South Africa.

We have received the following note from Mr. Vergan about new developments in social research and social service training for Bantu students :—

"For several years many of our students have become increasingly interested in social service and have undertaken to promote it in practical ways in the villages surrounding their colleges. Such service has included evening schools for adults as well as young people, popular lectures on agriculture, the leadership of scouting among boys and girls and week-end deputation to villages for general social improvement purposes. It may now be said that a large number of Bantu students and people who have gone out from the colleges in recent years, have acquired a realistic social vision and a keen desire to carry out work on to more effective and comprehensive proportions. There is no question whatever of the need and possibilities for such work, nor is it possible to over-estimate its value not only for the people who are its direct recipients, but for the future public usefulness of the students who are promoting it. The reasons for this are not difficult to understand.

The Bantu population in South Africa are in process of adapting themselves to a fact of history, *viz.*, the expansion of Europe. Whatever may be the subsequent manifestations of African nationalism the plain necessity of to-day is that of adjustment and improvement, in ordinary village life, in regard to agriculture, popular education, health and recreation. It must be apparent, therefore, that our social service must become increasingly characterized by research, must be more effectively directed, and must have, among its exponents, a nucleus of trained people as thoroughly conversant as possible with the real nature of Bantu needs and life.

In order to give effect to this urgent need for improving and widening our service, we propose to set up an institute for Social Research and Training. The plan involves the shaping of the necessary courses, finding a suitable person to direct the institute with reference both to practice and theory, and overcoming a number of real difficulties in the way of obtaining the right sort of people for the course as well as time from the already crowded schedule which students carry. We are pleased to announce that, thanks to a grant of a little over £2,000 made to us by one of the Foundations, part of which grant may be used for the proposed institute. We shall lose no time in completing the plans for this new undertaking, the actual work of which we hope to have in operation at the beginning of next year.

### European Youth Crusade for Total Disarmament arrives in Geneva.

The Crusade of European Youth for Disarmament initiated and organized by the International Fellowship of Reconciliation, launched its campaign on February 2nd, simultaneously with the opening of the Disarmament Conference. On their way to Geneva the Crusaders have passed through the towns and villages of France and Germany, and have held over 150 meetings attended by from 200 to 1,800 people. A group of 25 persons went on foot from Cologne to Frankfurt arousing interest on the way. The Crusade arrived in Geneva, some walking from Lyons, some from Zurich, on Saturday, April 2nd. They report that there were no disturbances on the way, that the local press in different places has, for the most part, lent considerable support and that the people were ready for real disarmament and for the substitution of generous friendly relations in the place of continued mistrust, fear and militarism.

On Sunday, April 3rd, the final demonstration of the Crusade was held in a large hall in Geneva with about 1,200 people present. At the meeting the demands of the Crusaders that Total Disarmament be the goal of the Disarmament Conference, that within the next five years the reduction be at least 50% and in the year 1932-33 at least 25% were represented and the radical pacifist attitude stated by speakers from many nations. The issues between France and Germany were clearly acknowledged and faced, and the support of that large gathering was both expressed and felt.

There followed a spectacle unusual in Germany—a procession with banners from the hall to the station. Over 200 young people marching through the crowded streets arrested attention. With songs the departing Crusaders set out on their journey home.

The following day an international deputation of Crusaders was received by Mr. Henderson, President of the Disarmament Conference. Several short speeches preluded the handing over to Mr. Henderson of the petition of the Crusade for the Disarmament Conference. Mr. Henderson expressed keen pleasure in receiving this deputation of youth representing the 50,000 people who took part in the various meetings of the Crusade.—*International Student Service.*

# THE WORLD OF BOOKS

ASSISTANT EDITOR: REV. E. C. DEWICK.

## A. INDIA.

THE SACRED KURAL, OR THE TAMIL VEDA OF TIRUVALLUVAR.  
By Rev. H. A. Popley. (The Heritage of India Series. Paper Rs. 1—4—0.  
Cloth Rs. 2—0—0.)

The Rev. H. A. Popley has made a fresh selection and translation of the couplets of the Sacred Kural, and has published it in the Heritage of India Series of books, together with an exceptionally full introduction, and explanatory notes. He says in the Preface: "Ever since I began to study this little book, twenty-eight years ago, it has been, with the New Testament, my daily companion in all my travels, and I have learnt to love it, and to rejoice in its homely, high-minded teaching." He has made a free use of the existing translations and of the several critical theses in Tamil and in English, both on the Kural and on its author. In the introduction, he discusses the date of Tiruvalluvar and the state of South Indian cultural life at that period.

Mr. Popley rightly discredits the fantastic stories about the Tamil sage, and presents a picture of the author of the Kural formed by a dispassionate study of the poem alone. In Mr. Popley's opinion, "the Kural shows him (Tiruvalluvar) to be a man of the people, with simple tastes, of sturdy honesty, self-reliant, god-fearing, and gifted with a sense of pawky humour. He loved the simple home life of the worker, whether weaver or tiller of the soil, and was at home with little children. The greatest virtues, to his mind, were simple kindliness, truthfulness, sincerity and harmlessness to all life. He was not in any sense an ascetic, but a shrewd man of the world. He was a keen observer of nature and of the habits of birds and animals, and used simple illustrations with telling effect. Open-minded and open-hearted, he was ready to welcome all truth wherever found, and no mocking laugh or abusive taunt against any religion issues from his pages; an essentially human soul with vivid human interests and in daily touch with the ordinary things of life lies behind these imperishable stanzas."

The couplets selected for translation are such as help towards a just appreciation of Tiruvalluvar. They also reveal what verses make a special appeal to Englishmen who study Indian life and Indian thought with a sympathetic mind. The explanatory notes are bound to be of special help to non-Indians in their attempt to understand aright the significance of Tiruvalluvar's message. By confining to these notes, all explanations and elaborations of the verse, the translator has been able to avoid lengthy expositions of Tiruvalluvar's thought in the translations themselves. This has undoubtedly contributed to the successful preservation in the English translation of the terseness of form so characteristic of the original.

The Kural bears the strong impress of the characteristically Indian thought in many of its verses. Such, for instance, are:—

1. All for themselves the loveless spend;  
The loving e'en their bones for others give.
2. 'Tis good for all to have humility;  
But unto wealthy men 'tis riches rare.
3. If you would punish those who 've done you ill,  
Shame them by kindness in return.
4. Why does a man speak bitter words,  
When he has seen the joy that kind words give?



5. As in the very smelling fades the anicham flower ;  
So at a changing glance, the guest's heart sinks.
6. Learn well whate'er worth learning is ;  
And having learnt, live worthily.
7. Who've not the art of noble living learnt  
Though much they 've learnt, are still unlearned men.
8. Hold fast to Him who needs no hold ;  
Hold fast that Hold, and you'll be free from other hold.

Tiruvalluvar (if one may speculate from his poem) was one who saw and felt more than he expressed in the couplets of the Kural. To him, the world process was profoundly ethical. He saw human life evolving under definite moral laws. He was anxious that these laws should be clearly stated, understood and followed by all human beings. It was equally his conviction that observance of these laws by all was a real practicability and that faithful observance of them would have the effect of ensuring their happiness. Tiruvalluvar was a humanist in the real sense of the term, in the sense of co-ordination of human happiness in this world with that in the next, and of the happiness of one man with the happiness of another. The Kural is an exposition of an old but ever-new humanism. Its couplets are tiny apertures of ideas through which one catches glimpses of larger and attractive vistas of thought.

The Kural, whose ethical maxims perhaps give the tersest statements of the laws of life in terms of human relationship, remains, however, the monopoly of Tamil Scholars. Its verses have not attained to that popular currency similar to the verses of the New Testament in the West, or to those of the Ramayana in India, or even to those of Auvvai (another Tamil poet, who, however, put all wisdom in children's language) in the Tamil country. This translation of select verses brings in a popular and easily accessible form the message of Tiruvalluvar within the reach of the English educated classes. It is, therefore, a distinct contribution not merely to the literature of English translations of Indian classics but also to the endeavour of modern India to get into closer and more active touch with the ancient lines of thought.

K. V. SETHA AIYANGAR.

V. NARAYANA AIYAR.

\* \* \* \* \*

THE CROSS MOVES EAST. By J. S. Hoyland. (Allen & Unwin. Price 5s.)

One is surprised at the rate at which Mr. Hoyland is bringing out his books on India at this time ; but one is equally struck with the insight and sympathy that inform them all. The secret of this latter seems to be the insight that he has into the heart of the Christian Religion. For, as the writer points out in this book, what we have in India now is Christianity in action. The heart and centre of the Christian Religion is the Cross, not as a thing of creeds and doctrines, but an eternal principle of Divine action towards the children of men. And it is this eternal Divine principle which the author believes has come back in power upon earth in the Indian Satyagraha—not as a dogma but as a working policy. Therefore it is that the extraordinary success of the Satyagraha—its genesis is traced, its principles expounded and its victories recorded in two separate chapters—ought to be greeted with the deepest joy and hopefulness by all Christians. But so far it has been viewed with cold disfavour and even ridicule by the Christian West. In fact it has been "too Christian for us". "But some day perhaps the peoples of the West will realize the significance of what has happened and will learn from the East to apply the methods of the Cross to the solving of their own great problems, especially the problem of international warfare."

The first section of the book deals with the principle of the Cross—with St. Paul's apprehension and living out of it and how it has been a successful

working policy wherever it has been applied in Christian History. Another significant chapter raises a question of great moment to the Church in India at the present time, *viz.*, the urgent need for Christianity in India to incorporate and harness the richness of India's devotional fervour and mystic insight to the achieving of a fuller revelation of Christ than has yet been found in the West. It is only recently that the Church has begun to awaken itself to the significance and the greatness of Indian thought. The only parallel to this, the author finds, is in the great days of Christianity, in the first four centuries, when the great formative thinkers of the Church were not ashamed or afraid of acknowledging and accepting the light of Hellenistic thought in their understanding of Christianity. The Logos doctrine is the most conspicuous bridge that has been built between Christianity and Hellenism. Is the Church in India great enough or daring enough to attempt a similar incorporation? That is the one condition of its surviving as a force able to sway the heart of India.

In addition to Bhakti, which is widely recognized as a dominant characteristic of Hinduism, the author ventures the suggestion that even in the domain of character-in-action Hinduism may have a signal contribution to make to Christianity. "Hinduism may give us a fresh understanding of the significance of the Cross, and of the manner in which the Cross should be borne victoriously for the sake of the founding of the Kingdom of God on earth." It is this hope that is the theme of the book.

S. K. GEORGE.

\* \* \* \* \*

## B. LIFE AND THOUGHT IN THE CHRISTIAN CHURCH.

A PARSON'S JOB. By L. S. Hunter. 256 pp. (Student Christian Movement Press.)

The only difficulty in reviewing this book is that it is so intensely interesting, and so full of good things, that one wants to quote from every page! Its aim is to deal frankly and suggestively with the Parson's Job, as it confronts a city vicar of the Church of England; but while the book is of special interest to clergy and laity of that Church, and of the home-land, it is full of interesting discussions and suggestions concerning problems which face all clergy of all Churches, here in India as well as elsewhere.

The style is easy and racy, serious and yet full of wit. It is a book worth reading twice, and keeping by one for reference.

The following quotations will indicate what the Author considers the main elements in the "Parson's Job":—

".....to make his parish fellowship think internationally and inter-racially..... to attack those elements in the economic and political structure of society which are keeping men and women from Christ, because they are creating in men's minds values that are not His, and placing on many burdens greater than mercy or justice should permit."

"If the small organism of the Church is to generate power to break the tyranny of the big machine, and convert Britain again to Christ, it must have the best possible organization; no wasted power; no grit in the wheels..... The Parson, first as one of a team, and then as leader of a team, has to be a maker of fellowship; a man whose heart may be broken every day and yet remains unbreakable."

"The objective of the Parson then is to make his congregation outlive and out-think its pagan neighbours, as Dr. Glover says the early Christians did."

The book then goes on to deal with the problem in detail. Most admirable hints are given as to Worship, Music, Care of the Church, Team-work, Church Schools, the Training of the Clergy, and other such subjects.

A few quotations, taken almost at random, must suffice to give an idea of the way the writer deals with his material:—

"The last place in the world where a man would care to confess his real sins is the congregation; because he knows that, if he did, he would never hear the end of it."

"The harvest of this new age in the history of mankind will be garnered by a Church big enough to comprehend and absorb the little catholicisms and protestantisms of the schoolroom days of the faith."

Speaking of the Communion Service, he says —

"In the Anglican rite, and still more in the Roman, the whole emphasis is on communion between the individual worshipper and God. Few who have had experience of a Free Church Communion Service, which makes clear its character of a fellowship meal—even at the cost of the element of worship—can be quite happy in regard to this excessive individualism of Catholic worship. Without changing the method of administration, this excess might be corrected if, instead of several celebrations at a parish church on a Sunday morning, to which individuals come haphazard to suit their personal convenience, a stronger effort were made to concentrate on one 'Parish Eucharist'."

"It takes much longer than those who sit in a chancel or minister within the sanctuary recognize, for a congregation to stand up, sit down, and kneel. How can the man in the pew make anything of the sentiment, 'Christ, have mercy upon us', if he is still feeling for a hassock, or hitching up his trousers."

"A parson is not in close and sympathetic enough contact with the minds of those he is trying to reach and help. Men and women are reluctant to show him their working faith, or discuss their deep moral scepticism with him. They think he would not understand; they are unwilling to shock the good man.....The modern man, by no means indisposed to religion, as he lies ditched and bogged in moral questionings, sees priest and levite hurrying by on the other side, one to say mass, the other to preside at a smoking concert."

"Those who devise a baptismal service should themselves submit it to the test of a dozen babies in full hue and cry. Babies can yell; at Baptisms they frequently do. Why not allow this disorderly fact to influence the service's order? While prayer is addressed to God, and no doubt He can discern tongues, yet the point of having it vocal instead of silent is that it should be heard of the people, as it cannot be when silenced by the competing mouths of babes and sucklings"

I should not like it to be thought from the above extracts that the book is mainly critical—the "impatience of a Parson". It is also constructive; and no one who has this job in hand or is interested in the subject, can fail to gain valuable hints from the advice which Archdeacon Hunter offers.

H. PAKENHAM-WALSH (Bishop).

\* \* \* \* \*

ANGLO-CATHOLIC IDEALS. By K. D. Mackenzie (S. C. M. 3s. 6d.)

Here is a very lucid presentation of the ideals and practices of that very living movement within the Church of England, known as 'Anglo-Catholicism'. In his opening chapter the author sets forth the Catholic conception of the Church as the divinely organized and spirit-filled body, the means whereby God intends to extend and manifest this final incarnation in Christ Jesus. The Catholic Church is thus an exclusive organization with an all-embracing claim. Everything distinctively Catholic in the movement, its sacramentalism, its exaltation of the priestly office, its insistence on the necessity of dogmatic truth as the foundation of Christianity, all proceed from that claim and are found to be consonant with it. But it is that claim itself, its historical sanction and integrity that will be questioned

by the critical student of the origins and development of Christianity and by the student of comparative religion.

Having set forth his conception of Catholicism our author discusses the particular brand of it called Anglo-Catholicism, and traces the process of its historical evolution within the Church of England. The theory at the base of Anglo-Catholicism is the assertion that the Anglican Church is a local expression of that great and continuous organization known to history as the Catholic Church. It claims to combine and conserve the essential elements in the beliefs and practices of the whole Church which has never ceased in spite of its schisms to be the spirit-bearing and spirit-guided body. As against the Traditional High Church position which held that the undivided Church alone is the teacher of the World, modern Anglo-Catholicism is immensely influenced both by the Roman Church and by Liberal Protestant Theology. The unfettered supremacy of the Pope still continues to be the essential wedge between this party and the Roman Church. But Anglo-Catholicism has lately been discovering affinities between itself and the great Eastern Orthodox Church. Reunion with these and the Catholic-Lutheran and non-Episcopalian Churches will be the first step in the building up of an international united Catholicism.

The implications of the Catholic idea with regard to doctrinal beliefs, church order and liturgical practice are well brought out in a series of chapters dealing with these matters. The book ends with a discussion of 'the Hopes of the Future' of a party which the author believes "has yet to accomplish the work which God has given it to do, *viz*, the restoration of the idea of the Church, One, Holy, Catholic and Apostolic."

S. K. G.

\* \* \* \* \*

### C. OVERSEAS.

JAPAN. By I. Nitobe. (E. Benn Ltd., London, 1931. 18s.)

The author of this very timely survey of Japan in Mr. H. A. L. Fisher's series "The Modern World" is well known as late Assistant Secretary-General of the League of Nations, as author of "Bushido" (which has gone through so many editions in many tongues), and as a leading Christian in his own country.

The founder of civilized Japan, Shotoku, he describes as "a patriot by reason of his internationalism and an internationalist by reason of his patriotism". It would serve as a good description of Dr. Nitobe himself; and his book has this for its thesis, that Japan, fitted by long training and owing much to other nations, will play a great part in international affairs. Combining a unique loyalty to the Ruling House, it must yet "continue in the march of Democracy".

To these ends, its religious and moral life are of central importance; and in the brief but adequate "Historical Background" and in a brilliant chapter on "The Thought-Life of the Japanese" there is much to help the West to understand this amazing people. Here Dr. Nitobe is at his best and these chapters will repay very careful reading.

The rest of the book deals with Japan's emergence into the family of nations, and the processes of development in education and politics are well described. On the economic side more use might well have been made of Takekoshi's fine work, lately published in three volumes.

Dr. Nitobe is always a patriot, and usually a fair-minded one. Sometimes his natural bitterness against the United States (whose abrogation of the "Gentlemen's Agreement" led Japan "to question her sanity") warps his judgment. The termination of the Anglo-Japanese alliance, for example, "looks as though it had been a futile sacrifice made by Great Britain at the altar of the Hearst papers." But Britain has no fondness for Mr. Hearst; and the Anglo-Japanese Alliance had

outlived its usefulness—especially with Japan, under our author's own brilliant leadership, playing a notable part in the League of Nations.

Nor is he fair to China, in accusing her of "pitting one barbarian against another" at the Washington Conference. She won the admiration of all, by her tact and patience in undoing the evils of Japanese aggression in her holiest places; and Dr. Nitobe, while he recognizes the efforts of his country for peace, is not quite the objective historian when he describes her advance into Korea and Manchuria. Greatly tempted, they have too often yielded "to unique opportunities for falling into temptation". While one hopes they will yet achieve moral leadership in Asia, they may quite as easily degenerate into its armed bully—if more "unique opportunities" occur. Indeed they are falling rather deeply at this moment!

Though nations never confess their sins, yet historians must not degenerate into propagandists. Much better accept the fact that Japan is not yet a unified nation. In spite of amazing loyalty her soldiers and her chauvinists have a way of over-riding her idealists, and we are all ready to sympathise, if we cannot condone.

Though he does confess to "colossal blunders" and to "flibustering", Dr. Nitobe on the whole sees Japan as playing "a drama prepared for her by history". Yet this very useful work, as the Editor says, is all the more useful because it "is not exactly the kind of book which an Englishman would have written"—about Japan. Heaven knows, we English have similar patriotic histories of our own. And so has India, where Nationalism often masquerades as Scholarship.

The Bibliography (compiled by Miss Ruth Thompson), the binding, paper, type and index are all excellent.

KENNETH SAUNDERS.

\* \* \* \* \*

**LIFE IN THE CHINESE CHURCH.** By T. Ralph Morton. (S.C.M. Obtainable from Association Press, Calcutta. Paper 1s 6d.)

At a time when the Church in India is standing at the threshold of a new era in the relationship between Foreign Missions and the Indian Church, Missionaries as well as Indian Christian leaders will find much to warn and comfort, to instruct and illumine in this little book on the Chinese Church, written by a Scotch Missionary with considerable experience of various aspects of Christian work in China. For it is a fact that notwithstanding the Great Wall, China is not so far removed from India as is generally supposed. The Church in China has much in common with the Church in India. Even making due allowance for the peculiarities in the cultural heritage and religious temper of the two nations, the conclusion is forced upon us that the needs and problems of the Churches in China and India are not after all so different one from the other.

Going through the book one comes across striking parallels to conditions obtaining in India. Take, for instance, part of the description of worship in a Chinese Church. 'The men and the women sit on either side. It is only recently that the curtain that separated them has come down, and the day has not yet come when it is recognized as appropriate for a family to sit together. The children divide themselves between their parents and often run between them. Mothers nurse their infants in church or take them out when they cry too loudly. Some of the men and many of the women cannot read. Those who are proficient are kept busy looking up hymns and passages of scripture for the others. As few people have watches, the hour of arrival varies.' How like what one observes in one of the village Churches of Bengal or Travancore!

The differences too are no less remarkable than the resemblances. We read about the Church in China that 'Membership of the Church does not, as in India, involve leaving the family' (page 41); that the Church is practically independent and intensely national; that 'St. Paul has never persuaded a Chinese woman to wear a hat in Church except from motives of vanity, and the fourth Commandment has

never forbidden games on Sunday' (p. 54); and that 'the Chinese Christian is able to speak of God without a hush in his voice and is able to laugh in Church'. All this is extremely interesting for an Indian.

In this little book of about 100 pages one gets a great deal of interesting information about various aspects of the life, work and worship of the Chinese Church, and as such it should prove to be of value for all who would know more on the subject. For the Indian Church it will be of special interest, as throwing light on some of her own problems. The most valuable part of the book to our mind is the Chapter on 'The work of a Missionary in the Chinese Church', for we get here the actual description of an ideal that we are trying to give form and shape to, in India at the present time. Here is what Mr. Morton writes from observation, and probably from experience "Even in those cases where his influence is the strongest, and he has the best chance of seeing what he desires done, the missionary is still not the leader. His place may seem to be that of a bishop, but is really that of a general servant or odd job man. His life is never in any sense a career. He is rather, like one of Mr. Leacock's heroes, rushing off in all directions at once. He is perhaps, starting Chinese leaders on their careers, and that is probably the best job he can do. Or he is seeing that other people do their own jobs, and doing a little of their jobs himself. Or he is doing the innumerable jobs which have to be done, and to do which there exists no definite official. He has to be ready to step into any sort of position, and to do his best to get a successor for himself."

The qualities that are needed in Missionaries for playing this new role are, according to the author, mainly three: sympathy, "which is a little different from a desire to save the heathen, and is much more an understanding of the human heart"; humility, "the willingness to serve without getting any of the credit,"; and finally, courage to stand by his own convictions.

May we hope that the book will be widely read in India, both in Missionary circles as well as by members of the Indian Church?

C. E. ABRAHAM.

# THE Young Men of India

BURMA & CEYLON

Editor : H. C. BALASUNDARUM

Volume XLIV

July, 1932

Number 7

## MEDITATIONS

### IV. *He restoreth my soul.*—PSALM 23.

*"Yea though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me, Thy rod and Thy staff they comfort me."*

BY REV. J. G. HALDANE, M.A.,  
*Church of Scotland Mission, Chingleput.*

#### 1. *Confiding in the Shepherd.*

THE path of the sheep is not always along the sunny plains, clear and discernible. It sometimes leads through dark ravines, the lurking place of wild beasts or alongside a deep precipice, where a false step will hurl the unwary one into the abyss. Under such conditions the sheep are totally dependent on the shepherd. It is well for them that he should know the way and be able to lead with unerring judgment amid darkness and danger as well as through the devious tracks on the hillside. The club, gripped firmly in his hand to ward off any attack, may be used to give a sharp crack to a sheep about to take a false step and so make it spring back into the path. The crook may be used to direct them over some awkward gully or be reached out to pull back a sheep that has stumbled into the thicket. Keen, vigilant, courageous, the shepherd inspires confidence in his flock and he leads them through the dark menacing gorge into safety among the rich fresh pasture lands beyond.

---

**NOTE.**—When articles in the *Young Men of India* are an expression of the policy or views of the National Council of the Young Men's Christian Associations of India, Burma and Ceylon, this fact will be made clear. In all other instances the writer of the paper is responsible for the opinion expressed. The Editorial Notes, if any, represent the opinion of the Editor alone.

## 2. *The Gorge of Gloom.*

Similarly the path of Life is sometimes overshadowed and we cannot trace our steps. Danger and death seem to be all around us. How tragic if we are left to our own resources in such an hour ! If, however, we have known the Shepherd's leading under varying circumstances and have proved Him to be absolutely trustworthy, then the darkness need hold no terrors. If He is with us, then we are secure amid the greatest danger. If His purpose for us involves traversing the Gorge of Gloom, then nothing can frustrate that purpose and we may trust implicitly even when we cannot trace,

"Thrice blessed is he, who still can tell  
That God is on the field when most invisible."

Even the stroke of discipline may arrest us in the act of taking a false step which may prove to be our undoing. Can we ever know the value of protection if we have never been exposed to danger ? Can we appreciate the unfailing guidance of our Lord if we have never been plunged into the darkness of uncertainty and have had to acknowledge ourselves baffled ? "Tribulation worketh experience and experience hope, hope that maketh not ashamed for the love of God is shed abroad in our hearts." The comfort of God is only appreciated in the hour of need.

But if the valley leads to death itself, what then ? Well, what of that ? We will "walk through". Death does not engulf us. It may cast a shadow across the path but there can be no shadow unless there be a light. It is but a passing phase, "Though I walk *through* the valley of the shadow of death, I will fear no evil, for Thou art with me." This is not a new road to our Shepherd. He has been here before and He passed through. He knows what is on the other side. Death claimed but could not hold Him.

"Peace : perfect peace, Death shadowing us and ours,  
Jesus has vanquished Death and all its powers."

Death is not an evil to be feared. It may separate us from a former state but it is the way into a fuller and grander life. "The sting of death is Sin" but Christ came to put away Sin and if we have yielded ourselves to Him, as Shepherd, then the terror is gone. "Thanks be unto God, which giveth us the victory through our Lord Jesus Christ." "He, Who brought again from the dead the Lord Jesus, that great Shepherd of the sheep—make you perfect in all things." We may safely tread in His steps and "Even the darkness will be light about us" and He will lead on until "The day break and the shadows shall flee away."

## 3. *A Closer Relationship.*

Out on the plains the sheep do not feel the same need of the shepherd's care. They can see their way, can see him and are



scattered all over the plains. As they approach the darkening gorge, however, they draw closer to the shepherd. The nearer they get the greater their sense of security.

How often is it so with us? We do not realize how much God means to us until our sky is overcast or the darkness closes in on us so that we cannot distinguish friend from foe. In the hour of bitter aloneness God becomes more real—not that He wasn't there all the time, but our need has made us aware of His presence and we cry,

“Hold Thou my hand! so weak I am and helpless, I dare not take a step without Thine aid.

Hold Thou my hand! for then, O loving Saviour, no dread of ill can make my soul afraid.

Hold Thou my hand! and closer, closer draw me to Thy dear self my hope, my joy, my all.

Hold Thou my hand! lest haply I should wander, and missing Thee, my trembling feet should fall.”

When the shadow of death falls between us and our loved one and we are plunged into the darkness of isolation then the presence of the Shepherd, Who has led our loved one beyond the shadows, brings the confident assurance that our beloved is not wandering in the valley of shadows, but has gone through to the life beyond. He is not dead. Heaven becomes a real place since we know someone there. It is peopled with real folk and as we come out into the ordinary walks of life, with the comfort of the Shepherd ever with us, then when we meet another stricken soul, who needs our help we are able to inspire faith and hope in him as he realizes that we have been through the darkness. We can understand now and we feel *with* and not *for* the sufferer.

Even if, like the disciples on the Mount of Transfiguration, we “fear as we enter into the cloud,” yet “out of the cloud” we may hear the voice of God speaking, as they did. And life will be changed for us and we will carry a blessing to others. When Moses climbed the Mountain the cloud overshadowed him but beyond the cloud he found God and his face reflected the glory of God ever after.

“Ye fearful ones fresh courage take : the clouds, ye so much dread,  
Are big with mercy and will break in blessings on your head.”

## THE VALUE OF PRAYER IN THE LIGHT OF MODERN SCIENCE

BY REV. E. C. DEWICK, M.A., *Literature Secretary, Y.M.C.A.*

THERE is a widespread feeling to-day that there is something unscientific and old-fashioned about prayer ; and that the value of prayer has been discredited by the discoveries of modern science. At most, it is admitted that prayer may be of some subjective value to the person who prays, by creating in his own mind an atmosphere of quietness, and by strengthening his will to choose the right ; but the idea that prayer can have any objective influence on the course of events outside the mind of the devotee is generally dismissed as an outworn superstition.

Now prayer has, as a matter of fact, been an important element in almost every type of religion ; and indeed, a religion entirely devoid of prayer would scarcely be a religion at all. It is true that in some forms of Buddhism there does seem to be no logical place left for prayer ; but the very history of Buddhism goes to show how difficult it is to maintain the exclusion of prayer in its completeness, and how persistently prayer finds its way back into the popular forms of religion. The simple Buddhist devotee, prostrate before an image in the Buddhist shrine, is obviously praying to and petitioning an unseen power, with as much simplicity and fervour as can be found in any other religion.

We are not, of course, suggesting that prayer, in the higher forms of religion, should consist exclusively, or even predominantly, of petition. True prayer consists of *a spiritual communion between the spirit of man and some higher spiritual power or powers* ; and such communion must include the elements of 'listening', thanksgiving and the expression of worship and love, as well as the element of petition. Even in the case of intercourse between two human persons, there can be little progress towards real mutual understanding and communion, as long as one of the parties occupies the whole time with petitions, and shows no disposition either to listen to the other in quietness, or to express gratitude and affection ; and this is no less true in the case of communion between the spirit of man and the Spirit of God.

Moreover, in so far as petition does form an element in prayer, it will not be in the form of petition that God may be persuaded to act in accordance with our wishes ; but rather that our wills may be so harmonized with the greater will of God, that we may be enabled to co-operate with Him in His plans. In prayer, however, as in most aspects of religion, there has often been a danger that the lower

elements should come into the foreground, and attract a notice far beyond their deserts ; and so it is not uncommon to find that the popular impression of prayer is that it consists primarily in asking God to do for us certain things that we desire, or even in persuading God to change His mind and His plan in order to accede to our wishes. This is a serious misunderstanding of what prayer really is ; but it is a misunderstanding that is very widespread, and is partly responsible for the idea that the value of prayer is disproved by modern thought and modern science. If prayer were nothing more than this kind of selfish petition, it would indeed be difficult to harmonize it with the best thought either of Science or Religion ; but prayer, in the true Christian sense, is the spiritual communion and intercourse of human children with their Divine Father. Such prayer will bring into action many elements of our being ; it will demand the attention of our wills, the gratitude and worship of our emotions, and the best judgment of our intelligence and reason. Only when these have all been employed, are we in a position to add petition to our prayers, and to expect that such petition will not be valueless. Is not this clearly indicated by the 'pattern of prayer' set before us by Christ in the Lord's Prayer, in which He teaches us to think first of the great causes associated with God's plan,—His Name, His Kingdom, His Will,—before we turn our attention to those things which we desire—our bread, our salvation. "*Thy Will Be Done*" must always precede "*Give us this day our Daily Bread*".

It is perhaps hardly necessary to spend much time in the endeavour to show that prayer is of value for the one who prays. The witness to this value is human-wide. From devout souls of every age and race, there comes the witness that prayer has brought to them quietness, clear judgment, patience, and courage. Not indeed that these blessings have come in every case, nor as an immediate response ; but that they have come on the whole, and in the long run, seems to be clear beyond the possibility of doubt. Even many of those who do not believe in the existence of God admit that prayer has a 'suggestive value' for the worshipper, and that the effort to concentrate the mind upon things that are high and noble has a reflex action on the mind which is ennobling and strengthening. It is, however, rather difficult to suppose that man would long continue the practice of prayer (even if he believed it to be beneficial), if he were convinced that the benefits can only be obtained through concentrating the mind upon an illusion that does not really exist.

But for those who believe in the existence of God as a personal Father, prayer, as communion with God, is a natural and necessary corollary of Religion ; for if a Father-God is really near us and accessible to us, it is inconceivable that we should not desire to hold spiritual intercourse with Him.

So a belief in the value of prayer would seem to follow logically from a faith in God. The actual practice of prayer, however, does not always follow from such faith; for many who honestly believe in God have noted the strange fact that they find in themselves a curious unwillingness to pray. But they know that for them the obstacle to prayer lies not in the intellect, but in the will. "What they will, they do not." One such person said recently to the present writer, "The difficulties that I find in actually betaking myself to prayer (in spite of my clear and unhesitating belief in its value) sometimes make me think that the Devil must concentrate his energies on preventing people like myself from praying!" In such cases, the intellect and the will have not been fully harmonized; but in the truly converted life, when these have been unified by the Spirit of God, the background of prayer is always an essential part of religion.

There remains, however, the question whether prayer, in addition to conferring benefits on the life of the one who prays, actually has any effect upon the world at large. *Does prayer change the course of events?*

In this connection, there are several real difficulties to be faced. In the first place, it may be asked: "If God is an all-knowing and almighty Father, why should we human beings expect (or desire) that our prayers should change the course of events? Is it not more natural, and more truly religious, to leave the course of events to God, who knows, far better than we, what is best to be done, and has at His disposal all the necessary powers?"

Now it does not seem to be always realized that this argument cuts away not only the call to *prayer*, but also the call to *action*. If there is no need for us to intervene in anything, our best course is to leave everything well alone. The social reformer stands as much condemned by this test as the saint in his hours of devotion. The most truly 'religious' people are (on this theory) of the kind who are vividly portrayed as the 'goats' in Christ's picture of the Divine Judgment:—people of whom no single evil action is recorded, but who abstained from interfering with the course of events, and neither visited the sick, fed the hungry, nor clothed the naked, but 'left things well alone' in each case. To these persons it will be remembered that the Divine Judge says: "Depart, ye cursed, into the everlasting fire!" It would seem then that Christ, at any rate, did not regard the policy of inaction as one which deserves the blessing of God. Moreover, throughout the Bible—Old Testament as well as New—the world is depicted, not as a ship, of which God is the Captain and we are but passengers who have no business to intervene in the ship's management or course, but rather as a battle-field, in which God is indeed the Captain, but we are His soldiers whose duty it is to take an active part in the campaign. In that campaign, both action and

prayer are weapons ; for indeed true prayer *is* action, and in it, there is a real output of energy—invisible, immeasurable, but immense. We can see from the Gospels how Christ Himself was physically and spiritually exhausted after prayer. For Him it involved an immense expenditure of power ; and He knew how hard it is “to pray and not to faint”. So in the great campaign of the Kingdom, God calls upon us to exert ourselves, not only in action, but also in prayer. It is only a mistaken view of God’s omnipotence which pictures Him as a Dictator allowing no initiative to His subjects.

There remains another difficulty which requires careful consideration.—“Is not the idea that prayer can alter the course of events contrary to what we know of Natural Law, and the inevitable sequence of cause and effect in the world of nature ?” This objection acquired increasing weight through the researches of Science during the nineteenth century. On every hand, the ‘result of these researches seemed to indicate that the whole world is governed by what are usually called “laws” ; i.e., by some principle which decides that, given the same antecedents, the same consequences follow with unfailing regularity. The apparent exceptions to this ‘reign of law’,—exceptions which are commonly known among religious people as ‘miracles’—proved again and again, on investigation, to be not real exceptions, but only illustrations of the operations of ‘laws’ hitherto not observed by man. Again and again, a phenomena that appeared to be ‘miraculous’, such as an eclipse or an earthquake, was found on investigation to be part of a process quite as regular in its own way as the falling of an apple or the daily rising of the sun. Even the apparently supernatural experiences within the mind of man were shown by psychology to be due, in some measure at least, to regular processes of working. Steadily, surely, and inevitably, Science seemed to be pushing back the frontiers of the supernatural and the miraculous ; so that thoughtful men begin to ask themselves whether any territory would finally be left which did not come under the sway of ‘natural law’. There were not lacking some among the ranks of scientists—and many more among the ranks of their less educated followers—who hastened to proclaim that Science had proved that all life comes under the domain of natural law ; and that the world is in reality a vast machine, immensely complex, but invariably regular in its working ; so that the idea of ‘changing the course of events’ by prayer is merely an illusion of the religious mind. That idea received expression in the unforgettable lines of Fitzgerald’s *Omar Khayyam* :—

“With earth’s first clay They did the last man knead ;  
And there of the last Harvest sowed the seed ;  
And the first Morning of Creation wrote  
What the last Dawn of Reckoning shall read.”

Or again :—

“The moving finger writes ; and having writ, moves on ;  
 Nor all your piety and wit  
 Can lure it back to cancel half a line,  
 Nor all your tears wash out a word of it.”

We cannot fail to admire the stately magnificence of such an idea, as well as the haunting beauty of its expression in these stanzas. Nevertheless, anyone who has studied the recent trends of scientific thought, particularly during the last ten years, can hardly fail to note that a somewhat different outlook is beginning to find expression in the words and writings of many of the leading scientists to-day. A large number of these are saying quite clearly that the purely ‘mechanistic’ conception of the universe is not really satisfactory to them even from the point of view of Science, and still less from the point of view of human life and its values.

I think we can indicate at least two causes that have contributed towards this change in the recent trend of scientific thought.

In the first place, it has become clear to all thoughtful men that a rigidly mechanistic view of the universe logically leads us to conclusions which are even more far-reaching than its first advocates realized. Scientists such as Huxley and Haeckel proclaimed confidently that the ‘Scientific’ view of the universe leaves no room for God. Or if there be a God at all, he is in any case as impassive as Huxley’s Divine Chess-Player, “always perfectly just, but never overlooking a mistake”, and against whom man has no chance of winning in the long run, if he pits his strength against the Laws of Nature in the relentless game of life. Such a God, impressive though he may be, is after all no more lovable and no more worshipful than a mechanical *robot*.

Many of the nineteenth century scientists were quite prepared to dispense with God, or to relegate Him into the category of the mechanical; and even proclaimed this as one of their great achievements. But their successors have begun to realize that if the mechanical view of the universe leaves no room for God, neither does it leave any room for *man*,—or at least for any of those qualities which distinguish man from the rest of the world of nature. For if the world is a pure machine, revolving with unalterable regularity, there can be no place in such a machine for any variations caused by human action any more than by the acts of God. This means that our own sense of freedom and responsibility, which is absolutely central in the human consciousness, is really an illusion, both in great things and in small. If the world is a closed mechanical system, I am under an illusion when I imagine that I can in any way alter the course of events ; and my illusion is just as untrue to the facts of life whether it is on a grand scale, such as the belief that I have the power to influence the thoughts of other men,

and through them (it may be) to change the course of human life and history at large, or whether it be in some small sphere, such as the belief that I have the power to move an object on the table from one spot to another. If the world is a rigid mechanical system, this latter belief is no less untrue than the former ; for the movements of my hand are as much pre-determined (on this theory) as the rise and fall of empires.

Now this means that on the mechanistic view, all our innermost convictions of freedom and responsibility and the power to judge and to think, are illusions. Man is, in that case, no more free in reality than a stone ; and indeed he only differs from a stone because he has this absurd 'illusion of freedom' lodged in his heart.

Moreover, not only is the sense of freedom an illusion, but also the sense of right and wrong. The very words 'good' and 'evil' have no meaning, in a pure machine ; and all the values of human life are relegated into the realm of the unreal, if we accept a purely mechanistic interpretation of the universe.

This conclusion, relentless and unwelcome as it may seem, is one from which it is surely impossible to escape, if we accept the mechanistic view of life with logical thoroughness. There is no possible justification, on scientific grounds, for saying that the scientific view of the universe forbids us, *a priori*, to believe in the possibility of the free action of God upon the world, deflecting and modifying the 'natural' course of events, and yet allows us to believe in the reality of similar action on the part of man. Science may indeed justify us in saying that, in this or that particular case, the evidence for Divine intervention is not scientifically established ; but it cannot, on *a priori* grounds, rule out the possibility of such Divine intervention, without excluding the possibility of human intervention too.

So among recent scientific writers, there has been a growing tendency to recognize that the purely mechanistic view of the world inevitably ends in depriving life of all its values, and of all that makes life really worth living ; and scientists themselves are asking the question whether such an interpretation of life is one with which the mind of man can permanently rest satisfied. Hence there has come a greater readiness at least to admit the possibility that some factors which are not covered by the known "laws" of the natural world are nevertheless factors which really exist, and must be taken account of, in any satisfactory view of the world. Now this leaves the way open for the possibility that prayer may be one of these factors ; and forbids us to state dogmatically that the idea of the influence of prayer is "contrary to Science".

Another line of thought, emanating from within the scientific realm itself, has of late been contributing towards a similar change in

the attitude of Science towards Religion. The challenge to mechanism has not come merely from the side of those who wish to preserve those moral and spiritual values of life, for which mechanism, in its extreme form, refuses to allow any place; but also from the ranks of those whose interests have been concentrated on purely scientific experiments.

For it is noteworthy that recent developments of scientific experimentation seem to be suggesting that the universe is after all not so fixed and unalterable as the Science of the later nineteenth century seemed to indicate. New discoveries have opened up the existence of spheres in which further investigation has not succeeded in discovering an increasing uniformity, but rather an increasing *irregularity* of action. The study of radium is one of the best known examples of this. Scientists, such as Eddington, are now suggesting that the appearance of absolute uniformity in the working of Nature is itself in some respects an illusion. It is due, in part at least, to the fact that we are dealing with the elements of life in incredibly vast numbers; and where we deal with vast numbers, we always *seem* to get a tendency towards uniformity, which becomes more and more uniform, as the numbers dealt with become greater. For instance, the statistician is able to predict the death-rate in any very large city with tolerable certainty, by the "law of averages". He is able to know, with very little possibility of error, how many persons will die in a city such as London or Calcutta, to-morrow. But if he is dealing with a *small section* of that city, it will be much more difficult to predict exactly how many deaths will occur; and if he is dealing with a single house, then the law of averages will not help him, and he will have no means (apart from the personal investigation of the particular circumstances in the house) of predicting whether a death will or will not occur in that house on a particular day.

Hence we are led to entertain the possibility that the 'impression of uniformity' which we gain from our observation of nature may be more rigid than is warranted by the real facts. And this possibility is confirmed when we remember that our human observations extend over periods that are, even at their longest, very brief, in relation to the whole period of the story of nature.

Let us illustrate this:—We may imagine a visitor to this planet from some other sphere, watching the behaviour of city-clerks, living in the country and working in city-offices, during a long succession of days. He notes that every day they all rise at a particular hour, take the train from their country houses to the city, spend so many hours at office, return home in the evening, and go to bed at more or less the same time. Each day the same process is repeated; and from this we conclude that human behaviour is purely mechanical, and that human beings have no real freedom of action.



Day after day he makes these observations ; and each day confirms these conclusions. Finally he goes back to his own world, with a report to this effect, based upon careful and prolonged observation.

But as a matter of fact, if he had stayed a few days longer, he would have found that when the holiday-season came round, the apparent regularity of the human specimens that he was observing would have been completely interrupted, and an entirely new and apparently erratic way of life would have been observed.

So it is suggested that the apparent uniformity with which events happen in the world of Nature is partly illusory ; due, on the one hand, to the fact that we are here dealing with incredibly large numbers of the primary elements of life, and on the other hand, that we are dealing with them by observations which extend over a relatively short time. As long as we are dealing with them in these incredibly large numbers, and during relatively short periods, we are able to say with practical certainty that such and such things *will* happen. But the more we analyse the behaviour of small units on the one hand, and prolong our observations at the same time, the more do we find that their behaviour appears to be uncertain, and that there is no means of predicting precisely how the unit will behave. If the 'atom' of nineteenth century Science was thought to be a solid, regularly behaved object, the 'proton' or the 'electron' of twentieth century Science seems to be far less solid, and far more erratic in its behaviour ; and Science is finding it more and more difficult to predict exactly what it will do, or how it will behave. In other words, Science itself seems to be suggesting that the more we analyse the world of Nature, the more we find that at the heart of Nature there lies, not a rigid law, but something indeterminate, something quite consistent with the idea of freedom. Now if this 'capacity for freedom' is found at the heart of the universe, there seems no reason to deny the possibility that free acts may have a real place both in the life of man and in the activity of the Supreme Spirit that governs the world.

In other words, while the Science of 1892 seemed as if it closed the door to the possibility of prayer as a real factor in life, the Science of 1932 leaves that door open. Whether prayer actually is, or is not, such a factor is a matter for legitimate investigation ; but at least the Science of to-day does not forbid us to undertake that investigation with an open mind, or even with the expectation that it may lead to positive results.

There is, however, one further consideration which needs to be borne in mind, lest in the reaction from a mechanistic view of life, we should rush to the other extreme, and assume that all life is irresponsible and irregular. We know that in human life, freedom becomes valuable only when it is exercised within a 'framework' of law and order. Without this framework, freedom degenerates into

mere anarchy. So when we assert that God, if He is God, must have a measure of freedom, we do not thereby assert that He is irresponsible or erratic; and the orderliness which appears in the world of Nature, though it cannot be regarded as so uniform that it excludes all freedom, is nevertheless a revelation of God's methods, as well as being the necessary framework without which the world would be, not a cosmos, but a chaos. Science, in revealing to us the orderliness of the Laws of Nature, is revealing to us something that is inherent in the mind of God. Above all, in the moral sphere, we cannot think of God as other than reliable and orderly, in His maintenance of the great laws of right and wrong.

It is not always easy, or even possible, for us logically to reconcile in our own minds the idea of orderliness with the idea of freedom; but we cannot press either of these thoughts so far as to exclude the other, without endangering some element that is vital for a balanced view of life.

So then we may say, on the one hand, that when we are estimating the value of prayer, there is no reason why it should not have the power to modify and change the course of events, so that things will happen as the result of prayer which would *not* have happened if the prayer had not been offered.

On the other hand, we should recognize that prayer itself finds its full freedom only within the framework of the great laws of life. To look upon prayer as a private means for upsetting the Laws of Nature is to conceive of prayer in an unworthy or an immoral way.

Christian prayer, especially, has traditionally always been offered "In the Name of Christ"; and that means, not merely that a Christian prayer should close with the formula "Through Jesus Christ our Lord", but also that it must be offered in the *spirit* of Jesus Christ;—i.e., in harmony with what He has revealed as His Will and God's Will for mankind and the world.

In the light of this, we see that it is impossible for a Christian to pray, for instance, in the name of Christ that God would grant him selfish privileges, in unfair preference to other of his fellowmen who are also children in God's family. Thus a Christian student cannot truly pray in the name of Christ that God will enable him to succeed in an examination, if he has been lazy in preparation for his examination. It is not the purpose of Christian prayer to provide a supernatural compensation for laziness or selfishness. The student may indeed pray for clearness of mind and strength of body to enable him to do his best; but not for any stroke of good luck which would enable him to appear in the eyes of the examiner to have greater knowledge or ability than he usually has.

Similarly, with regard to prayers which might affect the course of natural events. The question is often asked "May we pray for

fine weather, or for rain?" The scientific and Christian answer surely is, that while we do not *a priori* rule out the possibility that prayer may have an influence on the course of Nature, we need not expect this to happen merely to gratify our own personal wishes. In such cases, we are dealing with processes which affect not merely ourselves, but vast numbers of other people; and so we need, on Christian grounds, to be very careful lest we should be asking for the welfare of the world at large to be subordinated to our own, like thoughtless children who ask their father, as a head of some great business enterprise, to change the whole working of his business, merely in order to please some passing fancy or wish of theirs.

But if we believe that God is Love, then when we pray "along the lines of love"—i.e., when we pray for something which we believe to be in harmony with God's purpose of love for His children—we shall find that in these prayers of ours there is a spiritual dynamic far greater than we can easily understand. We shall find that if we pray for the healing of the sick, there is a power to heal which transcends anything that medical science has yet learnt to explain. When we pray for courage to attempt for some hard work, we shall find that mountains of difficulty do, as a matter of fact, vanish away. When we pray that someone whose heart is hard may be softened, or that someone in the grip of sin may be free, we shall find that our prayers effect far more than we do dare to hope. Along such lines as these, experience goes to show that the power of prayer is a real factor in life; and that while it is conditioned to some extent by great natural laws, yet within those conditions, its range and dynamic far exceeds anything that we had thought of.

In our age, oppressed as it is with the sense of being held down by forces beyond human control,—forces which often appear to be heedless of our welfare and blind to any moral purpose in their working, there is perhaps no greater need than the recovery of faith in prayer and of the practice of prayer. If we can recover these, we shall find that Christ's old promise still stands true :—

*"Ask, and ye shall receive ;*

*Seek, and ye shall find ;*

*Knock, and it shall be opened unto you."*

# RELIGION AND SCIENCE IN THE WEST

## III. PSYCHOLOGY AND RELIGION.

BY REV. BROTHER RONALD FREEMAN, M.A.,  
*Christa Seva Sangha, Poona.*

WE have now come to the close of our survey of the conflict of Religion and Science. We have seen how, in most theatres of the war, peace has come with the demarcation of territory, as between Science and Religion. Yet in one field the battle still rages, and amid the toil and moil of the conflict it is difficult to see how the fight is going. Yet even here we believe that peace is only a matter of years : as evidence of this we would remark on the number of practising psychologists who are also men of profound religion. Still, popular opinion is always a decade at least behind the vanguard of scientific research, and as Dr. Garvie says in his preface to Dr. Cyril Valentine's *Modern Psychology and the Validity of Christian Experience* : " It is psychology which is popularly believed to be the most dangerous menace to the Christian view of life ; as biology was in a former generation, and geology in a still earlier time." In the same book the present Archbishop of York is quoted as agreeing with the author of *Is Christian Experience an Illusion ?* that " the most formidable objections now urged against the Christian Faith come from the side of Psychology." Though one cannot as yet see the end of the controversy, the cause of it is sufficiently clear and obvious. In the first place, psychology, as we have already said, " in all the rash lustihead of its young powers " is merely in its turn claiming for its own department of natural knowledge all those metaphysical characteristics, to which all other departmental sciences have successively laid claim. (Again, whatever Religion may be, it will be generally admitted that it is something experienced in the inner self, the soul or Psychē, with which especially psychology claims to be concerned. Therefore psychology demands free and unrestricted entry into the whole territory of religion : further, it attempts a cold and scientific analysis of experiences which religion holds to be intelligible only to those who are in sympathy with them. Thus in his article on *Religion and Psychology*, in the collection of essays from which we have quoted so freely already, *Science, Religion and Reality*, the great practical psychologist, William Brown, writes : " The present situation of the psychology of religion is very similar to the situation as regards knowledge at the time when Locke, Berkeley and Hume were writing. They were endeavouring to get to know what knowledge meant, their aim was to understand knowledge, to know about human understanding, but they used a predominantly psychological

method, and although that psychological method increased their knowledge of psychology, it only made the central problem of knowledge more apparent, and it remained for Kant to show how completely that had failed to do justice to the science of knowledge. In the same way, at the present day and during the last twenty years, psychologists have approached the question of the validity of religious experience along psychological lines, not always realizing that by the very method they have adopted, they are challenging or denying that validity. In other words, just as psychology as such cannot do justice to the validity of knowledge, psychology cannot do justice to the validity of religion." The religious man feels of course that the psychologist, in stripping off from a religious experience all that he considers scientifically irrelevant and unnecessary, is in effect destroying the experience and leaving but a skeleton, in much the same way as the botanist destroys the flower when he dissects it for examination under the microscope. Yet the fact that the man of religion feels uncomfortable or even outraged at this is not necessarily a sufficient reason for preventing the man of science from continuing to investigate: at least the latter has begun to take religion seriously, and if his researches be conducted with sympathy, humility and fairness, assuredly it is possible that the searchlight of psychology may illuminate the pathway that leads to new spiritual truth, and psychology itself may thus prove to be an instrument of the Holy Spirit, the Divine Wisdom. Three quotations are relevant in this connection: in the first place, in his preface to Volume II of *Contemporary British Philosophy*, published in 1925, Professor A. E. Taylor says: "There has sprung up a wholly new appreciation of the independent and permanent significance of religious experience in human life"; again, Dr. C. D. Broad writes: "There is one thing which speculative philosophy must take into most serious consideration, and that is the religious and mystical experiences of mankind"; finally, Dr. J. S. MacKenzie, in Volume I of *Contemporary British Philosophy*, says: "From the first I have recognized the supreme importance of religion as a basis for the kind of unity (of outlook) at which we ought to aim."

The great crux, as between Psychology and Religion, is summed up from the religious man's point of view in the words of Baron von Hügel: "Religion absolutely requires at every stage Ontology, a really existent God, and really happened Historical Facts and Persons. Indeed Christianity's greatness resides especially in its all-pervasive and persistent incarnational trend; since God the Eternal Spirit here reveals Himself to us in Duration and through Matter." Religion claims objectivity for its experience, and psychology would obey that it is entitled to this claim. As Mr. Watt writes: "A feeling or emotion cannot properly be called religious which does not involve the consciousness that it is excited by and

towards an independent reality.....the terror of the subjective is an obsession introduced into Philosophy by Kant.....the religious feeling is a fact which psychology simply analyses and follows in its transformations, but it is incompetent in the matter of its objective value." And again Theodore Flournoy, the great Genevan psychologist, observes that "psychology neither rejects nor affirms the transcendent existence of the religious objects; it simply ignores that problem as being outside its field"; one wishes this statement were literally true! To sum up, once again, in the words of von Hügel, "The religious experience is essentially an intuition and feeling of Reality, as distinct from, as prior to and subsequent to, as indefinitely more than, and as the cause of the activities through which we apprehend it." This is the 'last word' of Religion on the matter: though we admit with Rufus Jones that "The most exalted spiritual experience is partly a product of the social and intellectual environment," and further that it is an "uprush from the subliminal (sub-conscious)," yet we may legitimately ask if the proposition that social and intellectual environment are responsible for putting it in the subliminal fully fits the facts; if the proposition does not hold, what do we mean by "partly"? What part does "social and intellectual environment" play in the production of "the most exalted spiritual experiences"? Surely environment only provides the terms for the interpretation of the experience in question, already rationalized and perhaps intellectualized to the outside world? Its origin then still remains a mystery, like the origin of knowledge.

Psychology then attacks the objective basis of religious experience; it says that religious experience is virtually hallucination; this at least is virtually the teaching of such men as Freud, who has written a small book called *The Future of an Illusion*. The illusion is religion, and its future, according to him, is not of much account. "None of his scientific discoveries," as Dr. Yellowlees points out in *Psychology's Defence of the Faith*, "entitle him to say anything final about religion, but that must never blind us to the psychological facts which he has discovered." Other psychologists are more cautious about religion, and in some cases even in strong sympathy: among their number is Rudolph Allers, to whose great book, published recently, I have unfortunately not as yet had access.

Again psychology attacks morality: it is clear that if there be truth in what Dr. Otto teaches us in the *Idea of the Holy* about the close connection of the experience of the numinous with a sense of moral obligation, as for example in Isaiah vi. 1-8, when once the objectivity of our experience of God is shaken, and our direct access to Him denied, they will bring down with them in their fall the necessity for morality. Our belief in the reality of our experience, our knowledge of God leads to a belief in the objectivity of our moral

standards ; but if "our faith be vain", our experience "imagination", "illusion," "auto-suggestion", or the fulfilment of frustrated hopes and the product of mere reverie, then surely our morality has no firm basis. For morality is the self-discipline a man fastens upon himself ; it is the self-control which he practises in the light of certain beliefs that he entertains concerning the ultimate nature of the Universe. The athlete undergoes a certain type of training to acquire proficiency in his own branch of sport ; like that training, morality also must bear some reference to the end in view. No man trains for rowing by practising clearing hurdles, or for the high jump by strengthening the arm muscles : the training bears a direct relationship to the aim and object of the sportsman ; so also morality bears a relationship to the end—if our end is to be citizens of an heavenly kingdom, if this world is a "vale of soul-making", then morality is concerned with that kingdom, those values, the heights which dominate the valley. But if the end be taken away, the training becomes useless : if the sports' meeting is cancelled, why should we not "break training" ? And that in effect, to carry on the simile, is what Psychology has been doing in its attack on the basis of morality ; it has threatened to cancel the sports' meeting.

We have seen that one of the grounds of morality that psychology attacks is the objectivity of our experience of God, in Whose image we believe we have been created, for Whom we believe we "live and move and have our being", and towards a clearer vision of Whom we strive : "Thou hast made us for Thyself," wrote S. Augustine, "nor can we rest till we find our rest in Thee." But there is a tendency on the part of some schools of psychology, as for example, the now generally discredited Behaviourists, to undermine further the basis of morality by denying its possibility. To be able to bind upon oneself a certain code of conduct involves from the very start that one must have freedom of choice, that one must be a free agent : this is what we call Free Will, the power to choose good and evil. This freedom our psychologists would deny. (The developments of sciences like physiology, biology and psychology especially have caused us to weigh up again the problem of Free Will. Physiology stresses the close dependence of mind on the nervous system, Biology the importance of heredity and environment, and Psychology tends to regard man as a social product, or as determined by factors in the sub-conscious mind or subliminal self, or as endowed with a fundamental set of instincts (like the cog wheels in a clock) ; Biology and Physiology further suggest that certain bodily factors such as the blood, the brain, the tonsils, teeth, glands, etc., bear largely on the mental capacity ; all these tendencies are summed up in the *enfant terrible* of Psychology, Behaviourism, which would explain all action and behaviour in terms of response to physio-biological

stimuli. No account is taken of mind, of the subject, or the soul, or personality: such things have no existence for the Behaviourist. The result is a purely mechanistic outlook, action and reaction, stimuli and response, which reads like a problem in a mechanics text-book. We may say that Behaviourism has quickly fallen into disrepute, though it teaches valuable methodological lessons but let us examine further the subject of Determinism in this context.

Abstractiveness, and preconceived notions derived from Mechanics (e.g., the words "motive," "impulse," "force of argument," etc.) lie at the root of the whole fallacy of determinism in Morality. Volition is Ideation together with concentration of attention upon the ideated, together with activity, spontaneity, choice, dependent upon feelings, which last are dependent upon the soul itself. In fact there is no lack of motivation presupposed in Free Will; we merely argue that it comes from within the personality of the subject and not from outside: all action, except perhaps God's, is motivated. It is fairly obvious that when we say "will" we mean "the subject in the act of willing". This "will" has a say (at the least) in the choice of which prompting it is to follow: the promptings, therefore, become merely incentives, springing themselves as often as not within the subject, and the "will" is the "sole spring of action". Thus, freedom does not mean indeterminate capriciousness, or lack of motivation but rather self-determination. Of course if with Behaviourism and Presentationism we reject the concept of a self or subject, we must return to Determinism from outside.

But Freedom does not mean self-determination in the sense of unfetteredness from moral sanctions, a mistake made by thinkers of all ages from S. Augustine to Kant. Our position may be stated either ethically or psychologically and we must not confuse the two. Psychologically, Volition is motivated and determined partly by external necessitation, partly by subjective feeling and activity: from the point of view of ethics, freedom is self-determination, the power to work out one's own salvation with full responsibility. If we stick to this position, all is well; the trouble arises when we begin to speak of motives and appetites in terms of Theoretical Physics, to analyse, hypostatise and invent laws about "Volition," to think of motives as forces of a mechanical variety, without realizing that the subject is not a mere spectator of the clash of forces going on within him, but rather a deliberator exercising a definite intellectual faculty. The motive is thus rather a subjective state of the striver,—and has nothing to do with Mechanics: in fact psychology tells us that motives act in a radically opposite fashion to that of mechanical forces with their parallelograms and resultants.

It should thus be clear that psychology cannot prove or disprove the reality of divine action in religious experience, nor is its attack on



morality along the line of Determinism any more cogent. It can teach religion much, though religion knows much already; the Bible, as Dr. Yellowlees points out, is a sublime text-book of psychology from the story of Naboth's vineyard to the wise counsel of S. Paul in Philippians iv. 8. Further the Catholic Church in directing the souls of its children has always made use of much practical psychology, for psychology is often only sanctified common sense. As for the controversy we can only believe with Lotze that "Reality is richer than thought"; and though repugnant to men of science there may even lurk some truth in the famous saying of Pascal that "the Heart has reasons which the Reason can never understand".

## SOME PRESENT-DAY TENDENCIES IN EDUCATIONAL THEORY AND PRACTICE

BY JOHN J. DE BOER, M.A., Ph.D.,  
*Principal, Voorhees College, Vellore.*

*(Continued from May issue.)*

IN a previous article we considered two of the six subjects that we have set out to discuss as fundamental to present-day educational theory and practice. In this article I propose to discuss briefly the other four.

### 3. Learning as Mastery.

One of the most significant contributions to educational theory in recent days has been the presentation of the philosophy of mastery by Dr. Henry C. Morrison, Professor of Education in the University of Chicago. He sets forth his philosophy of education in a masterly volume, entitled, "The Practice of Teaching in the Secondary School". Here he discusses the concept of mastery, the stages of mastery, the mastery unit, the mastery formula and the teaching and administrative technique which aims at mastery teaching. A careful study of the philosophy of mastery is essential for an understanding of a widespread movement in present-day education. I shall attempt in a few words to summarize the most important ideas in this philosophy.

First, there is the concept of mastery. In learning to walk, swim or ride a bicycle, the point at which mastery is reached is very clear. The learner has either mastered or he has not mastered. There are no degrees of mastery. He cannot be marked thirty or seventy per cent on his achievement. He can either swim or not swim. Of course, there is great room for development of skill in the use of the learning that is mastered. But in these physical activities the stage of mastery is clearly defined. And these physical adjustments or adaptations, once learned, are not forgotten, but become a permanent part of the physical organism.

The philosophy of mastery holds that all real learning involves mastery just as truly as these physical adjustments do. "When a student has fully acquired a piece of learning he has mastered it. Half-learning, or learning rather well, or being on the way to learning are none of them mastery. Mastery implies completeness; the thing is done; the student has arrived, as far as that particular learning is concerned."

Out of this concept of mastery, there naturally arises the division of all education into three stages of mastery,—the elementary, the secondary and the university stages. The elementary school aims at mastery

of the tools of learning,—reading, writing and arithmetic. The secondary stage aims chiefly at mastery of the art of study. Having mastered the tools of learning in the elementary stage, the pupil is prepared in the secondary stage to use these tools in the development of his embryonic study capacity. As he enters this stage he is not capable of independent research. He requires the constant presence of the teacher as a tutorial guide to stimulate wider interests, to present new fields of learning, to suggest assimilative materials in science, literature, language and the arts, and to guide in their use. The teacher needs to help in the organization of the knowledge gained and to supervise the discussion and laboratory groups in which the pupil may have opportunities for reaction by means of various types of expression. Mastery at the secondary stage means the development of systematic ways of thinking, and the control of the will so that sustained application to complex problems becomes possible. It means development of judgment and of discretion in the choice between essential and non-essential material. It means training in methods of attacking various types of problems in the most effective way. It means the refinement of the sense of appreciation of aesthetic values. And, of course, all of this development which is our aim in this stage cannot be achieved by direct teaching but must be the result of properly guided work on the part of the pupil as he explores, assimilates, organizes and reacts to a constantly widened and enriched field of intellectual subject-matter. The teacher's function is to teach and test, and reteach and retest, until the pupil reaches the stage of mastery. And mastery, as we have defined it, does not mean ability to recall at examination time a vast amount of memorized subject-matter, but it means such a permanent intellectual, volitional, and emotional adaptation that the pupil is fit to pass on to independent study at the university stage. "There is a period beyond the secondary school during which the student has become capable of pursuing self-dependent study and in which he utilizes the instructor in the same sense in which he utilizes the library, the laboratory, the occasional public lecturer, the office consultant. This region is the university. It matters not for our present purpose whether the student resorts to the university for research or for general culture; in either case, the region in which he is studying is clearly marked off in its essential procedure from the secondary school."

A wide-spread movement in educational practice has grown out of this philosophy of mastery. A great deal has been written to explain this philosophy, to prove the "fallacy of the passing grade", to show the wrong educational objectives and the lack of clearness as to the real learning products sought in much of our teaching, and to develop in detail the technique of mastery teaching and testing in all branches of learning. This school of educational thought has

great significance for us in India as we confront our peculiar educational problems. Our whole educational system suffers tremendously from the "fallacy of the passing grade". Most of our Indian students have had their attitude toward education perverted by the prevailing "get-by attitude". Our teaching technique has been weakened because our eye has been on the production of good results in the rigid examinations set by others rather than on permanent learning products such as appreciations, attitudes, abilities, and adjustments in conduct and character, which can be tested only by those in close personal touch with the learners. I believe that we who are interested in educational advance in India need to study in detail and ponder deeply the philosophy of mastery and the teaching technique which grows out of it.

#### 4. Attendant Learnings.

This subject can best be introduced with the words of Dr. Wm. H. Kilpatrick of Teachers' College, New York, who has done more than any one else to concentrate attention upon what are called attendant learnings. "We see now why the traditional school is unsatisfactory. It centred its attention on a few things and ignored the rest. It chose school facts and skills and concerned itself with them. It ignored these other learnings that were none the less going on all the time, only worse because the school took no account of them. And these ignored things were the character effects, the personality effects, the emotional adjustments. If you ask the teachers and parents who still uphold this older school, they will answer you a little indignantly, perhaps, that they are just as much concerned with character and personality, as you are. They say so but their acts belie their words. They go on stressing grades and marks, tests and examination credits and regents' counts and they do nothing to interfere with the bad effects of such things,—almost nothing, perhaps I had better say. And worse still they look upon these grades and credits and counts as education. They sacrifice the real education to these signs and symbols. Progressive education, on the contrary, means to build its school exactly on these total effects. It seeks to care for the whole child." (*Progressive Education*, Dec. 1930.)

Progressive education has succeeded in establishing a number of schools in which proper emphasis is being laid on these attendant learnings which are in reality the most important of all learning products. Almost all schools in the past have been organized upon the basis of a fixed curriculum of subject-matter to be taught. This subject-matter has been assigned as lessons to be learned, and pupils have been tested as to this learning. Teachers have felt themselves responsible for teaching only the lessons which were assigned and

tested, and since promotions were based entirely on tests on these lessons, the attention of pupils, teachers, principals and parents has been directed almost exclusively to this kind of learning, which may be called primary learning. But all the time that we have been trying with great effort to focus the attention of pupils upon this primary subject-matter, in the margin of their attention important attendant learnings have been going on. Attitudes toward this particular subject-matter, attitudes toward teacher and school, attitudes toward school work in general, habits of study and attention, feelings of confidence and inferiority, or it may be the sense of impatience with a system so remote from their real interests. These attitudes, dispositions, ideals, interest and appreciations should be our main concern, for they will remain permanently with the pupils long after a great part of the subject-matter we are so diligently teaching and testing will have ceased to be even a vague memory. But because our attention has been fixed on the subject-matter which can be assigned and tested in the old-fashioned way, the thing which ought to be central in our educational purpose has been slighted or ignored.

Most of our schools in India are still organized on the old basis. A rigid system of examinations aimed to prepare for the final test admitting to the university degree holds us all in its grip. Our teachers themselves have been the product of this system, and since they have known nothing else from experience, the stories of successful progressive schools organized on quite a different basis come to them as legends from far-off lands,—legends with no practical bearing on their own problems. Bodies of educationalists in India spend most of their time discussing details of syllabus, examinations and passing marks, and give all too little attention to the problem of correcting the system which has had its day and now demands reform.

But reform ought not to be sudden. There is much in the old that has great value. No methods that have been successful elsewhere can be adopted wholesale in India without adapting them to our conditions. But reform must come if our educational system is to place proper emphasis upon those things which all schools of educational thought agree ought to be central. Most of us would contend that these matters of habits, appreciations and attitudes are central, that our main objective is the cultivation in our pupils of open-mindedness, critical-mindedness, insatiable intellectual curiosity, creative self-expression, and all those traits of character that are so essential for social advance and the successful operations of democratic institutions in the India of the future. But as Dr. Kilpatrick says, our acts belie our words. And throughout the year and especially at promotion time our own hearts ache so often as we witness the harmful effects of a system that keeps us from realizing our own ideals.

Space does not permit any detailed description of the ways in which progressive schools have sought to furnish the activities, enterprises, and experiences which, while providing adequately for training in the traditional curriculum, would yet permit these attendant learnings to remain central. I wish simply to mention one experiment which I would recommend for the encouragement and inspiration of those who feel that the obstacles that confront them are insurmountable. The author calls this experiment "an adventure with children". (*An Adventure with Children*, by Mary H. Lewis. Macmillan, 1929.)

It is the story of a teacher who founded a school at Cleveland in America, who gathered about her a group of teachers who could share her vision, who overcame financial difficulties, and who struggled with the prejudices of parents who had more faith in the old-fashioned way of grinding discipline than in the new way of freedom. She faced the problem of preparing pupils for the traditional requirements of high school and college entrance while yet rebuilding the curriculum to meet the complete problem of life requirements. For twelve glorious years she carried on an experiment in education that drew visiting educators from all parts of the world. The educational world was interested because it found here a school that more than satisfied the requirements of traditional education as to mastery of subject-matter, and yet was an adventure in freedom, child initiative, self-expression and character-building. The ill-health of the founder brought the experiment to an end, but at the conclusion of her story of the adventure she says, "My faith is in the children. They who built the school and lived in it throughout those busy happy years will demand for their own children an education no less stimulating, no less rich in opportunities for meaningful experiences than was their own. To the children, then, may safely be entrusted the enlarged and perfected fulfilment of an adventure which is as unending and as expanding as life."

##### 5. Balance between Creative Self-Expression and Social Adaptation.

The Francis W. Parker School of Chicago has had a remarkable history during the past thirty years. The following is a statement of its articles of faith. Its teachers believe: "That self-actuated work causes the greatest gain in the pupil; that training in initiative is a child's great need; that in his own interests we often find educative opportunity; that freedom with a balancing responsibility is the best condition of moral and intellectual growth; that real experience with actual material is an essential of learning; that opportunity for varied expression is necessary for right education; that for purposes of development children must be treated as individuals and not as a group; that one of the most effective and wholesome motives of work is the social motive."

This statement might well be taken as the creed for every school. Here is expressed in a balanced way the two great educational needs of the child : creative self-expression and social adaptation. Every school must attempt to hold these ideals in proper balance : self-actuated work, child-initiative and child-interest, freedom with the restraint and discipline of responsibility, real experience in close touch with life-like problems, varied self-expression, treatment of pupils as individuals yet with all activities contributing to the good of the social group. The child must learn to live with others and yet develop a confidence in his own personality, a consciousness that he has a real contribution to make to the social good. The new education has discovered that this two-fold kind of learning takes place best, not in the regimented listening type of school dominated by the initiative and authority of the teacher, but in the active school where there is a maximum of freedom and initiative on the part of each pupil to express his own individuality in group activities in which he co-operates with others.

But there is a great deal of scepticism and distrust among conservative people everywhere with regard to what they call the "fads and frills" of the new type of school. The old-fashioned school did succeed, they say, in handing on to its pupils a considerable amount of knowledge of the traditional culture that we desired them to receive, and the discipline of its imposed tasks and of its strictly administered authority was efficient in the preparation for the stern realities of life, where submission to established authority and perseverance in disagreeable duties are so essential. And this new freedom with its catering to child interests,—where will it lead us ?

Such criticism is heard on every hand, and some of it is deserved and salutary. Mistakes have been made in many of the schools that have set out to be progressive. All too often the regular curriculum has been thrown away and no careful plan of work substituted. The result has often been aimlessness and lack of thoroughness, and so complete an absorption in the immediate satisfactions and interests of the child that the larger satisfactions and interests for which he must prepare have been lost sight of. But the dangers of experiment need not hinder us from making the attempt. The philosophy of mastery needs to supplement the philosophy of self-actuated projects. Already a number of successful experiments have been made in India, and these should encourage all of us who are teachers in Indian schools to begin where we are, and to make such advance along the pathway of the newer ideals of education as we are able to make.

## 6. Education for a Changing Civilization.

Dr. Kilpatrick's "Education for a Changing Civilization" has vividly portrayed the change that comes over educational ideals

when we give up the conception of civilization as static and conceive of it as changing. And change is the chief characteristic of our age. This is as true in India as anywhere else in the world. In social life, politics, industry, religion, morals and manners, change is the order of the day. Democratic ideals are brushing aside the sanctions of ancient authority in politics, social life, and religion. Industrialism is breaking up the old simplicities of life and bringing in the problems of complex social organization. Scientific conceptions are ruthlessly overthrowing old superstitions and errors and demanding a new critical-mindedness. The pragmatic philosophy of control has come with its gospel that a better world is within our reach if we will only learn to harness our thinking to projects of human betterment.

During the past few months the world has been going through an economic crisis when men have been sobered in their thinking upon the moral problems that confront them. Can a new generation be trained to deal with economic, political and social problems in a better way than the old, dark, blood-stained way of economic greed, narrow nationalism, and bigoted racial arrogance? Our schools must bear a large part of the responsibility for this task. Science has placed within our grasp weapons for the conquest of our physical environment. Constructive political and social thinkers have pointed out the way that leads to peace and goodwill. But the training of those who are to man the tools of science and the institutions of a higher social life is largely in the hands of the teachers in our schools. Education is "the strategic support and maker of a better civilization". The challenge of this slogan, "Education for a Changing Civilization", ought to ring in the ears of teachers as a daily reminder of the thrilling splendour of the task that is theirs.

*(To be continued.)*



## GALATIANS

### A BRIEF PRACTICAL EXPOSITION.

BY THE REV. J. R. MACPHAIL, M.A., *Madras Christian College.*

#### III. \*

#### IV. THE DOCTRINE OF FREEDOM IN PRACTICE, v. 13—vi. 10.

AT the end of his letter Paul characteristically comes down to practical details. He never discusses Christian doctrine as if it were an end in itself: with him it is always a means to the Christian life. And he has to warn the Galatians especially against quarrelling, which he seems to connect with their proneness to sensuality. The method he chooses is to point out that freedom has dangers and temptations of its own. This final passage might be divided into three sections: (1) freedom and license; (2) freedom and selfishness; and (3) freedom and carelessness.

#### v. 13-24.

(1) Christian freedom is not freedom to go as we please: it is freedom to do God's will; it sets free all the capacity for good that there is in us, and therefore necessarily puts a restraint on all that is bad. \*

<sup>13</sup>You were called to be free, brethren. Do not make your freedom an excuse for self-indulgence, but serve one another in love; <sup>14</sup>for all the Law is comprehended in one word, 'Thou shalt love thy neighbour as thou lovest thyself'. <sup>15</sup>But if you begin to backbite, and go about devouring one another, take care,—or you will destroy yourselves altogether!

<sup>16</sup>So I tell you, lead the life of the Spirit and you will not live by your bodily lusts any longer. <sup>17</sup>For body wars with Spirit, and Spirit with body; they are set against one another, so that you cannot live as you please. <sup>18</sup>If you are guided by the Spirit, you are not under the Law. <sup>19</sup>You all know what is done by the bodily lusts—things like social vice, impurity, and indecency; <sup>20</sup>idol-worship and sorcery; enmities, strife, jealousies, passion, factions, dissensions, party-spirit, <sup>21</sup>and envy; drunkenness and carousing, and the like: and I warn you, as I always did, that no one who practises such things can inherit the Kingdom of God. <sup>22</sup>But the harvest of the Spirit is love, joy, and peace; patience, kindness, and generosity; faithfulness, <sup>23</sup>gentleness, and temperance: and against these things there is no law! <sup>24</sup>Those who belong to Christ Jesus have crucified their body, with all its desires and passions.

---

\* Two earlier articles, expounding the Epistle down to v. 12 appeared in *The Young Men of India* for April (p. 214) and June (p. 328).

## v. 25, 26, vi. 1-6.

(2) Christian freedom does not mean that we need not think of other people. <sup>25</sup>*If we live by the Spirit, let us be guided by the Spirit*; <sup>26</sup>*we must not be vainglorious, nor overbearing, nor envious.* <sup>1</sup>*Even if a man is found falling away, brethren, you are spiritual, you must seek to restore him in a spirit of gentleness; and think of yourselves, each one of you, for you may be tempted also.* <sup>2</sup>*Bear one another's burdens, and you will fulfil the law of Christ.* <sup>3</sup>*If anyone thinks himself a somebody, he is a nobody; he is deceiving himself.* <sup>4</sup>*Let each man put his work to the proof; then he can boast about it on his own account, not by comparing it with the work of other men.* <sup>5</sup>*Every man must carry his own load.* <sup>6</sup>*(But those who are taught the Word must share all their goods with those who teach it.)*

## vi. 7-10.

(3) Lastly, Christian freedom does not mean that we may be slack or careless. <sup>7</sup>*Make no mistake: God is not to be mocked; and everyone shall reap what he has sown, no more and no less.* <sup>8</sup>*All those who sow for the body shall reap from the body, corruption; and all who sow for the Spirit shall reap from the Spirit, life eternal.* <sup>9</sup>*And in well-doing we must not lose heart; for if we do not fail, we shall reap at harvest-time.* <sup>10</sup>*While we have time, therefore, let us do good to all men—especially within the household of the faith.*

## V. THE POSTSCRIPT. vi. 11-18.

At the end comes a postscript in Paul's own hand, the rest having been dictated to a scribe. 2 Thessalonians ends 'Greeting. Paul. I write it with my own hand, and that is the seal of every letter of mine.' As a matter of fact, most of the letters have no such 'seal'; but many do have it. The autograph postscript in 'Galatians', however, is far the longest.

<sup>11</sup>*Look at the size of the letters I make, when I write myself!* Perhaps Paul's handwriting was large and clumsy, compared with the clerkly script of his amanuensis. The mysterious disease of which he speaks earlier in the epistle may have been ophthalmia (see iv. 15) which would make writing difficult. Or perhaps when he seized the pen and began to write himself, he wrote in capitals for emphasis, as we would underline.

<sup>12</sup>*These men who are persuading you to be circumcised think only of outward appearances; they are trying to avoid persecution for the Cross of Christ.* (Conformity to Judaism brought with it toleration by the Roman government as well as by the Jews themselves.) <sup>13</sup>*And though they insist on circumcising you, they are not concerned for the Law: they want to have you circumcised so that they may boast about you.* Paul hits on the essential difference

between the evangelist and the proselytiser. The evangelist thinks of the good of the people to whom he addresses himself; to him they are each one an end in himself or herself. To the proselytiser, the people are means, not ends: he wants to use them for some political purpose, or for his own self-glorification, trying to make them like himself in outward things so that he may enjoy the sense of conquest. He wants to boast, perhaps, about the numbers he has 'converted'. But, says Paul, <sup>14</sup>*As for me, may I never boast but in the Cross of our Lord Jesus Christ, on which the world has been crucified to me, and I to the world!*

So he sums up the main part of his argument. <sup>15</sup>*Circumcision is nothing now, and uncircumcision is nothing: we seek a new creation!* <sup>16</sup>*And all who will walk by this new rule, peace be to them, and mercy—for they are God's Israel!*

Then comes a touching confession of weariness. <sup>17</sup>*Let no one trouble me again: for I bear the branding-marks of Jesus on my body.* The 'branding-marks' are, I suppose, the traces of hardship and persecution which already scar his body.

And last, the benediction. <sup>18</sup>*The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.*

### ANALYSIS AND SUMMARY.

#### I. ADDRESS AND AN EXPOSTULATION, i. 1-12.

##### 1. *The Salutation, i. 1-5.*

Greeting!

##### 2. *The Occasion of the Letter, i. 6-12.*

You have allowed certain men to seduce you from the one true Gospel (i. 6-9). I speak to you frankly! (i. 10). The Gospel I preached to you was not mine, but God's (i. 11, 12).

#### II. THE AUTHORITY OF A PREACHER, i. 13—ii. 10.

##### 1. *The Originality of Paul's Conversion, i. 13, 14.*

Until my conversion I was a persecutor of the Church.

##### 2. *His Independence of Jerusalem, i. 15—ii. 10.*

After my conversion I did not consult any man (i. 15-17). After three years I visited Peter privately, seeing besides only James (i. 18-24); and after fourteen years, I consulted with the 'leaders'—but they taught me nothing (ii. 1-10).

#### III. CHRISTIAN FREEDOM AND THE LAW, ii. 11—v. 12.

##### 1. *The Appeal to Experience, ii. 11—iii. 6.*

Later, when Peter at Antioch behaved as if he lived by the Law and not by faith, I rebuked him openly (ii. 11-14).

*An appeal to Paul's Experience.*

My faith in Christ makes me as free of the Law as any Gentile (ii. 15-18); my life is animated by personal union with Christ, not by obedience to the Law (ii. 19-21).

*An appeal to the experience of the Galatians.*

When you received the blessings of the Spirit, did they come as a reward for obeying the Law—or as a free gift? (iii. 1-6.)

2. *An Argument from Scripture : the Promise to Abraham,*  
*iii. 7—iv. 11.*

God promised blessedness to Abraham and his offspring because Abraham had faith: justification comes by faith for all nations (iii. 7-9). Subjection to the Law brings not blessedness but a curse (iii. 10-12); Christ took to himself the curse of the Law (iii. 13, 14). The Law, added later, does not cancel the promise (iii. 15-18).

*A parenthesis : Why then the Law?*

The Law was added in order to produce sin! (iii. 19-22). It was a preparatory discipline, but has fulfilled its office and is now needless (iii. 23—iv. 7). But though you have been made free, you behave as if you were still under discipline (iv. 8-11).

*A personal appeal.*

You received me like an angel at first: why do you turn against me now? (iv. 12-20).

3. *Another Argument from Scripture : Ishmael and Isaac,*  
*iv. 21—v. 12.*

Ishmael, born naturally of a slave, stands for those bound to observe the Law: Isaac, born of a free woman by a special promise, stands for the party of faith: Christ made us free (iv. 12—v. 1).

*The implications of circumcision.*

Everyone who lets himself be circumcised binds himself to observe the whole Law and to live by it, cutting himself off to observe the whole Law and to live by it, cutting himself off from Christ (v. 2-6).

*Another personal appeal.*

You promised well: I still have confidence in you (v. 7-10). I scorn the personal charges made against me by the Circumcisers (v. 11, 12).

IV. THE DOCTRINE OF FREEDOM IN PRACTICE, v. 13—vi. 10.

1. *Freedom and License, v. 12-15.*

Do not let your freedom degenerate into license (v. 12-15); obey the promptings of your spirit, not of your body (v. 16-24).

2. *Freedom and Selfishness*, v. 25—vi. 6.

Bear one another's burdens.

3. *Freedom and Carelessness*, vi. 7-10.

There are rewards to be hoped for, and punishments to be dreaded.

V. POSTSCRIPT, vi. 11-18.

1. *A Last Word*, vi. 11-16.

This is my own postscript (vi. 11). The motives of these Circumcisers are selfish (vi. 12-14). We look beyond mere rites for a new creation (vi. 15, 16).

2. *Farewell*, vi. 17, 18.

Let no one trouble me again. Grace be with you.

## THE GOSPEL AND ECONOMICS\*

BY PROFESSOR A. J. SAUNDERS, M.A., Ph.D.  
*American College, Madura.*

AS a young man I was attracted and deeply impressed by the writings of Henry Drummond of Scotland, Carlyle and Ruskin of Scotland and England, and Henry George of America. Drummond applied the new idea of evolution to religious experience, and by the use of biological concepts showed that there is no essential conflict between science and religion. Carlyle and Ruskin represented a movement of protest against the existing social and economic order. They were strong preachers of a new economic order. While Henry George worked for a more just distribution of wealth by his Single Tax on land. These were all high-souled men who believed that religion was not simply a fine detached cultural possession, but should be so applied to the problems of living that joy and happiness and prosperity might be the common experience of all. It is in that way that the Gospel and Economics should be related.

In Jesus' preaching he emphasized a new message which he called "The Gospel"; it signified the "good news of the Kingdom", or the "good news of God through Christ". It is summarized in that wonderful statement known as "The Sermon on the Mount"; in it Jesus says: "Thy Kingdom come", that is, the reign of God in men's hearts and lives, so that God's will may be done on the earth as it is done in heaven. Or again, "Lay not up for yourselves treasure upon earth, but rather lay up for yourselves treasures in heaven. Ye cannot serve God and yet plan and strive for the values of the world. And whatsoever ye would that men should do to you do ye even so to them." The Gospel then is the good news of the Kingdom or reign of God in which spiritual values are to be esteemed higher than material things, and the members or citizens of that Kingdom must be willing to share their higher spiritual blessings with others.

Economics deals with material things, and is an acknowledgment that man has physical needs that must be satisfied; accordingly man must get wealth and use it for the purpose of satisfying his material wants. At first sight it may seem that the Gospel and Economics as explained are diametrically opposed the one to the other; one deals in spiritual values while the other interests itself in material satisfactions. Man has a dual nature and two sets of needs—body and soul, material and spiritual satisfactions. They have been too

---

\* An Address delivered at the Ministers' and Laymen's Conference held at Pasumalai, April 15th, 1932.

long kept apart ; we must bring them together, so that the one may react upon the other. When our interests are wholly spiritual and idealistic we become visionary and otherworldly ; likewise if we become altogether absorbed in economic considerations we tend to become sordid, selfish and materialistic. What we need and what I am emphasizing to-day is a realization of spiritual means and values in our economic life, and the place and importance of economic interests in our religious life. As R. G. Hawtreys says : the economic problem is the problem of joint action by the community of men for the social good. Religious idealism and the Gospel of Jesus Christ should help us to so order the processes of our economic life that happiness and prosperity shall be the result. To help to achieve this end we should call to our aid all the possible spiritual motives and values that religion possesses. During the Great War Mr. Lloyd George called upon religion to save the world which politics and war had almost destroyed ; so again now let us consider what the Gospel of Christ has to suggest to a world which economic nationalism and selfish materialism have brought to the very edge of bankruptcy and despair.

### I. The Present Economic Order.

As we look about us in the world to-day and try to analyse the chief characteristics of our present economic organization we see there are at least three distinguishing marks : self-interest, private property, and large-scale production.

Let us look at these institutions a little more in detail.

*Self-Interest.*—In economic theory the question of motives is both interesting and difficult. We have not got much farther yet than Adam Smith's self-interest. Alfred Marshall spoke of the money-interest. If we stop to analyse the motives of economic activity we will find that the accumulation of money and self-interest are strong forces in our modern life. And yet our Lord said : Lay not up for yourself treasure on earth, for where your treasure is there will be your heart also. It was Saint Paul who said : Let nothing be done through strife or vain glory ; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus who took upon him the form of a servant. This is where the Gospel comes in to modify the selfish and often harsh motive of our economic order. We need the motive of sharing, not of self-interest to-day.

The real unseen and all we see,

Is pregnant with that happier time

When o'er the earth, and ev'ry sea,

"Ours" shall supplant the "Mine" and "Thine".

*Private Property.*—Man has not always enjoyed private property ; that institution came in the course of the evolution of human society. The first property was held conjointly by the clan or tribe ; later aggressive and ambitious men with sufficient strength acquired and held by force the property which they desired. Law was organized afterwards to confirm them in their possession. Private property is essentially individualistic in origin, but it will not always remain ; in fact there are indications now that a change will take place in the future resulting in a greater measure of socialization of property rights.

It was private property in land that roused Henry George which resulted in his significant study—*Progress and Poverty*. It was private property in land that built up the immense fortune on John Jacob Astor. In Britain it is such families as the Sutherlands, the Devonshires and the Westminsters that own about 90 per cent of the land of England. Russia is trying a wonderfully significant experiment in the nationalization of land and the State ownership and control of the key industries of the country. The principle is steadily growing in its appeal that private individuals shall not be allowed to use public utilities for personal gain. Great wealth in our day is socially acquired ; therefore it should be socially enjoyed. It is social wealth, and as such should be enjoyed by all, for that which has been produced by all should be shared by all. The accumulation of great wealth and its accompanying political power in the hands of a few people is in direct opposition to the teaching of Christ. Our Lord said on one occasion : Ye know that they which are accounted to rule over the Gentiles exercise lordship over them ; and their great ones exercise authority upon them. But so it shall not be among you ; for whosoever will be great among you, shall be your servant or minister : And whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Unless private property and great wealth can be made to serve society they stand condemned by the Gospel of Christ, and must give way to social property and social wealth.

*Large-Scale Production for Gain.*—It is a long way from the lonely cottage worker for the immediate family use to the mass production of modern days, and yet these things are going along side by side in India to-day. The objective underlying mass production is gain, the Christian principle which should motivate production is to meet a need and to serve a community. There is a world of difference between the two—production for gain, or production for well-being. Material prosperity must not be an end in itself, and be allowed to become our master ; it must ever remain the servant, simply a means to the end of fuller, higher and better living. What



we are really seeking, is it not, is a more successful synthesis between private profit-making and public service and well-being. Can we accomplish such a synthesis with our present economic order? No. We are organized on the wrong lines of great gain for private enjoyment, instead of being organized along the lines of community service and social well-being. The Christian message is leading us towards the co-operative ideal "Each for all, and all for each".

## II. A Christian Social Order.

Well, there we have the problem ; we are facing tremendous social and economic issues involving a reconstruction of the main principles of our present economic life. What we need is that our economic order shall be shot through with the spirit of the Gospel of Christ.

I am going to state in conclusion what I have in mind regarding a Christian social and economic order in the form of a series of articles of faith which were in fact the basis of a Fellowship started some time ago in America looking towards the establishment of a Christian Social Order.

### I.

This Fellowship binds together for mutual counsel, inspiration, and co-operation, men and women who are seeking fundamental changes in the spirit and structure of the present social and economic order through loyalty to the Jesus' way of life.

### II.

We believe that human fellowship has its necessary basis in fellowship with God as He is revealed in Jesus Christ.

### III.

As we interpret the life and teaching of Jesus, the supreme task of mankind is the creation of a social and economic order—the Kingdom of God on earth, wherein the maximum opportunity shall be afforded for the development and enrichment of every human personality ; in which the supreme motive shall be love ; wherein men shall co-operate in service for the common good ; and brotherhood shall be a reality in all of the daily relationships of life.

### IV.

We must, therefore, endeavour to change such un-Christian aspects of our present economic order as now hinder the spirit of fellowship : extravagant luxury for some while many live in poverty and want ; excessive concentration of power and privilege arising from vast wealth in the hands of the few ; monopoly of natural resources for private gain ; autocratic profit and power rather than for social use and service ; arrogance and antagonism of classes, nations and races ; war, the final denial of brotherhood.

## V.

We believe that in the spirit and principles of Jesus is found the way of overcoming these evils and that within the Christian Church there should be a unity of purpose and endeavour for the achieving of a Christian social and economic order. By means of fellowship in thought and prayer we come to understand the point of view of those who differ from us, make possible new discoveries of truth, and aid one another in the solution of our common problems. We believe that social changes should be effected through educational and spiritual processes, especially by an open-minded examination of existing problems and suggested solutions, full discussion, and varied experimentation. We hereby pledge ourselves to vigorous activity in seeking a solution, by these means, of the urgent social and economic problems which we face.

We may say then that the Christian Gospel is the Good News of God's reign in human life and society as interpreted in the personality and teaching of Jesus Christ.

## STUDIES IN CHURCH HISTORY

### THE EVANGELIZATION OF EUROPE.

BY MISS D. J. STEPHEN, S.Th., *St. Andrew's College, Madras.*

THE Evangelization of those countries of Europe that lay outside the Empire was carried out chiefly from Rome, except for Russia. Missionaries, either from Rome itself or from the countries evangelized by it, gradually travelled all over the continent, till at last Russia was reached from Constantinople ; the process lasted for about ten centuries.

Inside the Empire Christianity had advanced very quickly, following the trade routes from one country to another, all of them being at peace and speaking a common language. Other cults had spread in the same way, the worship of Isis or of the Great Mother or of Mithras ; the Church had to bear persecution and it had to meet argument, but it did not yet have to face the difficulty of travelling in wild countries among barbarous people, beyond the reach of settled government.

The remotest province in the Roman Empire was Britain, where the Roman settlers lived among a primitive, rural population ; some of these settlers probably brought their Christianity with them, possibly even in the first century, and from them it spread among the native inhabitants. The famous legend of Glastonbury may preserve a trace of genuine history. It tells us that Joseph of Arimathea built a church in Glastonbury in Somerset as a shrine for the Holy Grail, the cup used by our Lord at the last supper, and established a monastery there. There are in fact traces of a very early church with cells round it, and the site was held in peculiar veneration for many centuries ; it seems quite possible that this place was the first centre of Christianity in the country. In the third century a Roman soldier, Alban, was beheaded as a Christian, and though his story is somewhat obscure he is reckoned as the first martyr of the British Church ; there was a bishop of London in the same century whose name is known ; and in the next century three bishops, from London, York and Carleau-on-Usk attended the Council of Rimini. In 397 Ninian went from Northumbria to preach to the Lowland Scots in Galloway, and this may count as the beginning of British missions. The British Church was poor and undistinguished, but in the fourth century it produced a heresy, Pelagianism, from which a considerable controversy arose on the points that in India divide the Tengelai from the Vadagalai, Pelagius maintaining the Monkey-hold view while his opponent, Augustine of Hippo, held the Kitten-hold.

The Roman power died out in Britain during the fourth century, and in 409 the Britons declared themselves independent and left the Empire. Forty years later came the invasions of the Saxons, Jutes and Gepidae; the Britons were driven, a scattered and broken remnant, into the hills and forests, and their Church was only not utterly destroyed.

At about the same time the Gospel reached Ireland. Of its beginnings there nothing is known. The first name that has survived is that of Pelladius, who preached, built a few churches and then, it seems, left the country. He was followed by St. Patrick (461), a much more striking figure, to whom the Irish Church has always looked as its founder. After his death it sent out many missionaries; one of these, Columba, went to Scotland, and from his monastery preachers went southwards into the north of England, and evangelized the Northmen who now owned the country. In the sixth century a new mission was sent from Rome under Augustine, who was consecrated by the Pope to be Archbishop of Canterbury. These two bodies of Christian teachers soon came in contact with each other and with the remnant of the British Church, still existing in the hills of Wales and Cornwall, and the meeting led at first to a great deal of friction on account of differences of ritual and of custom; at last in the seventh century (664) at a Conference called at Whitby, the three united as a single Church, and that Church adopted the Roman discipline and customs. This was the best plan at the moment for the closer contact with the strict discipline and the learning of the Roman Church; the Roman sense of order and efficiency was much needed in dealing with the unruly masses of the barbarian nations; and the Celtic Church has given us examples of saintly character and devotion that have never been surpassed.

From the United Church a renewed stream of missionaries went to the coast of Europe across the narrow seas. They went up the Rhine, through the countries which are now Holland and Belgium into Germany. The most famous of them is Boniface, whom the Pope consecrated to be Bishop of Mainz in 732. The barbarians among whom he worked held beliefs that are familiar to us now; they had a sanctuary at which there was a great tree sacred to Odin. Boniface declared that Odin had no power against Christ, and to prove it proposed to cut down the tree; how he managed to persuade the people to let him cut down the tree we do not know, but he did cut it down and they looked in vain for divine vengeance to fall; he then sawed it into logs and built a church with it. He later died a martyr.

All this mission work was done by the Catholics, as the party was called that held to the Nicæan Creed; the Goths and the Vandals were Arians, but the Franks were Catholics, and a great

accession to the Catholic cause. Their King, Clovis, was baptized in 496. The struggle between Arians and Catholics was now the outstanding problem of the Church. As a party in the Church the Arians had been defeated at the Council of Nicea, but politically the Goths and Vandals were the ruling races. In the fifth century they invaded Italy and Spain; several of the Emperors, including the great Theodoric, were Arians, and an Arian, Genseric the Vandal, ruled in Africa. For a hundred years from 430 to 530 the Vandals persecuted the Catholics as vigorously as the heathen Emperors had done before ; and then Belisarius, the great general of the Emperor Justinian who ruled at Constantinople, broke their power and restored Africa to the Empire, and the Catholics, forgetting Cyprian's example, unhappily retaliated their sufferings on their persecutors.

During the sixth century all these lands were restored to Catholicism. The reasons for this were partly political ; and besides this the Arianism which had satisfied the crude thoughts of barbarians proved insufficient for a more matured understanding. It disappeared, and came back no more in that form.

The missionaries of these centuries were mostly monks. Monasticism, which came from the East, reached Rome in the fifth century, and was warmly taken up there. It assumed a new character, the monks were not so much concerned to fly from the world into retirement, as to go out into the world, almost as soldiers go to war ; they went out into the forest and deserts in small parties under a leader, cleared the land, cultivated the ground, planted fruit-trees and crops, opened schools and hospitals and built permanent settlements. The Church thus came to the barbarians bringing the fruits of civilization, as it had not done in Persia or Africa or India. At the same time that the barbarians received these gifts they gave gifts of their own, which were sometimes a source of strength and sometimes of weakness to the Church. Though barbarous they were by no means savages ; they lived in villages and had farms and boats, boats which could make long journeys, even sometimes across the open sea. They had an art of their own, poetry, songs and stories. They were full of undeveloped power and energy, in some respects their life must have been a good deal like that of their remote cousins, the Aryans, who had invaded the Punjab, two to three thousand years earlier. All this vigour and nascent civilization they brought with them into the Church, an invaluable gift even though it sometimes proved dangerous. They also brought practices and superstitions derived from the old nature religions, the worship of sky, storm or spring-time under personal forms. There were ceremonies, marking the course of the seasons, seed-time and harvest and the rebirth of the sun at the winter-solstice, forms of imitative magic intended to facilitate the course of things,

to guard the cattle from spells or to renew the strength of the sun and so on. These passed over easily enough into the life of the Church, and magic was replaced, or should have been replaced by thanksgiving.

The feast of the Resurrection was, of course, celebrated in the Spring, at the time of the Passover ; it now received the pagan name of Easter, a festival which celebrated the return of life in the woods and fields ; and the eggs eaten at that festival became a suitable symbol for the outbreak of new life from a sealed tomb. At the winter festival the boughs of trees were brought into the houses to preserve the life of the wood-spirit through the cold weather ; fires were lighted to help to revive the sun, reduced to its lowest point, and the whole occasion lent itself to feasting and merrymaking ; all this passed over into the festival of the birth of Church, and that event was dated according to it.

In the ninth century Anskar preached in Denmark and Sweden. Norway was reached about the same time. In the tenth century Christianity at last reached Russia, not from Rome but from Constantinople, and with this event the evangelization of Europe was complete, though the work of its Christianization was barely begun.

# WITH THE "Y"

A MONTHLY NEWS-SHEET OF THE  
YOUNG MEN'S CHRISTIAN ASSOCIATION  
AND ITS PROBLEMS

*(Published as an Integral Part of the Y.M.I.)*

Editor : H. A. POPLEY.

Vol. II

July, 1932

No. 12

## NOTES

### Death of Col. B. C. Battye, D.S.O.

Most of our readers will have seen in the daily press the news of the tragic death of Col. Battye of Lahore. Col. Battye was a member of our National Council and has been for many years a member of the Lahore Board of Directors. At the time of his death he was the Vice-President of Lahore Y.M.C.A. He has always been intensely interested in the work of the Y.M.C.A. and it was largely through his instrumentality that the Y.M.C.A. was asked to take charge of the welfare activities among the workers in the Hydro-Electric Project at Jogindernagar. Col. Battye was a man of fine Christian personality and was loved and respected by all with whom he came into contact. We tender our very sincere condolences to Mrs. Battye in her affliction.

### Departure of Sir Benjamin Heald.

The Rangoon Y.M.C.A. at the beginning of May presented a farewell address to Sir Benjamin Heald who has been President of the Rangoon Y.M.C.A. since the year 1915. A short account of the meeting and extracts from

the address presented to him will be found in the news section. We wish on behalf of the Movement generally to associate ourselves with the expressions of gratitude and appreciation tendered to Sir Benjamin Heald by the Rangoon Y.M.C.A. Sir Benjamin has been a tower of strength to the Rangoon Y.M.C.A. for many years and he will be greatly missed. He has always been a friend of all good causes and we tender to Sir Benjamin and Lady Heald our heartfelt gratitude and our best wishes for many years of happy service during their days of 'retirement' in England.

### 'Defeating Depression.'

This is an excellent title given by the Bombay Y.M.C.A. to the report of their activities during 1931. The report also shows that the Y.M.C.A. in Bombay is not down-hearted and is going ahead in its work. We congratulate the Bombay Y.M.C.A. both on its report and on the spirit of optimism expressed. Perhaps the greatest service rendered by the Bombay Y.M.C.A. is in the welfare activities for the

workers in the Mills and in other manufacturing concerns, and among the street children in the playgrounds of the Bombay Corporation.

#### **Mission of Fellowship to the West.**

The National Christian Council of India, Burma and Ceylon, at the request of the International Missionary Council, has arranged for a Mission of Fellowship to the Churches of the West with a view to express in this way their sense of the value of the help given to the Church in India by those Churches and so as to bring before the Western Churches the distinctive Indian witness to the power of Christ.

The Mission of Fellowship will consist of :—

The Rt. Rev. J. S. C. Banerji,  
Bishop of Amritsar.

Rev. A. Ralla Ram, Secretary, S. C. A.

Mr. A. M. Varkey, Principal  
of the Union Christian  
College.

We rejoice in this effort of fellowship and the members of the mission will carry with them the prayers of many friends.

#### **International Boys' Camp.**

Plans are under way for the organization of an International Camp for older boys to be held from December 20th to 29th at the Sriram Devara Dam, Mysore. This camp will be open to older boys from 16 to 18 years of age and it is expected that boys from Australia, Straits Settlements as well as from India, Burma and Ceylon will be present. The final decision in respect of this camp cannot be taken until after the next meeting of the National Executive, but we are sure our leaders will be interested to know that of these plans.

#### **Personalia.**

The members of our Movement throughout India will be very sorry to learn of the serious illness of Mrs. Hindle in Rangoon and of Mr. H. C. Buck of Madras. Mrs. Hindle was suddenly taken ill just as they were about to sail for England at the end of May and had to go into hospital. The illness was believed to be due to ptomaine poisoning. We are glad to know that Mrs. Hindle is getting on satisfactorily and that they will be proceeding on their journey in the middle of June.

Mr. Buck was taken suddenly ill at the beginning of June and a serious operation was found necessary. Fortunately through the devotion of the doctors and friends at Kodai where he was staying, the operation was successfully performed and Mr. Buck is now well on the way to recovery. This illness has been especially distressing to him because of the difficulty that it has caused to his plans in regard to the opening of the College of Physical Education at its new quarters in Saidapet but Mr. Buck's Indian colleagues are taking up the burden and news has come that Dr. J. H. Gray will return immediately to India to carry on the work. We tender to these two friends our heartfelt sympathy in their troubles and rejoice that they are both well on the way to speedy recovery. Both of them are well-known figures throughout the Movement.

#### **College of Physical Education.**

The College of Physical Education begins the third period in its history from July this year when it makes the transfer from the restricted quarters in Royapettah to the spacious site at Saidapet which has just been



granted to the National Council for this purpose by the Madras Government. For the present the College and the staff will be housed in thatched sheds and will have the joy of experiencing the simple life in delightful surroundings. The Adyar river flows along the borders of the land and no fitter site could have been conceived for the College. We wish the College many happy years of progress in its new situation.

## NEWS OF THE Y.M.C.A. IN INDIA, BURMA AND CEYLON.

### Rural Reconstruction Y.M.C.A., Ramanathapuram.

The Rt. Hon. V. S. Srinivasa Sastriar distributed this evening certificates to the students of the Y.M.C.A. Rural Reconstruction 8th Summer School at Ramanathapuram which came to a close yesterday. Before the function began the gathering was entertained to tea. The proceedings began with prayer after which Mr. J. N. Jayakaran, Secretary of the Y.M.C.A., read the report on the working of the School.

In presenting the certificates to the students the Rt. Hon. Mr. V. S. Srinivasa Sastriar made a speech in the course of which he said that rural service which they had undertaken could only be done well and usefully if it was inspired. Ordinarily high work tended to become professional and routine. Let them take the institutions all over the country for feeding the poor. Feeding the poor was God's own work. He knew of nothing better than that. Nothing in the world was possible till their bodies were kept well. For their highest work on the spiritual plane they had to depend on the health and proper treatment of the body. Feeding therefore was not a task to be despised. On the other hand, those that could not find food for themselves looked up to others and they must be treated even in the act of being fed in such a way that they must carry no feeling of humiliation, no feeling that they were treated with contempt. The old scriptures amongst them required that the host king though he be, exalted though his status be, must come down from his high pedestal and mix with his guests as though they were his superiors for the moment, as though they were conferring an honour upon him. Unless work of this kind was done in the proper spirit of devotion and enthusiasm and inspiration it did not yield the best results which were expected from them. He hoped that they would not fall into the spirit of professionalism.

It was wrong to expect thanks in this world. Curses were what they would get. They must all think that in undertaking this service they were not receiving a salary. They were not finding the means of maintaining a family. Those things may come or may not come. But they were not the things for which they worked. By all means let them gather those things when they came. Let them treat them as God's gift. But no humiliation, no disappointment should deprive their work of the character of real service to their brethren. Remuneration came accidentally as a side issue. Let them remember also that honest public work in this country was either over-rewarded on a false, and exaggerated basis or it was underpaid. Very often it was underpaid. Addresses and the caskets they receive but all the time they felt they did not deserve them. Appreciation of work was something false. Kicks were the proper portion of the public servant in this country. He hoped in conclusion that the spirit of brotherhood which they evinced here they would carry through their lives. In this country the curse was that those who began to work worked only for the community to which they imagined they belonged. The real fact was that they belonged to one community. The moment they realized that the troubles of India were all over he would ask them to carry out the spirit of devotion and brotherhood in their work for which during this period they had been so specially prepared.

With a vote of thanks proposed by Mr. Kadirvelu Mudaliar and with the taking of a group photo the function came to a close.—*Hindu*.

### Summer School of Music, Madras.

The closing function in connection with the Y.M.C.A. Summer School of Indian Music was held yesterday evening at the Victoria Public Hall under the presidency

of Sir Kurma Venkata Reddi. There was a large gathering of ladies and gentlemen. Mr. Harindranath Chattopadhyaya, who was to have delivered the address, was unable to be present owing to indisposition. The evening's programme was interspersed with a large number of musical items in which both the staff and the students of the School participated. The orchestral and chorus items were very much appreciated. Miss Lowe distributed certificates to the successful students of the School.

Mr. W. Doraiswami Iyengar, on behalf of the Committee of the Summer School of Indian Music, presented the report of the eleventh session of the School. In the course of the report, it was stated that the school had made steady progress, and had become one of the recognized musical institutions of the Presidency. The number of students who attended the school was 137 consisting of 98 women and 39 men. One student came from Bengal. The majority of the students were music teachers who wished to make themselves more efficient in their work. The subjects taught in the school embraced the theory and practice of Karnatic music, both vocal and instrumental. The report adds:

Before concluding this report the Committee would like to express its sense of the value of an intensive course of the kind offered in the Summer School. The Committee fully realizes that the best Summer School course cannot take the place of the fuller course of music spread over a number of years, and rejoices in the establishment of a regular Teachers' College by the Music Academy of Madras. We are glad to note that the Summer School habit is coming into existence in many different subjects and we believe that the Summer School will be a useful auxiliary to the regular teaching of the schools and colleges and a valuable agency for adult education. During the past few years we have had exceptional opportunities of experimenting with methods suitable to a short course and we have built up a method of summer school teaching which enables us to make the most of a short period of study without overloading the students. We are also glad to see that a large number of our students attend for four consecutive summer sessions, thus working up through the various grades year by year.

The Summer School of Music also provides a good opportunity for experimenting with orchestral music and we believe that we have demonstrated the value of this even in the case of Karnatic music which is a purely melodic system of music.

The Chairman congratulated the students and the staff for the excellent entertainment they had provided and wished them every success. He was glad to note that the institution had developed orchestral music and though he thoroughly enjoyed the same, he would suggest the elimination of veena from the orchestra. Veenaganam was a peculiarly national music which touched the heart of the hearers and the singer and India was the only country in which veena had been highly developed. For orchestral music only instruments which could produce loud tones were adopted. The speaker hoped that this suggestion would be accepted.

With a vote of thanks to the Chairman and the singing of Mangalam, the pleasant function terminated.—*Hindu*.

### Kunnamkulam Y.M.C.A.

The Twenty-third Anniversary of the Young Men's Christian Association, Kunnamkulam, South India, was celebrated on 29th May under the presidency of Captain A. R. Puduval, B.A., M.D. (Hamburg), C.M., L.R.C.P., M.R.C.S. (London). The auditorium was crowded with men and women of all caste and creed. The meeting began with a word of prayer. Mr. P. C. Kunjathu, the President of the Association, welcomed the audience in a short and felicitous speech which was followed by the reading of the report by the Secretary. Two members of the Boys' Branch then welcomed the President and the speakers in a nice Malayalam song which attracted the audience a great deal.

Mr. T. P. Verghese, M.A., B.Pæd (Toronto),<sup>\*</sup> L.T., the Principal of the Cochin Government Training Institute and an active member of the Association, addressed in Malayalam about the workings and usefulness of the Y.M.C.A.'s in different centres. Then Rev. H. A. Popley who represented the Indian National Council made an interesting speech in which he exhorted the young men to take an active part in rendering social justice and said that he is extremely glad to hear from the report of the active work, the Association does at present. He added that they can enkindle a crusading zeal for the Kingdom of God, which will be a kingdom of this world, fashioned out of the lowly clay of this life, but after the pattern and grace of

highest perfection. Captain Puduval concluded the celebration by saying his old experiences with the Y.M.C.A.'s in England, Germany and Mesopotamia.

The meeting terminated with a vote of thanks to the President and the speakers.

Following the anniversary celebration, a Katha-kalakshepam was performed by Rev. H. A. Popley about St. Francis Xavier when the famous Malayalee Bhagavathar, Mr. P. G. George, played on Violin. Harmonium and Mrithangam were the other musical instruments which attracted the gathering.

After prayer, Rev. C. N. Thomas, one of the Board of Directors of the Association, expressed a hearty vote of thanks to Rev. Popley.

In connection with the Installation of His Highness the Maharaja of Cochin which takes place to-day, a grand meeting was held this evening in the Y.M.C.A. Many members spoke of His Highness. Then a resolution was passed praying God to shower His choicest blessings upon His Highness and it was submitted to His Highness. Fruits were distributed for boys and girls and illumination was conducted during the night. The gathering dispersed with cheers to His Highness the Maharaja and His Majesty the King-Emperor.

### Cochin Students' Conference.

The Cochin Students' Conference of 1932 was held yesterday at the Y.M.C.A. under the distinguished presidentship of M.R.Ry. C. V. Antony, the Retired Chief Justice of the State. Long before the President's arrival the hall was packed with student delegates who had gathered from different parts of the State. In declaring the Conference open, the President surveyed the activities of the students all over the world and earnestly appealed to the young men to take an active part in the building up of young Cochin. He stressed particularly the social side where students could more profitably help the country. His interesting and scholarly address was followed by the welcome speech from Mr. C. I. Mathai, B.A., L.T.

The second day's session opened with Mr. C. I. Philip, M.A., of the American College in the Chair, when Dr. C. C. Mathew gave an interesting speech on "Handicapped Lives" in which he pointed out the ways and techniques of dealing with the problem.

One unique feature of this year's Conference has been the participation of women, and the evening session was completely in their hands. Mrs. T. T. Tharu, B.A., who was elected as the President, proved herself to be quite equal to the occasion which was demonstrated by her masterly address. She was followed by Mrs. I. Mathew, M.A., Miss Luvy Ranga Charlu, B.A., L.T., and Miss C. N. Thomas, B.A., who all spoke remarkably well about the needs of the womenfolk and how social work should be conducted among them.

The speaker of the night session was Mr. C. I. Philip, M.A., who cleverly analysed the present political situation and ably dealt with the minority problem concluding with an earnest appeal to the students for active and intelligent participation in the national life.

The farewell address was given by Mr. P. I. Ipe, B.A., who summarized the important lessons gained in the three days' gathering. From the point of attendance and the enthusiasm evinced, this year's Conference has been a creditable success and the Secretary, Mr. C. V. K. Tharu, deserves thanks.

### Coimbatore Y.M.C.A. Physical Training Summer School.

While something is being done to promote physical activities along scientific and systematic lines in high schools and colleges, it is deplorable that practically nothing is done in Elementary Schools where play ought to be the primary thing for boys.

There is a great need for fully and properly trained men as leaders to organize and direct play activities in Elementary Schools. In order to meet this need to some extent, the Coimbatore Y.M.C.A. organized a Physical Training Summer School this year from the 25th April to the 14th May, under the auspices of the District Educational Council which is the Official Body, controlling all the Elementary Schools in this district. We submitted the scheme for opening a school to the District Educational Council and they not only heartily welcomed it but also gave their full support to it and got it sanctioned by the Government. The Council also undertook to do all the preliminary work of addressing the various managements of the schools affiliated to it and enlisting men for the Training School.

On the 25th April, the school was formally opened at a public meeting held in the Y.M.C.A. by Rao Sahib C. M. Ramachandram Chettiar, B.A., B.L., President, District Educational Council, Rao Sahib Dr. T. A. Raja, Member, Coimbatore Athletic Association, Mr. G. Sambamurthy Pantalu Garu, B.A., L.T., Principal, Government College, Mr. P. K. Ramakrishna Iyer, B.A., L.T., Deputy Inspector of Schools and Mr. D. Santiago, Physical Director in charge of the Training School, spoke on the value and importance of Physical Education in Elementary Schools.

We had 69 teachers in the school. Many more applied; but owing to limited equipment at our disposal, we had to refuse admission to them. Of the 69 men, 22 came from Taluq Board Schools, 19 from Mission Schools, 9 from Municipal Schools, 2 from High Schools, 2 from Government Training Schools, 6 from Private Schools and 9 private students. They may be further classified as follows: 2 Intermediates, 2 Secondary Grade, 39 Higher Elementary Grade and 21 Lower Elementary Grade. 16 of them are Headmasters of schools.

We went through quite an interesting programme of activities every day, consisting of both theory and practical work, from 6.30 A.M. to 6.30 P.M.—with sufficient interval for rest—laying more emphasis upon the practical side than on the theory work. Some lessons on the rudimentary Principles and Methods of Physical Education, Elementary Physiology, Hygiene and Sanitation, Scouting and First Aid formed the theory work. Physical activities like calisthenics, group games, story plays, and athletics were conducted in the mornings, in the Y.M.C.A. grounds and major games like foot-ball, hydrabad ball, balji, kilithattu, khô-kho, volley ball, basket ball, ring tennis, etc., were practised in the evenings in the London Mission High School grounds.

Mr. E. S. Arumugam, Physical Instructor, London Mission Community Training School, Erode and Mr. J. Rajaratnam, Physical Instructor, St. Michael's High School, Coimbatore, assisted us both in theory and practical work throughout the session. The theory work was supplemented by some lectures on the "History of Physical Education in India" and "Indigenous Games" by Rao Sahib C. M. Ramachandram Chettiar, "Physiology as applied to Physical Training" by Mr. P. K. Ramakrishna Iyer, "Scouting and First Aid" by Mr. T. B. Gopalachariar, B.A., B.L., Assistant District Scout Commissioner and "How to take care of eyes" by Dr. S. Gurupatham of the Eye Hospital. The whole course was so arranged as to help the men not only in their school work but also to organize play centres for the people in their villages. The major games especially could be modified and improvised to suit village conditions.

The most interesting and enjoyable activity during the course was, perhaps, the excursion to the new Coimbatore Water Works situated on the Siruvani Hills of the Western Ghats, about 30 miles from Coimbatore—25 miles by motor and 5 miles up the hills by foot. One full day—from 5.30 A.M. to 7.30 P.M.—was set apart for this trip as part of the training. All the arrangements were in the hands of the students themselves. We were nearly 80 in number including some outsiders and it was jolly good lot. It was a sensational experience to most of the men to pass right through the rock-cut tunnel which is a little over a mile long and it took nearly one hour for the whole lot to pass through to the other side. From there we went up to the Siruvani river where a huge dam is to be constructed to store up the river water and to bring it through the tunnel, down to Coimbatore.

On the closing day, the students of the school put up a special public demonstration of mass drill, pole drill, pyramids, group games and athletics in the Y.M.C.A. grounds, in the presence of a large gathering. It was a fine show and the men did exceedingly well. After the demonstration, the District Judge presided over the closing function in the maidan and distributed the certificates to the students and congratulated the students and all those who were responsible for organizing the school on the success of our first attempt to open out a new line of activity for the Elementary Schools.

Finally, our thanks are due to the District Educational Council, its enthusiastic President Rao Sahib C. M. Ramachandram Chettiar and its energetic Secretary, Mr. P. K. Ramakrishna Iyer for all the efforts they took to make the school a success. In these days of financial depression everywhere, the Council readily came forward to find the necessary finance for the school. To them goes the honour of being the first Council in the Presidency to open out this new line of activity in Elementary Schools and we do hope that the work so well begun will go on from year to year with new energy and enthusiasm for the good and welfare of urban and rural boys.

## Farewell to Sir Benjamin and Lady Heald.

The Rangoon Y.M.C.A. bade Sir Benjamin and Lady Heald a touching farewell yesterday evening at the Godwin Road Branch of the Association in the presence of a very representative gathering of all communities of Rangoon. An interesting programme had been arranged which included several musical numbers which were contributed by Mrs. Hunter's Melody Makers, Thra, Hla Gyaw's Kareen Quartett, Mr. Bike and Saw Tin Ogh. A dais had been erected just outside the building with sitting accommodation on the Tennis Court. Mr. I. G. Lloyd, I.C.S., who has accepted the invitation to become President of the Y.M.C.A. in place of Sir Benjamin, was in the chair and on the dais with him were Sir Benjamin and Lady Heald, the Lord Bishop of Rangoon, Mr. W. B. Hilton, General Secretary, Mr. Sydney Loo Nee, Bar-at-Law, Mr. R. J. Journey (Central Branch), Mr. G. D. Williams (Town Branch), L. Boon Taik (Lanmadaw Branch), Mr. J. A. Gunn and Dr. Masilamoney.

Sir Benjamin was garlanded by Mr E. M. Gabriel of the Town Branch and Lady Heald presented with a handsome bouquet.

Mr. Journey spoke on behalf of the Central Branch of the Association.

He said the severance of enjoyable ties is never a pleasant anticipation. We therefore make no pretence to veil our sentiments this evening as we meet to pay our farewell respects to you Sir Benjamin and Lady Heald. Speaking as I do on behalf of the Central Branch I feel confident that I express the opinion of its entire membership when I say that your departure from Burma takes from our midst two tried and proven friends of the truest type. Your interest in our affairs and function has never wavered and we have always felt that your assistance and presence was at our bidding whenever the occasion gave opportunity. We therefore feel your departure a keen loss, nevertheless we cherish the fragrant memory of your long association with us and we trust as you turn your faces homeward it will be the beginning of a long period of rest from your labours. Our words of thanks are indeed inadequate to express the debt we owe you....

The Bishop of Rangoon paid a beautiful tribute to Sir Benjamin. Some of them were wondering perhaps why Sir Benjamin and Lady Heald were leaving this beautiful land of Burma, where they had so many friends and had done so much good work. During his four years here as Bishop of Rangoon, said the speaker, he and his wife had become the staunchest of friends of Sir Benjamin and Lady Heald and they were both grateful for the unflinching support and advice of both of them. Sir Benjamin and Lady Heald had been great friends of Burma and had given the province their best not only for the youth of Burma but in every thing they did. They had given their heart to the work of the Y.M.C.A., to the university, to many other movements, and Burma was loath to let them go. Lady Heald had taken her place in the life of her husband and had broadened it with her work in various directions, Girl Guides, War Works, Nursing, etc., and they would miss her as they would Sir Benjamin. He wished them the very best of health and happiness in their retirement and he knew they would never forget Burma where they had spent so many happy years and he also knew that Burma would never forget them.

The following farewell address was then read by Mr. Sydney Loo Nee, Bar-at-Law:—

To the Hon'ble Sir Benjamin Heald, Knight, V.D., M.A., I.C.S., President, Rangoon Young Men's Christian Association.

Dear Sir,—On behalf of the members of the Rangoon Y.M.C.A. we desire on this last occasion of your presence amongst us, to tender you our sincere and heartfelt thanks for all that you have done for this Association during the many years you have held office. It is now eighteen years since you first became President of the Association, and since then you have always given us of your best carrying out your duties and responsibilities in that spirit of service and sacrifice which has characterized your work in every sphere of life. We are sure that there are very few who have so long and so worthy a record of good service rendered to the public whether in an official or in a private capacity.

When you accepted the presidentship of the Y.M.C.A. in 1915, the activities of the Association were comparatively small; now the Y.M.C.A. is well known and appreciated all over the Province. It has taken a leading part in Scouting, Physical Education and Social Service. It has developed its work along lines most suited to Burma's youth in encouraging Camps, Hobbies, Music and Song and more recently

Chinlon. In 1915 there was a debt of over Rs. 1,00,000 owing on the Central Building but through your energy and influence this amount was almost liquidated by 1929 and would probably have been entirely paid off had it not been for the set-back we suffered on account of the earthquake and the subsequent financial depression. Your able chairmanship and keen interest in every detail of the work of the Association has been of great value to the organization and has created the public confidence and support which has enabled the work to make progress. For several years past there has been an average attendance of twelve members of the Board at every meeting, and this we regard as a token of the confidence and esteem in which you have been held. It is a matter of great regret to us that the economic situation has precluded you from witnessing at least the foundation of our new building; but we hope and believe that because of our long association with our work this new building will eventually be erected and will remind us of the many years you served in Burma in the interest of youth.

We are indeed sorry that the time has come for you both to sever your connection with us, but we know that your life has been a very busy one and that the time for your retirement and rest is more than due. We take this opportunity, therefore, of wishing you and Lady Heald many more years of happiness and usefulness, and we pray that God's richest blessing may rest upon you both, now and in the years to come.

A copy of the address was presented to Sir Benjamin in a handsome silver casket which bore the following inscription "Presented to Sir Benjamin Heald, V.D., M.A., I.C.S., by the members of the Rangoon Y.M.C.A. as a token of esteem and in grateful recognition of his valuable services as President from 1915 to 1932."

Before making the presentation Mr. Lloyd in a few well chosen remarks associated himself with the presentation on behalf of the Board of Directors, and read a telegram from Maymyo in connection with the farewell.

Sir Benjamin, who was deeply touched by the many kind things that had been said about him and Lady Heald, in his reply said that it was not at all easy to pull up by the roots and transplant a tree that had been planted for a long time in one place, but that was really what he and Lady Heald were doing, they were trying to pull up by the roots the tree of their life in Burma and they were finding it very very hard. If he did not make a speech they would understand. He had, however, to thank the speakers of the evening for all the kind things they had said and in particular the Lord Bishop for his sympathetic and understanding speech. It was perfectly true that in this country they had lacked nothing. He looked back on his long list of friends among the members of the Y.M.C.A. and to every one he owed a great debt of friendship. He thanked the Board of Directors of the Association for their unfailing support and co-operation and all those with whom he had had to work for their unfailing courtesy and the way they had backed him up in his work. He had been deeply touched that evening when he had received from what he had come to regard as his very own troop of Boy Scouts, the 1st Rangoon (Y.M.C.A.) Troop a letter in which they had called him their "jungle father" and he would treasure that all his life. In closing Sir Benjamin thanked all those who had said such nice things about Lady Heald and himself, also all those who had attended the farewell meeting and the way they had received the addresses. He besought the same hearty and generous support for Mr. Lloyd, who would take over his office as President, and paid a very warm tribute to the worth of Mr. Lloyd, saying, that whatever he did he did well with his whole heart and being.

The singing of the National Anthem was followed by rousing cheers and then the singing of "For they are jolly good fellows" and more rousing cheers when the assemblage departed.—*Rangoon Times*.

### Jogindernagar Welfare Work.

The Welfare Officer, Mr. E. P. Hillier, assisted by a local voluntary organization, continued to maintain various useful and much appreciated activities, in the interests of the staff and labour. Among these were:

*Schools*.—A school of Lower Middle grade, for boys and girls, at Brot, and a Girls' Middle School at Shanan. The latter was supervised and financed by the Kangra Canadian Mission, the net cost being Rs. 1,370. The work of these two institutions, as also that of the Mandi State Middle School at Sakroti, for boys, was inspected during the year by the Inspector and Inspectress of Schools of the Punjab Education Department and favourably commended. 120 children of Project employees were enrolled in the three institutions.

*Welfare of Labour.*—As Official Hospital Visitor of the area, the Welfare Officer kept in close touch with all sick and injured coolies and employees. Small grants were made from Welfare Funds towards assisting disabled and indigent coolies. In certain cases, contractors' labourers were assisted in recovering their dues in respect of wages and accident compensation from their employers.

*Food Shops.*—Close supervision was maintained over the prices, quality and sufficiency of food stuffs sold at shops in the Works area under agreement with Government.

*Maternity and Child Welfare*—A Health Visitor and a Dai were maintained to look after the health of the families of employees. In the absence of a woman doctor the services of these workers met a very real need. The work was highly commended by both the Public Health Department and the authorities of the Indian Red Cross Society. The cost of these activities during the year was Rs. 2,731-5-0, of which Rs. 469 was received as grant-in-aid from Government, through the Public Health Department; Rs. 1,500 as recurring grant from the Headquarters, Indian Red Cross Society; and Rs. 250 as non-recurring grant from the Punjab Branch of the Red Cross Society. The remaining Rs. 512-5-0 was raised from private subscriptions and fees.

*Recreation, etc*—Small Institutes and Reading Rooms, situated at various points in the Works area, provided indoor and outdoor games, sports, library, newspapers, dramatic performances, lantern lectures, etc., all of which were well patronized and greatly appreciated by the staff and employees. The Cricket Team did creditably in matches against the Lahore Gymkhana at Lahore and against other Clubs at Mandi and Dharamsala. The cost of these activities was met exclusively from subscriptions from local officers, employees and friends.

*Cost.*—The total recurring cost for the year 1931-32 of maintaining the various activities, in the interest of the well-being of the employees of the Project, was Rs. 5,952-5-0. Towards this Government contributed Rs. 469 for Child Welfare Work. The rest of the expenditure was met by grants from the Red Cross Societies and from private subscriptions and donations.

### Ootacamund Y.M.C.A.

The Ooty Y.M.C.A. has had a full programme during the summer months. Mr. P. J. Stephen, the present Honorary Secretary, has thrown himself enthusiastically into the work and has well maintained the Association's reputation. The following are some of the items in the programme :—

*Sunday, May 8th.*—Song service with the help of the String Quartette of H. E. The Governor's Band.

*Wednesday, May 25th.*—Variety Entertainment and Concert. Lectures on the following subjects :—

*Unemployment—its Causes and Cure* By Mr. S. S. Rajagopalan. Sir A. P. Patro in the Chair.

*Some Problems of Indian Education.* By Rao Bahadur S. E. Ranganathan, M.A. His Excellency the Governor in the Chair.

*The Greatness of Tirukural.* By Mr. S. S. Bharathier, M.A., B.L. Mr. C. R. Namasivaya Mudalar in the Chair.

*World Disarmament.* By Mr. F. E. James, O.B.E., M.L.C. Sir P. S. Sivaswami Aiyar, K.C.S.I., C.I.E., in the Chair.

### Coonoor Y.M.C.A.

During June the Coonoor Y.M.C.A. under the leadership of Mr. John Thangaveloo has arranged the following lectures and entertainments :—

*The Mystic Element in Religion.* By Mr. V. P. Adisesbiah, M.A., L.T., with Mr. T. R. Venkatarama Sastri, C.I.E., in the Chair.

*Are we having the Right Type of Education for our Women ?* By S. R. Narayana Ayyar, B.A., with Mrs. Paul Appaswamy in the Chair.

*A Tamil Kalakshepam* on Kuruthondan. By Mr. C. L. Gnamiah.

*A Sacred Song Service.* With a lecture by Dr. W. A. Beer, I.M.D.

*Children and Education.* By Mr. C. Bhaskarkumar, B.A., with Mr. N. V. Raghavan in the Chair.

\*  
\* \*

## NEWS FROM OVERSEAS.

### Rural Work in Korea.

Dr. Cynn wishes your National Movement to have some further information on the progress of a phase of our rural programme. The development of Co-operatives among the farmers of Korea is an important measure toward their self-support. The encouragement of these small groups of men is a part of the rural programme of the Korean Y.M.C.A. They are making great progress.

Some are Money Co-operatives. Little by little they have built a capital which is loaned to members for a few months between planting and harvest for buying seed or fertilizer or small implements. Others are Selling Co-operatives to dispose of grain or fruit or vegetables in the most profitable way. Others are Working Co-operatives. Men, who do not own enough land to use their full time, join with other men in leasing and working additional rice fields to supplement their income.

At the first of each year the presidents and treasurers of these Co-operatives near Seoul come together for a two-day conference in the Y.M.C.A. to consider their problems. They compare their experiences. They learn from each other and teach each other. At the last meeting one president reported an Egg Co-operative. Each member contributed 100 eggs during the year to the capital of the group. These eggs were sold at the most favourable time, in the city by one farmer who took them in, while the rest continued work at home.

There are several Women's Co-operatives formed by saving rice. When the usual portion is taken from the box for cooking the family meal, a spoonful is put away in a jar each time. These hoardings from a score of families are afterward sold and form the capital, or increase it, that helps the women to overcome the family poverty.

In its first year no one of these farmers' co-operatives had more than yen 35.00 as its capital. Gradually they have grown until it was reported in this meeting that the sixty-three co-operatives represented have a total capital of more than yen 20,00,000. A plan is now on foot to federate them for the sake of an annual audit to give greater security.

### I. S. S. Help for Chinese Students.

The money raised by students through I. S. S. for development of I. S. S. work in China has, at the request of the I. S. S. Co-operating Committee for China and with the sanction of the I. S. S. Assembly, been devoted to work for Chinese students suffering on account of war. A recent letter from Professor Herman S. Liu of Shanghai University, the Secretary of the China I. S. S. Committee brings details of the situation in Shanghai and of their decision to spend the money at their disposal in accordance with the principles of the I. S. S.

In Shanghai there are about 20 Universities and Colleges, 80 Secondary Schools and 700 elementary schools with a total of 50,000 students and scholars in all of these. Hundreds of students are destitute and considerable damage has been done to buildings, equipment and homes. The war refugee camps have taken care of large numbers, the Government provided transportation to send away many, and different Universities and Colleges are also carrying on a certain amount of relief work for the students. It is estimated that 3,000 students in Shanghai are at present helpless and worthy of being assisted. They are unable to get positions or to start small trades as they are without funds and also the market is already overfull of surplus labour, and their situation is intensified by the prolongation of the local unsettled condition and the continued disturbances in other cities, chiefly Hangchow and Soochow, the native places of a large percentage of these students.

The I.S.S. Co-operating Committee for China have a comprehensive programme combining at once the relief of immediate need with the laying of foundations for self-help and co-operative work. They have decided to undertake the following :—



1. Loans to students of \$ 40.00 for each student, who must be recommended by college authorities and who will pledge to take the loan as his initial capital with which to start a self-help project. Applicants will be carefully selected and the repayment of loans is left only as a moral obligation. The various kinds of work which can be done by these "self-helping" students includes barbering, dean's office work, telephone operating, library work, post office clerical service office' filing and tailoring.
2. Scholarships to enable them to continue their studies will be given to worthy students in various registered colleges and universities who have high scholastic records and high moral standing.—*S. S. Bulletin*.

# THE WORLD OF BOOKS

ASSISTANT EDITOR. REV. E. C. DEWICK.

THE MESSAGE OF THE SAT TAL ASHRAM, 1931. With a Foreword by Dr. E. Stanley Jones. Publishers: Association Press, 5, Russell Street, Calcutta. Price Rs. 2-4-0.

This book may be called the literary first-fruits of the Sat Tal Ashram in North India. The authors of the Lindsay Commission Report describe this youngest Christian Ashram in the following words: "One of the most valuable of such experiments in comprehension and adaptation (of the Christian message and purpose) is found at Sat Tal in the foot-hills of the Himalayas, where from time to time, under the leadership of Dr. Stanley Jones, groups representative of the various churches, together with a few non-Christians, meet together to examine in the light of Christian truth and Christian experience some of the problems that India has to solve" (p. 62).

The volume before us represents the result of this 'adventuring' in the field of intellectual interpretation of the Christian message in the present situation in India, by a group of Christians, Indian and foreign, who share a real 'concern' for the future of the Kingdom of God in India.

It will enhance the suggestiveness of the papers for us to see them against the background of the life and purpose of the Ashram, where they were at first either produced or discussed, and we would therefore let the Founder of the Ashram tell us something of its aims and ideals. "The purpose of the Ashram," says Dr. Jones in his Foreword to the book, "is to yoke the Christian spirit and the Indian spirit." It is born out of the conviction "that unless Christianity becomes more truly Indian and more truly Christian it will not make much headway into the soul of India". It is therefore to let Jesus Christ come into His own in India that the Ashram is established, and one may catch something of the spirit that animates the places by a glance at some of the mottoes that go to form the rule of life in the Ashram of which these are a few:—"Here we enter a fellowship; sometimes we will agree to differ, always we will resolve to love and unite to serve."—"East and West are but alternate heart-beats of the same heart"—"Leave behind all race and class distinctions, ye that enter here."—Such are the associations of the place in which the book was born.

There are eight papers presented in the book and they deal with the Christian message in its doctrinal, social and inter-religious aspects. The writers include such well-known thinkers and scholars as Dr. Stanley Jones, E. C. Dewick, A. J. Appasamy and H. A. Popley, so that the book is sure to find a warm welcome in every Christian corner of the land. And we have no doubt that such a welcome it deserves, in India as well as abroad.

The first three papers, which are on a different level from the rest, deal, respectively, with 'The Crisis in Theology', 'The Doctrine of the Immanence of God', and 'The Relation of Science and Religion'. The first-named article is an exposition of the Barthian Movement in modern theology, contrasted with the Liberal and Modernist interpretations of the Gospel that had their vogue in a previous generation. The essay on the Immanence of God is a scholarly treatment of a subject that forms the very pith and marrow of Hindu religion, from the Biblical and Christian point of view. The unbiassed and scholarly attitude adopted by the writer, both towards Christianity and Hinduism, is one that is worthy of emulation by all those who are engaged in the difficult task of interpreting and correlating the truths of these two religions. The discussion on the relation of Science and Religion is one that will repay careful reading and is especially valuable for young people who find it difficult to reconcile the claims of the one with those of the other. It is an open-minded

inquiry into the historical and philosophical relation between Science and Religion and is calculated to make the man of science more humble and less dogmatic—and in that way more religious—and the religious man more rational and scientific in his outlook by making him realize the essential nature and limitations of the field of his knowledge and experience.

In contrast to the first three papers in bulk as well as in homogeneity of theme stand the last three, which are devoted to a discussion of the problem of evangelism in modern India in relation to Hinduism in particular. While the first essay deals with the idea of co-operation in religion, the second with 'Sharing our Faith with Hindus' and the third with the general problem of evangelism in the changing India of to-day, the central thesis of all three is that the method of co-operative search should be undertaken in our appeal to non-Christians as a method particularly suited to special groups of men and women who are already on the path in their search after Reality. In other words, the writers advocate what is known as the Round Table Method—a phrase and method associated with and made popular by Dr. Stanley Jones' work—in our approach to non-Christians.

The following quotations may perhaps make the point a little more clear:—"We must, therefore, expect to find truth, and truth that matters, in every religion and in all genuine religious experience.....God, the Supreme Reality, is so rich and wonderful in this nature that we cannot hope to attain *any knowledge* of Him (*italics ours*) unless we are willing to welcome all the light He has given us. This is which makes the fellowship of search I have suggested of so much importance to every one of us .....But it may be said that any real co-operation with other faiths is impossible to a Christian because he cannot accept any rival to Jesus Christ. We agree that, in our experience and life, He stands without a rival; but this does not mean that we should refuse to co-operate with who do not give him that unique and unrivalled position, or that we should insist on their accepting our position before we will agree to any religious fellowship with them.....The method of co-operative search is suited to special groups, to men and women who have something to share, and not to large audiences." (p. 247.)

One recognizes the force of much of what appears in the last three essays, fragments of which are quoted above. The old attitude of condemnation of other faiths, and even the relatively modern one of finding in Christianity the crown of all other religions can no longer hold the field, because these attitudes are admitted to be uncharitable and unfair by the awakened Christian conscience of to-day. It is true that Christians including the preachers of the Gospel have many things to learn from the non-Christian religions of India, such for instance, as the ideal of *Ahimsa*, *Nishkamya Karma*, etc., which Mr. Popley points out on pp. 239-40. It will also be conceded that, as God has not left Himself without a witness amongst the nations of the world, to study the civilization, culture and religious heritage of different nations is to gain a wider view of the working of God's purposes in the world. With these and several other ideas in these essays relating to the advantages of the new attitude to non-Christian faiths inculcated by the writers we find ourselves in entire sympathy, and further we would wish that the whole Christian missionary force in the country would adopt this more sympathetic and friendly attitude to other faiths more universally than is at present the case.

Nevertheless one is at a loss to understand some of the implications of the Round Table Method—or the method of co-operative search advocated by the writers. What, for instance, may we ask, is the basis of the search for God between a Christian and a Vedantist Hindu? Is it possible for one who has found in Jesus Christ his saviour from sin to disabuse his mind of all 'preconceived notions' and to start with a clean slate as it were, in his search for God, as would be necessary, it seems, if he is setting out on a co-operative search with some one else who does

not share his views? If however he has no intention to give up such ideas as he has found to be true and valuable in his own experience, can he be said to be a genuine co-operator? Unless we agree that all religions are equally good or bad or start from some other common starting point and adopt the same criterion for determining the religious values of the different religions, we cannot imagine that there can be any real progress in the co-operative search in religion. As Mr. Chakkarai points out in a recent number of the *Guardian*\*, there is a sense in which there can be and another in which there cannot be any co-operation between Christianity and other religions. 'If Christ is Truth, that is, Christ Himself is the revelation of God, then it can never be compared and contrasted..... But if you are dealing with our beliefs, our theologies, our rites, our priesthoods, our sacraments, our moralities as historical growths, fit for study, then I have no doubt you can establish a co-operative credit society the members of which as Hindus, Mussalmans and Christians can lend and borrow from each other, thereby increasing their bank deposits.' We are not concerned here to argue either for or against the idea of co-operation between different religions, but only want to point that the basis of such co-operation should have been stated and discussed more clearly in a book that advocates the idea.

Further, it is claimed by the writers that the method of sharing is an effective evangelistic method, particularly suited to special groups. It is a pity that we are left in the position of having to accept such a statement merely on the authority of the writers. Says one writer: "There are already some places where it has been successfully used for a number of years, and where it has proved its worth." It would have carried conviction with many who are apt to entertain doubts as to the success of the method, if the writer had supported the statement quoted above with illustrations drawn from his own missionary experience and testimonies given by non-Christians who have accepted Jesus Christ as their Lord and Saviour through the method of co-operative search. It would also help us to understand the real position of the effectiveness or otherwise of this method, if Hindu and Moslem friends spoke out frankly how much they have benefited by such Round Table Conferences and what they think of the Christian Missionary who approaches them in this manner, without our having to depend on the Missionary's 'coloured' versions of the effect of his own work among non-Christians.

Still another point on which we should have been glad of further light is the way, in which the claims of Christ to be the Way, the Truth and the Life could be reconciled with those of other religions to offer pardon and peace to the sin-stricken soul. We note that all the writers are agreed in stating that the method of sharing is not inconsistent with the uniqueness of the Christian claim and that in their experience they found it possible to reconcile their undivided allegiance to Christ with open-minded religious co-operation with non-Christians. Personal testimony has its value in a discussion, but it cannot take the place of argument. It seems to an outsider, however, that the phrase 'co-operative search' is robbed of much of its meaning and strength if Christians make it a point to join with others in the religious quest only with such mental reservations as the writers have in view. If however it is contended as one writer does that what the idea of co-operation with non-Christians really means is, to put it in Dr. Larsen's words, that we should be at once friends and witnesses, friends recognizing all that is vital in the religious experience of others, and witnesses standing forth clearly for what we count and know to be dear," (p. 271), there is absolutely no room for misgiving on the part of any Christian. If this is so, there is hardly anything new or striking about the method. Every Christian is called upon to be a witness for Jesus Christ and to be

---

\* May 12, 1932, page 165.

a friend to non-Christians. This attitude of friendship—call it the method of sharing if you will—is one that needs to be cultivated by every Christian and every ambassador of Christ, if we are to be loyal to the Spirit of our Master.

While we have no intention to discuss in detail any of these papers under reference, mention must be made of a section in the essay entitled 'Sharing our Faith with the Hindus' in which the writer discusses the distinctive contribution of converts to the church. After giving 7 or 8 instances of converts whose names are held in respect in the country as a whole or in the different provinces the writer asks: "How does it happen that no outstanding spiritual leaders have arisen from among these thousands of Christians who have been brought up in Christian homes and subjected to Christian influences from their early days, but they have risen rather from among those whose early impressions and religion have been acquired in Hindu homes, and who have come from a Hindu environment?" We are not in a position to endorse the statement implied in the question nor do we believe that the answer which the writer proceeds to give is one that does justice to all the facts of the case. To put it bluntly, the writer appears to be inclined to give the credit in the production of Christian character and personality more to the early Hindu training and environment of the convert than to the transforming power of Jesus Christ. At least, sufficient weight is not allowed in the discussion to this latter factor. One difference between the inconspicuous and ineffective Christian and the outstanding spiritual-minded convert is not only their heritage of early training but that one is a "once-born" and the other is a "twice-born" person, or in other words, their experience of Christ. Certain qualities associated with the 'twice-born' are not to be expected from the 'once-born,' and *vice versa*. The closing words of the writer are extremely disconcerting: "After all, the Christian community is a small one, certainly compared with the Hindu community; and it may be too much to expect that this small community should produce character and strength in the same measure as the immense Hindu community by which it is surrounded." (Italics ours) (p. 255). We refrain from comment.

Of the two essays that remain to be noticed, one deals with the Christian attitude to the thorny question of sex and the other with the social life of the Missionary. This latter paper, though in the nature of 'a minority report' contains several interesting and 'audacious' suggestions which, if adopted, would go a long way towards humanizing and Christianising the Missionary to a greater extent so that he might become a more worthy vehicle of the Master's grace.

Altogether, the message of the Sat Tal Ashram, we have no hesitation in saying, is a truly Christian message, and a broad-based message too, such as is needed for the India of to-day.

The Association Press is to be congratulated on maintaining the high standard of excellence that we have learned to expect from them in the printing and get-up of the book. The illustrations in the volume relating to the different aspects of the Sat Tal Ashram are a delight to the eye and add to the charm of the book. We hope that the book will prove to be the best-seller of the season and of the year.

C. E. ABRAHAM.

\* \* \* \* \*

SERMONS WITHOUT WORDS. By J. C. Carlile, C.H., D.D. (S.C.M. 2s. 6d.)

A book of children's addresses containing a rich fund of stories which will certainly appeal to children of various ages. They do not, it is true, quite escape the criticism that the author seems to be "talking down" to his audience in the front pews. But it is not easy for any adult to remember what it feels like to be a child,

H. A. W.,

THE SCOUT RED BOOK OF GOOD TURNS. By An Obscure Scout. (Published by the Indian Sunday School Union of Coonoor, South India.)

The Foreword to this book has been written by that veteran servant of India, Sir Frederick Nicholson. It is a handy book of 36 pages, divided conveniently in the form of 'Letters to the Scouts' by the 'Obscure Scout'. In the book, the author has rightly emphasized the Scout Law, that a Scout's duty is to be useful, and to help others, and try his best to do at least one good turn every day, as the most important of the Scout Laws. He contends that by obeying this law, the Scout will practically obey all other nine Scout Laws. The book has chapters on positive and negative (more correctly passive) good turns,—good turns at home and at school, good turns to the village and town, and to society, and good turns everywhere. The 'Obscure Scout' has in these pages crowded in a great number of possible good turns that could be done by the ordinary Scout. By these good turns, you not only help your fellows, but you also make things easy for others. In these pages, the author has enumerated a great number of practical ways by which the Scout can render help to others. A perusal of these pages will certainly be of great benefit to the young Scout.

J. R. I.

# THE Young Men of India

BURMA & CEYLON

Editor : H. C. BALASUNDARUM

Volume XLIV

August, 1932

Number 8

## MEDITATIONS

V. *He restoreth my soul.*—PSALM 23.

*"Thou preparest a table for me in the presence of mine enemies. Thou  
anointest my head with oil. My cup runneth over."*

BY REV. J. G. HALDANE, M.A.,  
Church of Scotland Mission, Chingleput.



### 1. *A Table in the Wilderness.*

THE sheep have toiled their way through the gloomy gorge stumbling and staggering over rocks and boulders, encompassed by danger, their terror tempered by the presence of the shepherd. The ravine opens out and the shadows are dispelled as the sun once more finds its way in through the widening gulf. With renewed hope the sheep quicken their pace in spite of the rough stony ground, and soon the gorge leads out on to a good, flat, plain—fresh and inviting after the rough road, along which they have come. The hard sharp stones give place to soft soil and springy grass spread out as a table before the glad gaze of the sorely tried sheep. The howl of disappointment from the baffled beast of prey, which has stalked them but dare not venture into the open does not strike terror but gives reassurance of the guardian, who will not fail—"Thou preparest a table in the presence of mine enemies".

"Jesus is our Shepherd guarded by His arm  
Though the wolves may raven none can do us harm."

But the shepherd's task is not over. Some preparations are still needed, though he has doubtless been here already, burning hog's fat in the viper holes and removing the poisonous shrubs, which are a danger to his flock. He moves about, his sharp eye searching for any hidden danger he may have overlooked. Thus the shepherd continues his precautions while the sheep browse contentedly and as the

---

**NOTE.**—When articles in the *Young Men of India* are an expression of the policy or views of the National Council of the Young Men's Christian Associations of India, Burma and Ceylon, this fact will be made clear. In all other instances the writer of the paper is responsible for the opinion expressed. The Editorial Notes, if any, represent the opinion of the Editor alone.

day draws to a close he leads on to the sheep-fold, with its high protecting walls, erected for the convenience of wandering flocks. Here with tender solicitude he scans the flock passing them "under the rod", counting them as they pass and taking note of the condition of each sheep after the day's trek. He holds a horn of olive oil on one hand and when he finds a sheep, which has cut its head on a sharp rock or been torn by the cactus he pours the healing oil into the wound. "Thou anointest my head with oil." Bruised knees receive similar treatment and the tired weary sheep has the oil poured on to soothe and freshen it. This done the water is drawn from the well and poured into the cups cut out of the rock. There is no stinted supply but an abundance, constantly replenished so that none may lack. "My cup runneth over."

## II. *The Uneering Purpose.*

Thus we also find the balance is adjusted and we are never tested beyond endurance but continually find God's compensations sufficient at all times.

"Every road through life is a long, long road full of joys and sorrows too."

The sunshine is more welcome after the shadows and ease can be appreciated after a strenuous task. If life were all one flat plain how the monotony of it would bore us ; but coming after the toil through the gorge the relief is stupendous and out in the open we can laugh at the fears, which disturbed us. When we are hemmed in and cannot see beyond the immediate situation we are harassed and in perplexity but when the clouds clear and we are able to look back from a new perspective we see things differently. We are not blind to the dangers, through which we have come, nor yet to these in the proximity even now, but we have come to know our Shepherd better. Adversity has drawn us closer to Him and He has not failed us. Will the temptations of prosperity baffle Him ? What of those who mocked us in our difficulties saying, "Where is now their God ?" Before their eyes He has demonstrated His saving grace. "Kept by the power of God." We are witnesses to the grace of God. "Among whom ye shine as lights in the world." The table set in the presence of the enemy is not to minister to our personal vanity or to give us an occasion to triumph over them, but it is to demonstrate what God will do for those who trust Him. Further, we are not taken away from the things that threaten. We are not removed from temptation but we are guarded amid it and strengthened to resist. Jesus said, "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." He taught us to pray—"Deliver us from the evil. Not from temptation." There is no sin in being tempted. The sin lies



in yielding. Christ Himself was tempted and, says one writer, "For in that He Himself hath suffered being tempted. He is able to succour them that are tempted." To succour means more than to assist. It is an old English word and may be used in connection with driving a post into the ground. One man strikes the post with a heavy hammer while the other succours it. He holds it upright during the process. So if we let Christ succour us He will hold us upright in the midst of temptation. "He is able to keep you from falling." So we are moulded, fashioned and placed where we may render the greatest service to the Kingdom of God and for the sake of those around even though they may be our foes.

### *III. The Anointed One.*

Anointed suggests being set apart for some task, noble as that of king or priest and we are declared to be a "Royal Priesthood". Our whole bearing should be a witness to our high calling. So when trials and testings fall to our lot special grace is provided. "He will give the oil of joy for mourning." The Apostle Paul says, "I will rather glory in my infirmities". When the glory of God manifests itself in a man in the midst of trial and suffering, He is giving evidence of the Divine Anointing. "My Grace is sufficient for thee" is the assurance given to all, who are afflicted in any form. We are not left to bear the pain. The healing touch of the Divine Physician, the balm for the stricken soul is ever at the disposal of those who are willing to receive. A great servant of God cried in anguish, "Make Thy Grace sufficient!" and seemed to hear a voice saying, "How dare you say, 'Make it so'." "My Grace is sufficient. It is at your disposal, take it." Nothing more is needed and if we accept God's provision His radiance will manifest itself in our lives.

### *IV. The Overflowing Cup.*

God is not stinted in His giving. His method is to give

"Full measure, pressed down, shaken together and running over."

A sufficiency is all we need for our own sakes and this we must have but the overflow gives other folks a chance. "God is able to make all grace abound toward you that ye always having all sufficiency,—may abound to every good work." When God is lavish in His giving He expects us to be equally so for the sake of those around, who are in deep need. Let us drink deeply from the waters of life, which He has so richly provided but do not let us try to store for our personal use, for that will only lead to stagnation. Let us release the overflow and others will be refreshed and strengthened.

"Thou must be true thyself if thou the truth wouldst teach.

Thy heart must overflow if thou another soul wouldst reach.

It is the overflowing heart that gives the lips full speech."

## WHERE ARE WE ?

BY JOHN A. MACKAY.

IF I know my own mind, if I am able to interpret what is in the mind of thousands of Christian men and women at the present time, one common pre-occupation surges up from the depths of our being finding vocal expression in an earnest interrogation: "Where are we ?"

We in this room are either members of the Young Men's Christian Association or we are its friends. I know that for us all there comes the inescapable question which I have put. There is one spot where we can stand and ask that question better than any other—the front door of our Association buildings. Let us stand there in imagination and look outward—across the street and down it, and in a flight of reflective thought let us look across the city and the world of our time—and ask as we do so, Where are we ? Let us then face around through 180 degrees, and look inward, asking the same question, Where are we ?

### The Outward Look.

Let us first ask, where are we as citizens of our time ? How do we envisage the concrete situation in which we find ourselves ?

#### *In the Modern World.*

The first obvious answer is that we live in the modern world. It takes little reflection to realize that modernity has had much more for us than a purely temporal meaning. It has had a distinctly qualitative significance. It has been raised to a standard of absolute value ; in fact, it has represented the only effective absolute our time has had. To tell anybody he was not modern, that his was not the modern way of looking at things, to threaten him with the "acids of modernity" has been the most terrific menace which human mortals in our time have had to face. But recently a change has been perceptible. Modernity has less fascination for people. It has taken on a more chastened demeanour. It has certainly become less swaggering and swashbuckling, and is very much less cock-sure. Something has happened. The whole facade of modern civilization is rocking. Pedestals begin to topple down from above and sustaining columns quiver underneath. It becomes obvious that not a minor but a major adjustment is required in the whole structure. Some time before his death, William James congratulated his contemporaries on being able to pass from the cradle to the grave without knowing the meaning of fear. Modernity had banished fear. But could he say so to-day, when a great tremor has taken possession of all hearts ?

*A Secularized World.*

To speak more concretely, I would say that we are living in a secularized world. So far as I know, the life history of the term "secularism" goes back over no more than four years. But we have been living at such a pace that already the word has tended to become hackneyed, having already done duty as the theme of thousands of sermons and addresses. It became current as the result of a special paper prepared for the Jerusalem Meeting of the International Missionary Council in April 1928. What does it mean to say that we live in a secularized world? Simply this: That the main tendency of our time has been to lead a self-contained and self-sufficient existence, both in its thought-life and its institutional life, without reference to any fixed reality outside itself.

Our intellectual life has not been governed by any one great transcendent truth which has lit up the universe and made it meaningful, offering at the same time, the possibility of a creative synthesis in the realm of thought. According to a very distinguished French thinker, our greatest need at the present time is the apprehension of such a truth. The lack of it has brought about the increasing tendency towards atomization which characterizes the life of our day. I am perfectly well aware, of course, that for a certain type of thinker, there is no such truth, there should be no such truth, there is no need for such a truth. "Change is the soul of reality," he says. We can only have truths, not *a* truth, far less *the* truth. Minor adjustments to the ever-changing nature of things is all that can or should be aspired after. Such a philosophy of life succeeds when the road is apparent and men are taking it, when all that is required is the organization of the march; but when traces of the path itself get blotted out, concentration upon the mechanical processes of movement loses its meaning, the way must be found again and that can be done only by reference to some fixed point. We have obviously entered a time when an upward look must take the place of the forward look, which has marked the attitude of our generation heretofore. Or, from another viewpoint, the perspection of the frog, as Spengler has put it, must give place to that of the bird on the wing.

The tragedy of the lack of a transcendent truth is most patent in the sphere of ethics. We have no ethic sufficiently big and compelling to guide our modern world. This has been pointed out by Albert Schweitzer in his penetrating, but little known, study, "A Philosophy of Civilization". Modern culture lacks a basic ethic, says Schweitzer. He would even go so far as to say that we have no such thing as a true culture; that we are living parasitically on the cultures of the past. Our major references have been to

history and to psychology, both genetic studies dealing with the purely relative and phenomenal ; and neither of these can afford us a basis for a true and lasting culture. As the war clouds gather in the Orient, it becomes more and more apparent that honour and self-interest continue to be the dominating ethic of nations ; and neither one nor the other can create true human solidarity.

It has been thought in this connection that even the most basic and sacred relationships of life can have no other basis than the success or the failure of an experimental test. How hoodwinked a certain type of scientific mind has become in supposing that the ordinary methods of laboratory investigation can determine the relationships between men and women in a sphere where human desires and passions have a play. The only normative principle here must be a value judgment—which produces an ideal that does not emerge as the result of any experimental process.

The principle of secularism in our time moves between two poles or representative tendencies which are antithetically distinct, one from the other, in their practical attitude towards life, while both agreeing in their elimination from life of every transcendent element. One of these is Russian communism ; the other is that spectator attitude, which characterizes a certain elite in North American universities. The one makes human relationships the sole and exclusive object of interest ; the other lives olympically detached from the stress and strain of living. One looks downward to fashion a new world ; the other looks amused at the old world. Neither looks up. Both will prove sterile in the end.

### *A Disillusioned World.*

We also live in a disillusioned world. I should be perfectly willing to abandon the word "disillusion" if somebody insists that all disillusionment has a purely pathological origin. But I would immediately demand that a better word were offered to express the undoubted situation to which we have come and which, for lack of any more adequate term, we are bound to call "disillusionment".

The stark fact of a disillusioned world discovers several different facts. To begin with, we have become disillusioned about our economic order. We have taken for granted that communists and socialists would not accept our order. We have regarded them as the professional agitators of a utopian order of their own, but these have not become disillusioned. They have only become confirmed in principles they have consistently professed. The disillusioned people live in the heart of our present order, occupying its high places and directive posts. How can they be but concerned and disillusioned when confronted by the harrowing anomalies of the present world stage ? At one moment men and women are raised to the seventh

heaven of financial success by a process of inflation ; the next moment, and without any fault of theirs, they find themselves in the seventh hell of physical and moral misery by a process of deflation. Then suicides abound. At one point of the globe granaries spill over with grain, while at another point, and at the same moment of time, men and women experience the pangs of hunger. In the same geographical area vaults may be full of gold to overflowing, and millions be out of work. It is obvious that some major adjustment is required if the repetition of such a situation is to be forestalled in the future. What will happen, nobody knows. That something will happen of major significance, that a major adjustment is going to become necessary in society, few thoughtful people doubt. Will the fancy with which Anatole France closed his novel, "The Isle of the Penguins," come true? Shall we all slip back to a simpler, slower, more human type of living? One thing, at least, is clear, that before the present crisis is weathered, the institutional aspect of Christianity will become very greatly modified. Wise leaders are those who will even now be preparing for the future to carry on the interests of the kingdom, when unlimited material resources will either not be given to, or not be available for, its promotion.

People are further disillusioned about idealism and ideals. The man on the street has heard so many idealistic utterances and seen their authors smugly accommodate themselves to circumstances, making expediency their norm of action when they attained to places of power. How increasingly cynical the world public becomes when it thinks of politicians. But not only so: Idealistic people, themselves, who have kept their record pure, are conscious of a terrific strain and tension. Their efforts have not been rewarded as they had dreamed they would, while at the same time human nature unmakes itself in its ingratitude and savage, relentless self-assertiveness. It has become impossible to believe that sinister forces are not native to the human spirit as we know it—so native that they will wreck the best developed programme for human betterment.

Has human nature fundamentally changed? Is there such a thing as progress, if by that we mean the essential modification of the spirit of man as expressed in the average human biped we are acquainted with? Is measureless aspiration after an ideal sufficient to satisfy the needs of the human spirit? If there is no more than tension, will not spiritual vitality go out in the end? Is it not going out in many circles now—among ministers, social workers, association secretaries? A little poem of Schiller's has become very meaningful in our time. That prince of idealists makes his hero a passionate devotee of virtue; but the young man feels that virtue with its inexorable mandate, which he readily acknowledges, and to which he has tried to be utterly loyal, is not giving him at the same time

achieving power. At length in blank despair, he shouts, "O virtue, take back thy crown and let me sin." The needs of his nature demanded that he should be engaged in a task to which he could give himself with all the abandon of his soul, and not merely live a life of constant self-repression.

In this connection it should be said quite frankly that there is a sense in which Jesus, as mankind's greatest ideal, is slipping from the grasp and pen of our contemporaries. The rediscovery of the historical Jesus has been one of the great events of modern times. The study of his concrete personality and teachings has made conscience more sensitive and given richer content to the dream of a Christ-like world. It has created limitless aspiring after such a world. But what do we find at the present moment? Jesus is driving many to despair, both in the Occident and the Orient. The endeavour to be like Him and to carry out His way of life is increasingly becoming an impossible task for those who have taken towards Him a purely retrospective attitude. Let us be quite frank about this matter. If Jesus is no more to us than a mere figure of history, the world's greatest religious genius, humanity's culminating peak on the road to progress, we are of all men most miserable. We have been dazzled by Jesus, shaken out of our complacency by the look of His face and the thrill of His words. But how can we make Him ours in our world, in such a way that His power shall suffice for us?

Another, and a very basic trouble with us, has been that we have been holding progress to be inevitable, or, at least, certain if only we lived loyally in accordance with the highest principles that we knew. Modern thought has been steeped in the biological category, the slowly flowering principle, the application of which we have made co-extensive with the universe. We have become obsessed by the idea of development, by the belief in an innate urge of things to ever higher and more perfect forms. We have been romantic optimists, but now we are faced with the fact that the cycle is a truer picture of history than the straight line.

"Our little systems have their day,  
They have their day, and cease to be."

We, however, would hold on to them everlastingly. We have mistaken a flowing tide for the river of eternity. What else but disillusionment can it mean for those who have pinned their faith in a progressive evolution of life towards the Kingdom of God, to discover that we seem receding at the present moment further and further from the goal of our achievement.

### *A World of Nascent Crusading Forces.*

Secularism and disillusionment, however, are not the only aspects of our time. We are living in a world of nascent crusading forces. In individual lives this appears in the longing to escape from pure

subjectivity to reach the real and the ultimate, to find true authority, to experience a thrill, such as shall lead a man to give himself with utter abandon to a cause.

In the social realm, the same tendency appears in the creation of new realities which are absolutized and then pursued with religious devotion. If the process of secularization consists in the emptying of life of transcendent content,—the process of sacralization, as I would call the new tendency, is to infuse absolute content into the purely relative, bringing it about thereby that limited spheres of reality are cultivated as if they were the whole. In this way democracy and the state have become ends in themselves. So, too, have the Church and religion, in a very real sense.

State loyalty begins to loom up as the absolute reality in the world of our time. Religion and ethics will be tolerated in us so far as they serve the interests of the State. "We are the spiritual militia of the temporal," said Charles Maurras, the founder of the famous Action Francaise. "It is politics that makes morality," said he on another occasion. The same writer told the world a few years ago, "Personally, I am an agnostic ; politically I am a Catholic." He backed the Church because in the Roman Catholic faith he saw the greatest bulwark against the disintegrating forces which threatened the French Republic. The serious thing in this connection is that in some cases science, and in others, history, are becoming subordinate to State absolutism. Such and such a policy, we hear from time to time, is in keeping with the "profound meaning of history," or it represents the "true sense of evolution," or it is based upon "the strict observation of facts". If this form of sacralism goes unchallenged, there is not the slightest doubt but that a new era of religious persecution and martyrdom is becoming due.

In dealing with people seeking an absolute for their minds and a great thrill in their hearts, how sterile is the attitude of current liberalism! How impotent it is to meet those movements which have a great fanatical drive at the heart of them! No appeal to sweet reasonableness, to a sense of order, to a spirit of tolerance will be of any avail. Reason is powerless when passion has taken the reins. Spinoza saw long ago that passion can be successfully dealt with only by the introduction of a stronger passion, and a lower passion can only be expelled by a higher. Hate will not yield before a rational formula. It will only fall before measureless love. The main problem of our time is not the production of a perfectly harmonized aesthetic attitude, but rather, the bringing into being of a creative spiritual passion.

### **The Inward Look.**

Let us now turn around and look inside. Where are we ? What a marvellous institution ours has been! How truly and fully it

has been a pioneer in every movement whose object was to interpret Christianity in terms of the harmonious development of personality. How many individuals call it Mother! How many institutions have been born of it which have since devoted themselves to different aspects of human welfare! It would not be difficult to criticise our Association as it is. I think the most obvious criticisms are in the mind of all of us. Moreover, a survey commission has recently scrutinized us and has now given its diagnosis to the world. Personally, as I look around me and sense-reflectingly the situation, I feel that at the moment three great realities are absent from our Association home. Let me state in a word what I feel these to be:

*A Vitalizing Sense of God.*

We lack a sense of God; we lack an insight into the meaning of Christ; we lack creative tension. To say that we lack these things is not to say that we alone lack them. We lack them in great part because the Christian Church, which underlies us, lacks them too. It will not be thought, therefore, as I try to make my meaning clear on each one of these points, that I am singling out the Association as solely or particularly worthy of recrimination.

Our first need is also that of Christianity in our time; it is an adequate and vitalizing sense of God. There has been an increasing tendency to make the God-idea and religion do duty for the living Creator and redeeming God of the Hebrew prophets and of Jesus Christ. In the sphere of thought, a series of bloodless abstractions—projections of the mind into the realm of the Infinite—have been all so many Christian thinkers have been able to offer as the content of ultimate reality. In the sphere of life, religion has been cultivated as a constitutive aspect of human nature. Its practical value for individual and social conduct has been acknowledged, but it has come to be regarded as no more than a department of human experience, albeit the highest. Too often Christianity is regarded in church circles as a kind of holy music to help men on their journey, the strains of which on Sunday make their minds impervious to disturbing ideas and their hearts proof against spiritual pangs. We need God. We need an overwhelming sense of spiritual reality standing over against us, challenging us, pursuing us, wooing us into utter submission. We need to realize that adequate knowledge of this Being cannot be obtained from the relativities of history and psychological analysis, but by the adventure of faith in response to God's supreme revelation of Himself in Jesus Christ. Only the conviction and the passion engendered by such an encounter can place modern Christian institutions on the spiritual battlefield of the world with any hope of success against the hosts of new crusaders which begin to take the field.



*Experimental Insight.*

Besides that, we need an experimental insight into the meaning of Jesus Christ. What launched Christianity on its historic march was no mere retrospective reference to the Man of Galilee. It was an objective reference to one who through resurrection had become the personal contemporary of men. This produced a coincident subjective reference, the consciousness of a new spiritual force identical with the Christ which took possession of personality. Not that the retrospective reference is not important. It is through it that we must find the concrete moral imperative for our lives,—the absolute ideal for human life in a concrete human personality. But if this reference were all we had, life would become an unsatisfied, bootless struggle. But in our Christian faith we have more. The vision of Jesus of Nazareth raises us to the vision of God who is like him, to the apprehension that God was in him, to the faith that God made him the redemptive integrating centre of a new spiritual realm which came to full birth in and through him. We come to see Jesus Christ as the centre of history, as the focal point where reality becomes luminous, as the inaugurator of a new hierarchical plane in cosmic reality. To believe in him creatively means to accept his moral challenge in all its concreteness, and at the same time to accept him in the corresponding concreteness of his life, death, and contemporary spiritual activity as God's absolute gift to us that we may become integrated into God's new spiritual order.

*Creative Tension.*

Our third need is the rediscovery of creative tension. We have interpreted the Christian ideal as a kind of æsthetic harmony which has much more kinship with Attica than with Judæa. We have mistaken virtue for holiness. Through the accommodation of personality to the highest ideals inherent in the social group, the Christian has come to be regarded as the highest exponent of community ideals. In a word, we have come to consider him as the fully normal man, and normalcy as the goal of achievement. But why should a so-called normal man, and normalcy, as we know it, be the human ideal? I am personally enough of a Nietzschean to challenge the normal man—the ordinary virtuous and good man, the perfectly socialized and integrated man. Man must be changed. Not the bad man, simply, but the good man—especially the good man. What I am suggesting is that man, as such—the natural man—to resuscitate an old term, is not the goal of the universe. The spiritual man unveiled in the thought of the New Testament is a stage beyond normalcy. In the new man God becomes the subject of human personality, in a new, creative sense. A peace then takes

possession of one's being, which, in that matchless line of John Masefield, "burns the me alive".

The total response of personality to God, and not simply of that part of personality called "man's religious nature", opens the way for that kind of creative experience which Paul wanted to express by the words, "I live, yet not I, but Christ lives in me". The experience of Christ as being not simply behind one in history, put above one and within one, is to enter upon the supreme level of human life. It introduces one to new spiritual resources and helps one to give oneself with utter abandon to the fulfilment of God's will for the world. Such an experience of complete response to God shows itself and works itself out in a sense of complete responsibility towards men. Religion at the Christian level can make nothing an end in itself, not even religious experience. Its only end will be the will of God, who is our contemporary and is on the march, and who has called us as sons into a definite task of spiritual warfare with evil, and of redemptive sympathy with men in every phase of the human struggle.

*(Reprinted.)*

## A TREK TO THE PINDARI GLACIER

BY MRS. BOBBY.

THE trek from Almorah to the Pindari Glacier covers a distance of  $74\frac{1}{2}$  miles and is not at all strenuous for the average walker as one does it in easy stages. By doubling a march the last Dak Bungalow which is at Phurkia can be reached in seven days.

We, a party of four English people, made our final preparations two or three days beforehand. We bought stores that one ordinarily needs but added extra supplies of tinned stuffs—meat, fish, sausages and dried fruits, also extra flour and biscuits as one can only take sufficient bread for the first day or two.

We provided ourselves with a large quantity of American cloth to keep our stores and bedding dry as one must expect some rain particularly on the higher marches.

We bought iodine, quinine and asperin, etc.,—some of which we might require for our own use, and some to meet the constant requests for “dawa” by the village folk. We took a hurricane and a Hasag lamp, and, as we were doing our own cooking, two primus stoves, deckshies, etc.

Enamelled ware and old knives and forks and spoons in a minimum quantity supplied our needs for the table.

We made arrangements for coolies from Loharkhet and they were all ready very early on the morning of our departure from Almorah. We had eleven coolies in all. The head cooly carried such oddments as cameras and haversacks. He and the tiffin-basket-cooly kept with us, whilst the other coolies took their own time. They were a particularly happy crew and except for the last three marches when it was very hot and we set off extra early, they were always at the bungalow by the time we arrived.

Our stores were carried in deep cooly baskets mainly, and our bedding in holdalls. The load for a cooly is 25 seers.

On this trek there are dak bungalows all the way and so tents are not necessary.

We set off from Naini Tal on May 6th at 10 a.m. by bus and arrived in Almorah at 4.30 p.m. Almorah is quite a large place and possesses a very quaint, stone-flagged bazaar with shops ornamented with carved woodwork. The dak bungalow has five rooms and an annexe with two rooms. It is beautifully situated, and in the early morning one is gladdened by the sight of the snows straight ahead. At this bungalow there is a *phansama*, and so one can get all meals from him if one wishes.

At Almorah we bought potatoes, eggs, carrots and onions. The vegetables lasted us half the trek, and we could no doubt have taken sufficient to last us the whole time.

We set out from Almorah at 7.30 a.m. for our first march, a distance of  $15\frac{1}{2}$  miles, to *Takula*. Contrary to expectations the coolies did not take long to load up, possibly because all our packages were of a convenient size. This march was the longest but not strenuous.

The walk starts with a fairly steep climb of three miles up a very sandy road and then one walks along a ridge on very pleasant paths strewn with pine needles and scented with the air from the pines.

After going 10 miles one begins a descent to the river valley along which one walks for  $3\frac{1}{2}$  miles to the dak bungalow at the elevation of 5,250 ft.

In this district the hill slopes are all cultivated, the terraced fields reaching up to the summit. In the valley the women were harvesting wheat with a small sickle. They cut off the corn with a stalk of about 6 inches, and afterwards went round and pulled up the straws remaining.

The women were clad in thin dark blouses and voluminous shirts and nearly all wore a small necklace of steel beads and two or three long strings of red beads.

We had a breakfast of salted brisket and tongue on the roadside at Dina Pani,  $6\frac{1}{2}$  miles along the road, and made tea on our small primus stove.

The dak bungalow at *Takula* has only two rooms. The chowkidar lives in a hut close by. He boiled the water for our baths and washed up for us after our evening meal. This was composed of a good stew of vegetables and salt beef, with stewed dried figs and apricots as our second course.

In this and all subsequent 2-roomed bungalows we paid Re. 1 per night per room, but at Almorah we paid Rs.  $\frac{2}{4}$  and at Bageswar Rs.  $\frac{1}{8}$ .

After a chota hazri of tea and porridge we set off on our next march to *Bageswar*, a distance of 11 miles. This march, though 4 miles shorter than the previous day, was more tiring though very beautiful. The road is at first undulating and then becomes fairly steep in its ascent to the Dewaldar Ridge, from which one can get a wonderful view of the snows on a clear day. Here too is the tea estate and orchard, a very fine and extensive property which specializes in a very fine walnut and apple.

After passing this estate one begins the steep 2,000 ft. descent of the Pali Ridge for a distance of 4 miles to the level of the Sarju River. The last 2 miles are flat and follow the right bank of the Sarju.

The dak bungalow is very prettily situated on the left bank of the Sarju and close to the river. It was originally a tea-planter's bungalow and so quite a good size. Here too is a *kḥansama* who will cook anything for one.

We had not been in the bungalow very long when a present of rice, lemons, bananas and roses arrived, being a gift from the priest of the temple. Later he came to see us and brought with him two books carefully wrapped in a white cloth.

In one he kept an account of visitors' subscriptions to his temple and the other contained "testimonials" from visitors who had been recipients of his gifts.

Bageswar boasted the same kind of bazaar as that of Almorah although it was not so large. Before the railways were established the produce of Tibet and Bhut was brought to market in Bageswar. In January is held a fair which is attended in large numbers. Trade is done in wool, basketwork, blankets, and borax and a few ponies.

The next march goes along to *Kapḥote*, a distance of 14 miles, the whole way along the right bank of the Sarju. The water at this time of the year is very low and a great deal of the bed, covered with huge stones, is dry. The road is for the main part level. This walk is perhaps the most uninteresting.

The dak bungalow is on a little rise above the river and is almost wholly surrounded by Indian houses. Here we encountered myriads of flies which covered the table in one black mass.

We departed next morning for *Loharkhet* at 6-30, this march being  $8\frac{1}{2}$  miles long.

Although it was cloudy and showery we enjoyed the walk as it was so pretty and interesting.

The road starts off along the river and crosses a suspension bridge erected to the memory of those in the village who fell in the Great War and then continues fairly level but further away from the river till the Rapti is met. This is followed for a short distance and crossed and left at a pretty little spot called Kharbagar, where, on the opposite bank, one sees another road which leads on to Milam, the Untadhura Pass and Tibet. The walk to the Milam Glacier, 120 miles, is a good trek I am told, though tents are needed as there are no dak bungalows.

The spur behind Kharbagar is then climbed and the Sarju joined again and then crossed a second time, 6 miles from Kapkote. The last 2 miles are a fairly stiff climb to the dak bungalow which one comes upon unexpectedly at a height of 5,650 ft. The bungalow, which suffered from an earthquake in 1904, is very prettily situated on a grassy mound with the river running close by; and is surrounded by hills, many of which are almost devoid of trees—the trees having been used in the smelting of iron—hence the name *Lohar-khet*.

Here we had a wood fire and it was very cheery as outside it was damp and chilly.

Loharkhet being the home of the coolies, they were all anxious to go and visit their families. Here they asked for 2 more coolies but we decided to allow them one more to carry their *ata* (whole-meal flour) and rice, etc., and told them we would leave certain packages behind to be called for on our return.

Here we bought *ata*, and eggs for ourselves and in the morning one cooly brought us honey in the comb from his native gaon.

The next march to Dhakuri, though only  $5\frac{1}{2}$  miles, was very stiff indeed as it entailed a steep ascent of 4,000 ft. in 5 miles to the Dhakuri Pass.

On leaving the bungalow the climb begins at once, and straight away one sees the difference in the vegetation. Here one sees only a few terraced fields high up on the sunny side of the slopes, and the trees are now mostly gnarled oaks which present a very peculiar appearance as trunk and branches are entirely covered with moss and lichens.

On the paths there were wild strawberries and on the slopes ivy and bracken. The ground was in many places soft with the black soil and dead leaves and in other places it was stony and covered with loose soil.

On this walk one is completely enfolded in the hills and as one climbs higher one can see range after range in the distance. We saw only few native houses and scattered shepherds' huts, and met for the first time on the march flocks of sheep and goats. Right up to the Pass one walks along the ridge that separates the Sarju from the Pindar.

From the Dhakuri Pass one gets a superb view of the range of snows ahead from East Trisul to Bankattia, and the valleys or the Sundadanga and Pindar. The Dhakuri Pass is at a height of 9,650 ft. and from here a walk can be taken to the Beacon at a height of 10,540 ft. from where one can get a still finer view.

After lunch, which we had on the Pass in sight of the snows, we made our descent to the bungalow below, half a mile distant.

The Dhakuri dak bungalow, though ill-furnished and badly in need of repair, is most beautifully situated on a grassy mound with a view of the snows in front. The snows are possibly about 25 miles away, but appear to be only one mile distant. The sight of these in the early morning is magnificent as they glitter pure gold in the sunlight.

The next day we doubled a march leaving *Khati* dak bungalow, 5 miles on the road, and wended our way to *Dwali*, the total distance being 12 miles.

This too is a very pretty walk, as one is in sight of the snows all the way and accompanied by the rushing, roaring Pindar,

Beyond Khati is a most beautiful little glade just as one finds in the woods in England. A little beyond this we sat down to our morning meal on the road side and then started the walk to Dwali close against the rushing river and through a thick jungle with here and there open glades. On both sides are towering mountains down which pour many cascades. The flowers too—buttercups, daisies, violets, etc.—delighted our eyes, the large white giant anemones being very conspicuous.

The woods are thick with ringall, the stems of which are very like bamboo. They make excellent staffs and the whole stem being supple and tapering is used for fishing rods. One meets the little shepherd boy merrily playing on his pipe, made out of ringall, whilst he follows his flock.

Although we had very heavy showers of rain, it no way detracted from the beauty of this walk.

The dak bungalow is found on a mound of turf close by the place where the Kaphini runs into the Pindar and is at an elevation of 9,000 ft. Many shepherds passed by with their flocks and wonderful sheep dogs.

These dogs are dark brown in colour and appear to be a cross between a collie and a retriever. They had deep iron collars about 3 to 4 inches wide round their necks, and wound round this was a cord with a bell attached. These deep collars are no doubt for protection when fighting.

The next morning we started upon the last stage of our march to Phurkia during which we climbed 1,700 ft. to the dak bungalow. Though only 3 miles, the walk is rough and stony and the height affects one's breathing slightly. Again one sees the most wonderful cascades falling right down the mountain sides from the melting snow fields above the river. Here too we encountered our first snow under foot as we had to cross one or two small very dirty looking snow slides.

The flora was again very beautiful and we were surprised to find very fine blooms of purple primulas.

A short distance from Dwali we met an English Captain, the first man to the glacier this season, and as he had experienced a lot of rain and snow and hail after noon, he advised us to leave the bungalow next day not later than 6 a.m. for the Glacier.

The Phurkia dak bungalow is different from the others being covered with corrugated iron and provided with wooden shutters, and 2 porches instead of the customary verandah. Sometimes in May it is completely covered with snow and impossible of access. The hills all round were snow speckled and the range of snows appeared very near indeed.

We bought a sheep and a goat here, which we gave to the coolies apart from the ribs and liver of the sheep which we kept for our own consumption.

At this height it is no use attempting to cook vegetables for they never will cook. It was very cold and we needed very warm clothing as well as fires. Wood is scarce at Phurkia, but the coolies brought us ample quantities possibly because we had promised them a sheep.

We set off for the Glacier at 5 a.m. and had a really glorious morning—bright and sunny with a snap in the air. We were all warmly clad and well shod. We took the chowkidar and three coolies with us in case we needed their help in any way. The other coolies were sent back to Dwali as we intended to go back there instead of staying at Phurkia.

The path was very rough and stony and much broken away in parts, but the thrill came when we had to cross the first snow-slide by means of steps cut by the chowkidar for us with his axe. It was impossible to cross otherwise for some of the slides were at a terrific angle and frozen hard. (Some friends, who went a week later and just as early in the morning, got across quite easily without steps as the snow was soft.)

We reached the base of the left lateral moraine, which had the appearance of a bare brown ridge, at 7 a.m. and after a hurried meal we began to climb it.

On reaching the knife edge we looked down on to the snout of the Pindari Glacier and that part of the glacier which lies between the left and right moraine.

Here the glacier had the appearance of a sheet of dirty snow but further ahead the glacier, a series of ice-fields and cascades, gleamed snow-white in the sunshine. The Bankattia glacier joins it below the lower cascade. Between the two ice-floes lies the medial moraine which is separated from the left lateral moraine by boulders and hummocky ice.

The range of snows with the beautiful chisel-edged Bankattia Peak 22,530 ft. glittering in the sunlight, the glacier with Traill's Pass above it and the rugged valley behind us all conspired to make the scenery one of intense grandeur.

After feasting our eyes on the scenery till 9 a.m. we returned to Phurkia where we made an entry in the log book and paid the chowkidar. The oldest log book dates back to 1894 and was at first intended to be a record of scientific facts relating to the glacier, but it has now developed into a record of personal experiences and impressions.

We reached Dwali by noon and the next day reached Dhakuri again leaving out Khati. We arrived back in Almorah on May 20th and by hiring a bus on our own two of us reached Naini Tal the same night.



## THE Y.'S MEN'S CLUB

BY HENRY D. GRIMES.

THIS interesting name signifies that the members of the Y.'s Men's Club are of and for the Young Men's Christian Association. About twelve years ago the first club of this kind was organized in the Young Men's Christian Association in Toledo, Ohio, and is made up of a group of young business men who for some time had been serving their Y.M.C.A. Since that time the Movement has grown, finding a place of real value in the Association programmes around the world, and at the present time has in its membership some four thousand members, with clubs located in over a dozen countries. The countries in which we now find clubs are as follows :—

Australia	Hungary
Ceylon	Canada
China	Japan
Czechoslovakia	Philippine Islands
England	Mexico
Esthonia	United States.
Hawaii	

The Y.'s Men's motto is "To Acknowledge the Duty that Accompanies Every Right". Their objects are six in number and are as follows :—

1. To cultivate good fellowship among Y.'s Men's and Young Men's Christian Association members everywhere.
2. To enable Y.'s Men to keep better informed upon subjects of immediate civic, economic and social interest.
3. To support, by active service, deserving philanthropic and social movements.
4. To encourage efficiency and justice in civic affairs, abstaining always from politics and sectarianism.
5. To develop by sound character-building substantial, as distinguished from formal, patriotism.
6. To serve, by diligent, active, personal and united effort in carrying forward every phase of the programme of the Young Men's Christian Association.

The membership consists of young business men, usually between the ages of 21 and 36, with a few older members, gathered together for fellowship and service. Most clubs hold meetings once each week, or once every two weeks,—preferably at the Y.M.C.A., and usually with a noon luncheon or an evening dinner. Carefully arranged programmes are developed around these meetings with speakers and subjects of educational value.

Practically every club has adopted one or more programmes of service for the Y.M.C.A. Many are sponsoring boy's and young men's groups and time to time assist in the numerous other activities which occur throughout the year. All of these clubs are banded together in an organization known as the International Association of Y.'s Men's Clubs, and conventions of this International Association are held annually, at which time representatives are in attendance from many of the countries in which there are clubs. Last year at the convention which was held in Cleveland, Ohio, practically every country had one or more representatives in attendance, and there were, of course, great numbers from North America.

There is a real place in the programme of the Young Men's Christian Association in India for the Y.'s Men's Club. Should you be interested in the possibilities for your local Association you may secure further and more definite information about the ideals and objectives of this Club and how to organize it by writing direct to the International Secretary, Henry D. Grimes, 52, Olive St., Lawrence, Mass. U.S.A.

*(Reprinted.)*

## YOUNG PEOPLE'S FORUM

### UNIVERSITY EDUCATION FOR INDIAN WOMEN.

BY MISS GLADYS WATSA, B.A.

THE gift of University Education to Indian women is a comparatively recent one. We have not enjoyed it long enough to be able to think clearly about it, and we Indian women have yet to outgrow the childish joy in the possession of a degree. A few more years must pass before we can realize its effects as a social factor in our life, and before we can pronounce a clear judgment for or against it. The cries of the orthodox have been ignored, till they have grown dim. Now it looks as if what one has to fight against is an unintelligent admiration for people with a couple or more letters tacked on to their names. We know why men flock to the colleges and the knowledge makes one sick. But as was remarked in a magazine the other day no girl really knows why she goes to college. The majority go there to have what they call a good time and outrun one another in the feverish race for degrees. But many of those who have had any experience of these things will agree that sometimes the conviction steals upon us that the glory of the degree fades away on the morrow after the convocation or even after the last letter of congratulation has come in. We are glad when our elders pat us on our backs and think how clever we are. We revel in the joy of a dream fulfilled.

And then we earn our own livelihood and chase the phantom of independence—for independence is only a phantom for Indian women. We think our education will give us that and I think that is what lies right at the back of our efforts. And thereby hangs the tragedy of our University Education. Much has been said about the western nature of our University Education. It is something apart, grafted on us from outside and has very little that is in harmony with our social traditions. Such a system does not react on men as it does on women, because men are more capable of taking a purely detached, intellectual delight in any cultural study. Women barring the exceptionally gifted ones are more interested in life than books, however educated they may be and that is why a system of education that has not grown out of the soil bears no fruit in the long run. The fact that a foreign culture has acquired such a firm grip over us, is largely due to the University Education of women because even in India they have more to do with moulding society than men. Most of us go back to our homes, put away the ideas we have acquired with our convocation gowns, forget what we have learnt, and come at last to look upon our degrees as economic assets. Some

begin to change their ways of living and thinking thus creating a gulf between themselves and millions of their country women. In either case, our education has no social value. It is a wonderful personal experience, but its benefit to society is questionable and it may not retain its present popularity.

Let us think for a few moments about the effect of University Education on the question of marriage. In India a love-marriage is a matrimonial freak. Husbands and wives love one another only accidentally. Love-marriages are most common among the educated classes and therefore may be considered a product of our University Education. And yet we know what happens when parents do not see eye to eye with their daughters in the matter of choosing a husband. An education with anything western in it breathes freedom and what we all envy most about western women is their freedom in choosing a mate. But this goes against all Indian traditions. If parents are not prepared for such matrimonial freaks it were better they never sent their girls to college. Many are wise and do not take the risk. They marry their daughters by hook or by crook as the phrase goes in the good old Indian way.

Many of them do not marry but unmarried women in India are considered a social failure and are the product of our University Education. Sometimes one wonders why this is so. Perhaps in their love for independence they postpone marriage till it is too late, or parents after giving them an education do not waste their time in the essential Indian business of match-making. And perhaps also educated men like to marry women who do not know the secret of their glory and will offer them a profuse though vague admiration. There is not yet a demand for comradeship as there is in the West and those whose only superiority is their learning find that an educated woman may remind them of their limitations in that quarter. University Education also helps to remove some of the Indian middle class woman's illusions about men with degrees. There is something at the back of Shaw's provoking story of the intellectual girl who fell in love with the pugilist. Having gone through the process of acquiring a degree she does not see anything particularly admirable in a man with this qualification. One begins to prefer brawn to brain, as it were. But the social prejudice in favour of the bricks turned out of the University mould is so strong that she is debarred from marrying what is called "beneath her". Perhaps on the whole the woman without a University Education has the more Indian attitude towards men; after all it may be better to look up to them in the Indian way as gods.

But when we have said everything against it, the interest in books which our years in a University foster in us, is a joy that cannot be taken away from us. It is a purely personal pleasure and

it does not matter whether we have a degree or not or whether we are married or not. To an Indian woman it means a brief respite from domestic worry and a prolonging of the period of youth that in India is so fleeting. A good story or a good poem is music that soothes away the day's drudgery and acts as balm on an Indian woman's child-worn body and soul. They need it because they have more of sheer worry than men and have to guard against being embittered by the petty ills of life. The middle-class husband takes refuge behind his books from a domestic squabble. But the soul of the Indian wife is darkened by daily worry. The music of a poet's words or the vitality of a good novel are her only salvation. One can only conclude with the words of one of the most delightful of modern writers. They are more applicable to women because they have to bear the larger share of human pain. "When life is bitter or friendship slips away or perhaps our children leave us for their own haunts and homes we shall come and sit at the table with Shakespeare and Goethe, and laugh at the words with Rabelais, and see its autumn loveliness with John Keats. For these are friends who give us only their best, who never answer back, and always await our call. When we have walked with them awhile and listened humbly to their speech we shall be healed of our infirmities and to know the peace that comes of understanding."

## STUDIES IN CHURCH HISTORY

### THE CHURCH IN THE EAST AND THE RISE OF ISLAM.

BY MISS D. J. STEPHENS, S.Th.

THE history of the Church outside the Roman Empire followed a very different course from that of the Church inside it. As we have seen Christianity in the first century spread from Palestine to Edessa, the modern Urfa; thence it passed into Parthia and during the second century it continued to grow from city to city and from country to country. In the time of Marcus Aurelius (161-180 A.D.) it was "steadily increasing among all ranks in Parthia, Media, Persia and Bactria".

In the third century the Aisacid Kings of Persia were overthrown, and their place was taken by a new dynasty, the Sassanians; one of them re-established the old Persian religion founded long before by Zarathushtra, the prophet of Iran. It had gone through many changes and modifications and had fallen under the dominion of a priestly caste, the Magi, who occupied in it a position in some respects very much like that of the Brahmans in India; but it still retained its original doctrine that the world is ruled by two powers, good and evil, and that human life is a battle in which men are bound to take the side of the good power.

Under this new Government the Christians were at first tolerated and recognized as a *melet* or subject race. Their numbers were large and were increased by the refugees who fled from the Roman Empire to escape the persecutions of Decius and Diocletian.

The conversion of the Empire, however, which brought security to the Christians of the West had just the opposite effect on those in the East; when the emperor himself, the traditional rival of the Shah, became a Christian, his co-religionists became objects first of suspicion and then of hostility. In 329, twenty-five years after the Edict of Milan, a persecution was ordered which lasted forty years. Many Christians fled westwards, back to the empire; one party under Knai Thomas escaped to Malabar and joined themselves to the Church there, and thus began that connection of the Malabar Church with Antioch which goes on to-day; others travelled further and further away eastwards, and carried the Gospel with them all over Central Asia. Others again could not escape, but stayed at home and died in enormous numbers.

In the fifth century two more persecutions followed. We are told that they were more cruel than any in the West, on account of the greatest numbers that were killed, and of the still more hideous torments they had to endure, for the Persians were a notoriously cruel people.

Another event which took place in the fifth century had a lasting effect on the fortunes of the Church. A dispute arose over the teaching of Nestorius, a native of Antioch and now Patriarch of Constantinople. The Churches in Antioch and Alexandria, the two great centres of Christian theology, differed, not in fundamental doctrine but in the emphasis they put on it; the Church in Antioch insisted more on the true humanity of Christ, the Church in Alexandria on His true divinity. Cyril of Alexandria denounced the teaching of Nestorius, and eventually obtained his condemnation and banishment at the Council of Ephesus, 431. Cyril may have spoken the truth but he certainly did not speak it in love; Nestorius was banished from Syria, and eventually died of ill-treatment and hardship in Egypt. It appears that he did not himself hold the doctrine that was so bitterly condemned, but many of the Syrian bishops who supported him went beyond his position, and when the victorious party, led by the Emperor, began to persecute them, they fled into Persia, and through their influence the Church of the East became to a great extent Nestorian, and has remained so. This course had the further advantage of recommending them to the Shah as no longer friends of the Emperor.

The story of the Eastern Church is one of achievement and of failure. Its tremendous missionary energy carried the Gospel as far as China, possibly Japan, and founded episcopal sees everywhere, in Merv, Herat, Seistan and elsewhere. Christian inscriptions are found in Thibet, and in the Gobi Desert. But at home the unhappy tendency to theological dispute rotted the heart out of the Church.

In the sixth century it was divided between the Nestorians, who were sometimes called Diophysites, and the Monophysites, who were then in the ascendant at Constantinople, and this distinction tore the Church in two.

In the seventh century the appointment of the Patriarch was in the hand of the Shah, Chosroes II, the two parties disputed before him, each claiming the appointment. They had fallen low when they were ready to accept the arbitration of a non-Christian in such a matter.

There was one province which did not perhaps seem a very important one where at this time a great opportunity came, and was missed.

Arabia was inhabited, as it always had been, by nomad tribes, with a few settled dwellers in cities scattered here and there on the edge of the great desert or in oases. The country was under the over-lordship of a professedly Christian country, Abyssinia; most of its people were idolators, but there were Jews and Christians among them. Mecca was the holy city where was the central shrine of the Arab religion, the Caaba. Muhammad was born in the leading

family of Mecca, the Koreish, in 569. At the age of forty he received the call to be a prophet. Had there been a living Church in Arabia he might have followed that call in it, and have been the great reformer of the East. As things were he revered Christ and despised the Christians, and his religion has been the most active opponent the Church has met, though not the subtlest. He put it to the test and it went down before him in ruins, all round the Eastern end of the Mediterranean and far into Asia.

In 609 Muhammad began his protest against the idolatry of his people ; in 621 he left his native city, driven out by the jealous fury of his relations and fellow-citizens, and fled to Medina ; in the same year he took up arms against those who had refused to hear his message ; in 629 he took Mecca ; in 632 he died, the ruler of all Arabia. In 636 his successor finally defeated the Romans in Syria ; in 637 both Jerusalem and Ctesiphon, the Persian capital on the Tigris, were taken ; in 638 Egypt fell. The forces of Islam were divided by the war of succession, but they still carried on their career of conquest.

In the eighth century they were in Spain and it seemed far from impossible that the whole Mediterranean might soon be included in the Empire of the Caliph, but Constantinople offered a resolute resistance, and the new nations of Western Europe, Austria, Germany, France, Britain gave no foothold to the new religion. In 732 Charles Martel, the Frankish King, beat the Muhammadan armies back from Poitiers, and they never got so far again. Even in Spain the Christians held on to a corner of the country through the ninth and tenth centuries. In this tempestuous fashion East and West came into actual contact.



# WITH THE "Y"

A MONTHLY NEWS-SHEET OF THE  
YOUNG MEN'S CHRISTIAN ASSOCIATION  
AND ITS PROBLEMS

*(Published as an Integral Part of the Y.M.I.)*

Editor : H. A. POPLEY.

---

Vol. III

August, 1932

No. 1

---

## NOTES

### Y.M.C.A. National Convention.

It has now been definitely decided that the National Convention is to be held from December 27th to 31st at Nagpur. In preparation for the Convention three Commissions are at work at the present time considering the following problems: (1) The Message and Purpose of the Y.M.C.A., (2) Financing the Y.M.C.A., and (3) Lessons from the International Survey.

A Committee has also been appointed to go into the question of the Constitution and the changes that are necessary. All these Committees will report to the Convention and will prepare material for study and discussion. From the subjects chosen Associations will be able to realize how important the next Convention will be, and we hope that every Association will make a point of sending good delegations. Please keep this in mind and make arrangements to do your part to ensure the success of the Convention.

### The Mission of Fellowship.

In the last number of the "Y.M.I." the Mission of Fellowship which is proceeding to Eng-

land was referred to. In the note we omitted to mention the names of Sayama Ma Nyein Tha, the Head-Mistress of Morton Lane Girls' High School, Moulmein, who is also one of the Missioners. Many will remember her as a member of the Burma Gospel Team. Mr. P. O. Philip, Secretary of the National Christian Council, will also be associated with the Mission.

### Resolution on Disarmament.

In response to the call of the Executive Committee of the World's Alliance of Y.M.C.A.'s the National Council of India, Burma and Ceylon passed a resolution to be forwarded to the Indian delegation at the Disarmament Conference urging them to exert their influence to the full in order to achieve a real measure of disarmament. The slow progress made hitherto in the Disarmament Conference has given cause for great anxiety on the part of workers for peace and it was with a view to strengthen the forces of progress that the World's Committee asked the various national movements to pass resolutions of this nature. We hope that before long the

Disarmament Conference will be able to achieve a real measure of reduction and limitation of armaments.

### 'World's Youth.'

As has already been notified the journal of the World's Alliance of Y.M.C.A.'s has now become a quarterly, and the first number has come to hand since our previous note. It is a magazine of special interest to Y.M.C.A.'s all over the world and particularly to those who are in the midst of work for young men and boys. The first four articles are by Y.M.C.A. leaders in South America, Japan, Denmark and Geneva on the Message of the Movement. Mr. Painter contributes outline studies on the Message of the Y.M.C.A. and then follow two articles dealing with methods of work among young men and boys. Then comes a section entitled 'Out of the Life of the Movement' consisting of reports of Y.M.C.A. work and problems in different parts of the world. The magazine closes with reviews of books of special interest to Y.M.C.A. workers. We earnestly commend this quarterly to all Associations in India and especially to the Secretaries and we hope that it will have a wide circulation in this country.

### The National General Secretary.

During the month of August

Mr. B. L. Rallia Ram, our National General Secretary, will be touring in the Associations in Southern India, beginning in Bangalore on August 3rd and ending at Madras on August 27th. There are to be Conferences of secretaries, both honorary and full-time, at Coimbatore on August 5th and 6th and at Tiruvella in Travancore, August 12th to 14th. Mr. Rallia Ram will also be visiting Colombo.

### 'Tuning in with Boys Around the World.'

We have received from New York a copy of a magazine, dealing with boys' work, which has the above title. The first number contains articles about boys' work in Turkey, South India, Burma, China, Korea, Brazil, South Africa and Greece illustrated by a number of very interesting pictures. We recommend this magazine very heartily to all workers among boys. It may be obtained from Mr. J. C. Clarke, 347, Madison Avenue, New York. The purpose of the magazine is to interest the organized boys' clubs in the foreign work of the American Y.M.C.A. and we have been asked to send along all the material that we can. If any of you have anything of interest regarding boys' work, please send it along with pictures to Mr. Clarke.



## NEWS OF THE Y.M.C.A. IN INDIA, BURMA & CEYLON.

### Toc H. Evening at Wellington Branch Y.M.C.A., Calcutta.

The motto of the Toc H. Movement is "Pay your way for your room-rent by Service", and acting on this motto six to ten men of Toc H. have kindly agreed to come in turns every day to participate in our various activities. Some will be helping us in the Library; some in skating; some in swimming; some in boxing; some in social evenings and will help us to maintain a friendly atmosphere—for friendship is a reviver of life and helps to keep a man going. I am very happy to state that the 3rd Friday of every month will be reserved for what we are calling "Toc H. Evening"

About twelve Toc H men will join us at Dinner and after the meal we shall all spend a social evening together.

### Wellington Branch Y.M.C.A., Calcutta.

#### *A Tribute to the Anglo-Indians.*

I have now been at the Wellington Branch Y.M.C.A. for seven and a half years and have had excellent opportunities of studying the Anglo-Indian Community most intimately. An average of 450 a year have stayed at our Hostel for the past few years and an average of 25 to 35 thousand people have passed through our gates to participate in our various activities and my impression on the whole is a most favourable one and far surpasses the impression I received on other parts of the world. In all my seven and a half years I have only seen about two cases of drunkenness in this place and have really very seldom come across instances of loose sexual behaviour on the part of the men. For chivalry to women, I think the Anglo-Indian holds as high a place as any other people. For hospitality I have never seen a more generous people. This may be a fault of the Community but hospitality, generosity and lavishness of entertainment are in evidence in most of the homes. These are distressing days through which the Community is passing but in spite of that it is a moving thing to see many a home open to down-and-out unemployed people and there is hardly a home in Calcutta where you will not find some poor fellows getting meals or getting help in some form or other everyday. For love of sport and keeping the body fit the Community is famous. Among the best footballers of Calcutta are to be found many Anglo-Indians; in Hockey they excel all the communities of the country and in fact seven players in the last All-India Olympic Team were Anglo-Indians; in Boxing they carry off the belt many a time; in Cricket there are many splendid players; in Tennis there are many champions and in the athletic field there are scarcely any other sprinters to equal them and what is true in Calcutta is largely true in many parts of the country. An Anglo-Indian lad named Barton of Rangoon still holds the world record for the High Jump (under 16 years) *viz.*, 5ft. 11½ in.

We hear it said that the Anglo-Indian is dishonest and not to be relied upon but I can cite many instances of men who have occupied positions of high honour to the credit of the Community. I know a man who on receiving an increase of pay came to me and asked me to help in giving away all his first month's increase and the other day a man who had been unemployed for over two years came to me and asked me to receive a small sum of money as his expression of gratitude to God for having found work. I have met many a good man in the Community and have backed many to find work with success.

The Y.M.C.A. in Calcutta has seven Branches and the Anglo-Indian Branch is to all intents and purposes self-supporting. The people here respond splendidly whenever they are called upon to give their support and have never been found disloyal when a worthy project is put before them. The members of this Branch have from time to time carried off trophies in football, hockey, tennis, swimming and sports and have consistently backed the place splendidly for the last seven and a half years.

I could mention name after name of loyal backers, clean and good men and on the whole with considerable experience behind me and with many opportunities that have been mine through service with many Communities and by intimate contact with men, I may fearlessly make a statement that the majority of Anglo-Indians are a jolly good lot of fellows and it is eminently worth while being associated with them. The Roman Catholic Church has had no prejudice against Anglo-Indians with the result that there are many Anglo-Indian priests in India and other parts of the world who have been recruited from the Anglo-Indian community, and during a recent conversation with Bishop Pakenham-Walsh of Bishop's College, Calcutta, I was informed that those men who have offered their lives for Christ's Kingdom and who have passed through his College are doing splendid work in different parts of the country.

F. F. R.

### Coimbatore Y.M.C.A.

The first anniversary of the Hindi classes conducted under the auspices of the Y.M.C.A. was celebrated on June 16th at the Y.M.C.A. hall under the presidency of Dewan Bahadur C. S. Ratnasabapathi Mudaliar, M.L.C. After the President's introductory remarks the Secretary, Mr. K. V. Ramanath, read the report of the school. Then the gathering was addressed by several speakers who stressed the

need for learning and propagating the Hindi language and opening a Hindi library. The President then distributed certificates of merit awarded to the successful students at the examinations. In bringing the proceedings to a close, he said they must have a common language to make good the deficiencies in other directions.

*Public Lecture.*

Dr. S. Jesudason of the Christian Ashram at Tirupathur paid us a visit at our invitation in the last week of June and conducted a series of meetings. At a public meeting held at the Y.M.C.A. Dr. Jesudason delivered an illuminating lecture in Tamil on "Glimpse into some aspects of the Ancient History of South India" touching upon the greatness of the Tamil language as one of the five oldest languages of the world and of the Tamil people who built up the famous kingdoms of South India and whose commercial pursuits extended far beyond the shores of India—even as far as the Mediterranean coasts.

*Devotional Service on Indian Lines.*

On Sunday evening, a special Tamil service was conducted at the Y.M.C.A. on Indian lines. Some time back at one of the Inter-Church local conferences organized by the Y.M.C.A. it was suggested that model services on indigenous lines should be conducted at the Y.M.C.A. for the benefit of Christians and others, as the Association building is a convenient centre for such services. Dr. Jesudason was specially asked to conduct this service as they do at Tirupathur.

As we could not provide good seating arrangements on the floor of the hall for the whole gathering, only about half of them could sit on the floor, the rest being seated in chairs all round the hall. The leader, Dr. Jesudason, took his seat on the floor of the platform which was nicely covered with carpets and decked with sweet-smelling flowers. The organ and the translated Tamil hymns had no place in the service. The whole service was ninety per cent lyrical. Selected lyrics from the Ashramapamalai were sung to the accompaniment of violin, harmonium and mirthangam (tabala). A bhajan party previously organized and trained was seated near the leader on the floor and led the music every time.

Silent meditation, reading of the psalms and other scriptural portions—the leader reading verse after and the congregation repeating it, intercessions, confessions and praises with the singing of the lyrics at frequent intervals—sometimes the congregation standing and sometimes sitting or kneeling—these formed the chief part of the service.

Towards the end, the leader, by way of sermon, spoke a few words on the need of adopting indigenous music and Indian methods of worship in churches.

*The New Secretary's Quarters—Opening Function.*

The new Secretary's quarters was opened on the 25th June in the presence of a large gathering of members and friends of the Association by Mrs. A. C. Hensman, wife of a former Vice-President of the Association. Mr. F. J. Stanes, our President, offered the dedication prayer. Mr. D. Santiago, the Secretary, made the following statement:—

"It is now more than eight years since the Board of Directors first conceived the plan of putting up a separate quarters for the Secretary, during the time of Mr. D. Samuel, the then Secretary, with a view not only to provide adequate quarters to the Secretary but also to create more space in the main building for Association activities. To-day we see that plan materialized and we have assembled here to participate in the opening ceremony of this new building. The Y.M.C.A. International Committee at New York had promised to contribute half of the total cost, but owing chiefly to our failure to raise the quota before the stipulated time we had to forfeit that grant. Driven by such circumstances to fall upon our own resources the Board, after a long time of waiting, decided towards the close of last year to go ahead with construction work, fully trusting that the needed funds would be forthcoming from our friends and supporters in Coimbatore.

"We are happy to say that we have had good response to our appeal for funds from our friends—too many to mention by name here and this building will stand as a monument for their kindness and generosity. We shall append a list of our contributors to our next annual report."

## NEWS FROM OVERSEAS.

## Agricultural Shows in England.

The Y.M.C.A. has been invited to undertake work for the herdsmen employed at the following Agricultural shows during the summer and an association marquee will be established at each: the Royal Show at Southampton; the Royal Counties Show at Guildford; the Sussex Show at Eastbourne; the Bath and West of England Show at Yeovil; the Kent Show at Maidstone, the Essex Show at Colchester; the Suffolk Show at Lowestoft, and the three counties show at Gloucester. The Bath and West Show opened on May 25th.

## International Study Conference for Workers among Secondary School Boys and Girls.

The stage of preparation is nearly over. And the work will soon be handed over to the delegates. On their willingness to give all that they have, to learn all that they can, and to seek for guidance from God, will depend on the extent to which this Conference is going to help forward our work among secondary school boys and girls.

We look forward to the days to come at Dassel as a time for gathering information and for sharing each other's experiences. Let us expect a vision of the spiritual unity which might exist between the Christian youth in our countries.

We are much encouraged by the way the countries have responded to the calling of this Conference, welcomed the idea, and sent in suggestions towards the programme and by the way they are now planning to send delegates—no easy task in such a difficult year.

We are hoping to add to our list of speakers Dr. John R. Mott. He will preside over the session of the International Missionary Council at Herrnhut in Germany at the end of June, and we hope he may visit us at its close and speak to us, as he is so well-fitted to do, on the subject of spiritual leadership.

We are still unable to announce the speaker on the challenge of Educational theories to Christian Education, but this subject is one which we shall surely deal with at the Conference.

## Progress in the State of Mississippi.

It is during the last ten years that the Young Men's Christian Association in the United States have appointed a relatively large number of employed officers, and it is just here that the economic depression has hit them hard. The wonderful reorganization of the "Hi-Y" in the state of Mississippi shows, however, that even such difficulties can have their good side. Out of fourteen district secretaries for this work only one could be retained. Nevertheless the extension of the movement occasionally proceeds. How is that possible? The local "Hi-Y" Club has taken the responsibility for founding similar groups in neighbouring schools, and for helping them in their work till they can do it alone. The school boys themselves are carrying the greater part of the load. In each county annual week-end conferences take place for the exchange of experiences, the stimulating of enthusiasm for the work of the coming year and the hammering out of plans for the extension of the work. The responsibility for visiting neighbouring groups is entrusted to particular local groups, a county committee is elected consisting of one adult leader and two boys from each local group, and helped by a Y.M.C.A. Secretary, where there is an Association, or by a schoolmaster who is interested in the movement. This committee is responsible throughout the year for seeing that the duties undertaken by the various groups are carried out. It meets at least once a month during the evening, either in a Y.M.C.A. building or in a school. The chairman and the other officers are school boys. Groups which without excuse fail several times to send representatives, are visited by a stronger group of their neighbourhood. That means that the local group can die without the knowledge of the neighbours, and they will prevent it as long as they are strong enough. In this way, weak groups are everywhere helped on by stronger ones.

## An Interesting Experiment in Minneapolis.

For the second time a joint week-end conference of "Hi-Y" (Y.M.C.A.) and Girl Reserve (Y.W.C.A.) Clubs has been held, with the successful result that afterwards some eighty young people carried out, during a period of ten weeks, a

programme of personal study of Fosdick's well-known book 'The Manhood of the Master'. They set aside a considerable time every morning for this 'quiet hour' and met every Sunday for united meditation and discussion. These meetings were led by a local preacher.

The two joint annual conferences were given up to the discussion of questions concerning personal and school life, the next one is to consider national and international life. The last conference included community singing, talks on "What was I born for?", "How can I be a friend?" "How can I become a personality?", group and united discussion meals together, and a united service with a sermon on "Adorning the Soul". Among the speakers were both men and women group leaders and also boys and girls.

### Another Result of the Conflict in Manchuria.

For some years the Danish Y.M.C.A. Secretary, Kaj Paterson, has been doing fine work among the students and high school boys in Mukden. He gathered them into study circles and led them by means of the Bible, not only to the solution of the most important problems of youth, but also to willing service to boys of their own age in the surrounding country. These school boys gave much time and strength going out as teachers of reading and writing in the villages. After the occupation of Mukden by the Japanese the University and most of the schools were closed, and the young people left Mukden and went back to their homes. The President and the General Secretary of the Y.M.C.A. were also obliged to leave. So Kaj Paterson's task came to an end and he went home. He has not been appointed as General Secretary of the Central Y.M.C.A. of Copenhagen.

### Work in Private High Schools in America.

The National Preparatory School Committee of the Y.M.C.A. of the United States carries on a piece of work among school boys in connection with the S. C. Association. This work is mainly in the Eastern States and almost entirely among pupils of the higher private schools (mostly boarding schools). This organization will be represented at the Second International Study Conference by Mr. Buel Trowbridge of Phillips Academy and over. It forms unions in these private institutions which sometimes bear the name of Christian Fraternity, sometimes Society of Inquiry or Missionary Society, Christian Association or Y.M.C.A. In spite of this variety of names there is a certain unity of spirit and programme in the work. Except for a few Y.M.C.A. Secretaries, the leadership is in the hands of teachers on the staff of each school combined with self-government by the boys. The work includes Bible-study, discussion of problems affecting boys, social service, help to younger school-fellows and in general the raising of the moral tone of the school.

### Bruno Conference, July 27th to August 3rd, 1932.

Good progress is being made with the arrangements for the annual conference and representative delegations are being recruited from many countries. Bruno is a picturesque old university town in Slovakia with excellent modern hostels for men and women where delegates will be lodged. The Studentsky Domov Ciblarskh, 21 Bruno (the official address of the Conference) will provide the centre. The list of speakers is almost complete. We give the following details of the programme:—

#### Opening Address.

"Students in the Social Order"

Dr. Benes, Foreign Minister of Czechoslovakia.

"Cultural Co-operation M. Poberzski in I.S.S."

Dr. Walter Kotsching.

"The Social Struggle, the Share, and Contribution of Students"

French Socialist Speaker:  
M. Andre Champson.

German Catholic Speaker:  
to be announced.

Anglo-Saxon Speaker:  
Mr. C. S. Morris.

Introducing to discussion groups on:

"Student Tasks in the Agricultural and Industrial Communities"

M. Thomas.

**"Students in the Social Order"**

(a) Student and Fascism	Italian Speaker.
(b) University in Soviet Russia	Russian "
(c) Student and the Village in India	Indian "
(d) Student and Social Progress in China	Chinese "

**I.S.S. Handbook of Study and Travel for Indian Students.**

This book has been prepared by Mr Paul Ranganadhan with an introduction by Professor Harold Laski of London University and is published in India. It is designed to help Indian students before they leave home in the selection of their courses in the universities in Europe or America where they will study and it contains a large amount of very useful information. The contents are as follows :—

**General Remarks.**

Who should come ?

**Preliminary Arrangements.****Universities and Professional Schools.**

Austria.

France.

Germany.

Great Britain and Ireland.

Italy.

Switzerland.

United States of America.

**Vocation and Travel.****Indian Student Organizations abroad.****Helpful Addresses.****Bibliography.**

Orders may be sent to I.S.S. Headquarters, 13, Rue Calvin, Geneva, or to Association Press, Calcutta. Price Re. 1.

**Plans in Scotland.**

The Co-operation Committee of I.S.S. for Scotland held its first ordinary meeting on May 7th in Edinburgh. All four Universities were represented. The Committee discussed at length a number of projects for work in Scotland—

1. Work colonies on the Brynmawr lines.
2. University social service works.
3. Vocation work camps in connection with the erection of youth hostels.
4. Discussion groups on University problems.
5. Student self-help hostels, etc.

but decided it should proceed by stages leaving particular projects to be initiated by its constituent University groups as they seemed locally practicable and urgent. So far as national activity was concerned it was decided to concentrate on three things:

1. General publicity work and propaganda in favour of international study.
2. The recruiting of delegate-students and professors for I.S.S. Conferences, seminars, work camps and study hours abroad.
3. Recruiting friends of "I.S.S.".

**German and Danish Students meet in Copenhagen.**

On the invitation of the "Association of Students of German at the University of Copenhagen" thirty men and women students of Germanics at the University of Greifswald returned the visit which Danish students had paid in April 1930. The invitation was transmitted through the "Nordische Institut" of the University of Greifswald which was in charge of all the preparations for the visit.

As well as lectures by Professor L. Hammerich on words borrowed from German and Danish, by Professor Morgan on "Present-day Rhenish Poetry" and by Dr. Mackensen on "The Fairy Tales for Children and the Home by the Grimm Brothers" they were received at the town hall by the mayor's deputy and visited the "open

air" museum in Lyngby and the Glyptothek. The German and Danish students had ample opportunity to get to know each other and to become acquainted with other people's view on scientific problems and present-day burning questions. The German students lived with Copenhagen families. Copenhagen students of Germany will return the visit next year, and on both sides it is hoped that such meetings may become a permanent institution.

### The Lake Geneva Round-Table Discussions, U.S.A.

The Round-Table discussion plan which has been announced for Lake Geneva this summer is attracting the attention of many of the thoughtful leaders in the central west.

Two general issues will be brought before each of the groups meeting at three different periods.

#### *First Period. July 5-8.*

Topic I. Since 1929 many social and religious agencies that always balanced accounts annually have gone into the red. What is the way out in 1932 and 1933?

Topic II. The theories as to "character building" processes and plans for making these more effective are confusing to many who are engaged in practical leadership in institutions which are set up to achieve these character changes. What aspect of this accumulating knowledge is valuable to everyday work?

#### *Second Period July 12-15.*

Topic III. The Y.M.C.A. and the Y.W.C.A. have to face again the continuing problem as to how to live religiously as well as educationally and socially in American communities. What should the word "Christian" in the name stand for in policy, programme, activities and money-raising?

Topic IV. Since 1930 the pressure for "relief" has been so strong that many communities have questioned the present value of "character-building" agencies. What have these agencies done, what more can they do, in dealing with the common social problems of this depression?

#### *Third Period: July 19-22.*

Topic V. The financial situation has raised again the cost to the local organization of the national and other general agencies. This is apparent in the Y.M.C.A. What can and what should be done about it as a long-term operation?

Topic VI. The Y.M.C.A. Secretaries and those planning to become such, are troubled by the narrowing opportunities for work and are questioning the future development of the profession. This situation should be faced by persons concerned together, to forecast the probable trends both among the present secretaries and the oncoming group.

### New Zealand: Christian Youth Councils.

A Fellowship Conference of Christian Youth Workers was held recently at Diamond Harbour. Addresses were given by Dr. J. D. Salmon on "Youth in the Modern World" and "An Interpretation of Barth and Brunner"; and Miss Spencer Smith on "Fellowship with God through Worship".

One of the chief matters occupying the attention of the Youth Committee during the past year, has been a Dominion Leadership Training Course. It is hoped to get the course under way this year by means of tutorial classes, under the auspices of the Christian Youth Councils. This will prepare the way for its extension through correspondence courses. A syllabus has been produced—The Quest for God—for use by the Baptist, Churches of Christ, Methodist and Presbyterian Youth.

The following recommendations were made to the Movements and Christian Youth Councils regarding name, constitution and organization.

1. That the name Christian Youth Council should be adopted as the more suitable term of organizations, including the Y.M.C.A., Y.W.C.A. and S.C.M., etc.
2. That membership of these Christian Youth Councils should be restricted to organizations dealing with adolescents on a distinctly Christian basis.
3. That in order to provide a link between the various Councils and the Youth Committee, the following simple organizations be adopted:



- (a) The Youth Committee to appoint from among its members, four corresponding members who would keep in touch with the Christian Youth Councils in each of the four centres.
- (b) That each of these four Councils similarly appoint corresponding members for Councils in the smaller centres in their districts.

### Meeting of the Executive of the World's Committee.

Fifty delegates of 18 countries attended the Executive Committee of the World's Alliance at Geneva, from 21st to 26th May, under the Chairmanship of Dr. John R. Mott, to consider the implementing of the Resolutions of the World's Conference held at Cleveland last year, particularly as regard the Message of the Y.M.C.A. to Youth, International Relations, and the relation of the Associations to the Churches.

The Commission on the Extension of the Association work considered various reports and appeals, especially from Lithuania, Abyssinia and French North and West Africa, Syria and Spain. It is encouraging to find that, in spite of the grave economic crisis, the appreciation of the Association and the need for its service increase.

In 1932, the following camps will be held (in addition to those already announced): Conference for leaders, for the Latin countries at Chantreauxville (France) at the end of June, and for the Baltic and Scandinavian countries in October. A rural week in Denmark, in November. On August 2nd all the Y.M. branches and Association Scouts throughout the world will celebrate world-friendship night round the camp fire.

Last year the budget of the World's Committee was drastically reduced. This year (1932) it has been further reduced by 40,000 francs.

The economic crisis threatens to affect the extremely interesting Emigration Work of the World's Committee at the very moment when the flood of emigrants returning from America offers an opportunity for relieving untold misery.

A statement by Dr. Riddell, who is a Canadian representative at the Disarmament Conference and a member of the World's Committee on the point at which the work of this Conference has arrived, roused the keenest interest, like the whole of this problem. A letter on this subject will shortly be sent to all National Alliances.

For more than two years the Alliances have been devoting a large part of their activities to relieving the young unemployed in all countries. The work is being continued and advantage taken of the lessons learnt at the world gathering of our Alliances.

On Friday, May 27th, the members of the Executive in Geneva held a private reception to celebrate the sixty-seventh birthday of the Chairman of the World's Committee, Dr. John R. Mott. Dr. Koechlin of Basle expressed to Dr. Mott the attachment, respect and affection felt not only by the members of the Y.M.C.A. but also by the Churches for this great Christian leader. Dr. Mott replied in a few charming words, thanking the ladies and the delegates for providing him with the family atmosphere of which he is deprived during his endless travels.

### China: Results of Rural Work.

Mr. P. W. Cheng, the Secretary of the Y.M.C.A. Rural Service Station of Weiting, near Soochow, writes as follows: "It is hard to estimate the results of the work...but we can name more than twenty persons who have radically changed their ways of living for the better. One man, who was formerly a gambler, opium smoker, drunkard and loafer, is now a hard worker in the day-time and a diligent student in the evening, free from all the evils named above. Another, the son of a Taoist priest, used to smoke like a chimney, curse like a devil, loaf all day long, and do mischief. But after associating with us for more than a year, now he is just as polite, clear and gentlemanly as any young gentleman can be, and patiently learning a new trade. Even his Taoist father, who is ordinarily rather opposed to our work, now feels delighted to see his son so much improved...."

"We are fighting social evils, such as gambling and drinking. We are not actually fighting with our fists. In fact, we are very friendly with the gamblers and drunkards. But we offer football, pingpong, phonographs, musical instruments and various kinds of chess to occupy the attention of the young people, so that they themselves choose to come to the temple for recreation instead of going to the gambling den, which, at the time of writing these lines, seems to be unable to keep up much longer for lack of business."

**Egypt : New Experiences.**

Dr. J. Quay, one of the American secretaries of the Y.M.C.A. in Egypt, writing of the dedication of the new Assiut Y.M.C.A. building and grounds, says : "There is an acre and a half of land in the very heart of the growing residential section of the city. Tennis, basket-ball, volley-ball courts are already in operation and before long there will be a foot-ball. The new building has an auditorium, smaller rooms for office, library, discussion rooms, billiards, ping pong and café. The whole thing cost \$22,500 and every cent of it was raised in Assiut. Current operating expenses have come too from Egyptian sources, and all in the midst of terrible financial depression.

Nine years ago thirteen young Egyptians decided they ought to found a modern Y.M.C.A. Most of the thirteen are still in Assiut and prominent in its business, official and professional life. They form the backbone of the Committee of Management in the new set-up. Their dream has come true and now they say they are just getting ready to do something."

Dr. Quay then describes an expedition with 140 young men to a cave which calls the oldest cathedral in the world.

"We were called into the cave and asked to sit on a wide slope that stretched up like an amphitheatre from a depression farther inside. There on the improvised stage below were some twenty young people of various nationalities dressed in white flowing robes and with candles in their hands. For two hours they sang to us the heart songs of the ages. First came an ancient Egyptian ballad of the stone labourers that may have echoed through that very cave millenniums ago ; then the chant of boatmen on the Nile ; then some Negro spirituals from America ; then some Russian refugees sang songs of their old church in the homeland ; then a lone Armenian chanted from the liturgy of his church ; then came hymns from the Egyptian and Syrian churches of to-day, some of them exquisitely beautiful ; and finally a collection of old English Christmas carols and Easter songs. And as I sat in the old cave lit up by the tiny flames and heard the white robed choir sing in many tongues the old, old story I found myself no longer at a picnic but at a Pentecost."

**Germany : "Youth in the struggle for the world."**

Under this main theme the German National Alliance of Y.M.C.A.'s held its Athletic Meeting in Kassel at Whitsuntide. In view of the daily increasing economic distress this undertaking was really an adventure. But the greater the adventure the more it appeals to youth. From all parts of Germany the "Y's boys" came : the ramblers' groups spending several days on the way, others on bicycles travelling up to 700 km, others on trucks. Thus the gathering together was in itself an expression of the firm and decided attitude of a nation in need. The will for a determined fight with the spiritual weapons of the Gospel was the characteristic feature of the whole gathering. The continuation of camp life, full of joy and pleasure in the "boys' camp city" where more than 1,000 campers lived together and took part in keen physical competition on the public ground with direct mass evangelization, will give this gathering a fundamental importance also for our worldwide work. Here is the way the physical and religious features of the programme were integrated. The competitions in the stadium as well as the private and mass groups began the day with a devotional period. On Sunday at 8 o'clock Youth Services were held in different Churches, at 10 o'clock a big young men's meeting was organized with the theme "Our struggle for the meaning of the body". At noon there was a concert of the trombone orchestra in the open air, in the afternoon, athletic demonstrations with an evangelistic conclusion.

**Greece : The Fifth Annual Handwork Exposition of the Saloniki Y.M.C.A.**

Six thousand articles of handwork exhibited by 3,500 boys and girls made the Fifth Annual Handwork Exposition of the Y.M.C.A. of Saloniki, Greece, held on April 17-24, 1932, a notable event. 16,500 persons, old and young, including practically all of the school teachers of the city, viewed the Exposition. Governor-General Gonatas assisted at the formal opening and the personal representative of Metropolitan Gennadios, who was himself agent in Athens, was also present.

The first Hobby Show five years ago was a small affair arranged to allow the parents and friends of members of Y.M.C.A. hobby clubs to see the results of the year's work. The Exposition of 1932 showed a development into a city-wide

modernizing educational force with a vitalizing influence on the life and methods of the whole city school system. A series of lectures and demonstrations of modern methods of handwork by picked specialists was organized. These demonstrations are held simultaneously in eight sections of the city and attendance by all primary school teachers has been made compulsory by order of the Superintendent, who is also a member of the Y.M.C.A. Boys' Work Committee.

The Exposition itself was far superior in quality and variety to any of those previously held. Clay modelling was shown for the first time by the pupils of one of the primary schools, and in one of the high school sections wire basketry appeared. Many studies from nature were shown. Beaten brass work attracted much attention. Hobbies included a complete movie projector made by a high school boy, and a home-made radio—a real novelty in Saloniki. Long newspaper articles appeared analysing the various exhibits and calling attention to their educational features.

During the week of the show it was announced that a local educational association had given 10,000 drachmas to the primary schools for the purchase of materials and tools for handwork.

Not the least of the satisfactions of the Exposition was the fact that, on account of the illness of the North American Boys' Work Secretary, the whole burden of the opening and carrying through of the Exposition Week fell on the shoulders of the young Greek assistant secretary. Aided only by his experience in previous years he met the emergency with entire success.

#### K. T. Paul Memorial Fund.

The Treasurer is glad to acknowledge the following subscriptions to the above Fund :—

			Rs.	A.	P.
H. E. The Viceroy	..	..	..	100	0 0
L. A. Hogg, Esq.	..	..	..	50	0 0
The Rt. Rev The Bishop of Madras	..	..	..	50	0 0
Dr. L. P. Larsen	..	..	..	20	0 0
Rt. Rev. Bishop J. R. Chitamber	..	..	..	25	0 0
G. K. Devadhar, Esq.	..	..	..	5	0 0
T. C. Griffin, Esq.	..	..	..	5	0 0
S. J. E. Virgo, Esq.	..	..	..	5	0 0
Dr. J. J. Banninga	..	..	..	25	0 0
S. K. Rudra, Esq.	..	..	..	20	4 0
Rao Bahadur K. V. Sesha Aiyengar, Esq.	..	..	..	5	0 0
Rao Bahadur T. A. Ramalingam Chettiar, Esq.	..	..	..	10	0 0
E. S. Tarlton, Esq.	..	..	..	10	0 0
Rev. W. E. S. Holland	..	..	..	5	0 0
Rev. H. A. Popley	..	..	..	25	0 0
R. M. Chetsingh, Esq.	..	..	..	5	0 0
Y.M.C.A., Bhawanipore	..	..	..	20	8 0
Machua Bazaar Student Hostel	..	..	..	5	2 0
Servants of India Society members	..	..	..	51	0 0
Mr. and Mrs. J. N. Banerjee	..	..	..	5	0 0
Rev. J. Z. Hodge	..	..	..	25	0 0
Rev. E. C. Dewick	..	..	..	100	0 0
The Hon. Sir David Devadoss	..	..	..	10	0 0
Sir P. S. Sivaswamy Iyer, K.C.I.E.	..	..	..	10	0 0

Further donations will be gratefully received by the Treasurer, Mr. S. N. Barling.

# THE WORLD OF BOOKS

ASSISTANT EDITOR: REV. E. C. DEWICK.

## A. PROBLEMS OF THE CHRISTIAN LIFE.

### THE MASTERY OF SEX THROUGH PSYCHOLOGY AND RELIGION.

By the Rev. Leslie D. Weatherhead, M.A. (Student Christian Movement Press, London, 1931, 5s.) May be obtained from Association Press, 5, Russell Street, Calcutta.

In this really remarkable book, which has been written for the layman, in a thoroughly scientific, yet non-technical, way, the author has tried to deal with the problems of sex, which the average man or woman may meet, and to give constructive suggestions for dealing with such problems from the Christian and scientific point of view. It is a frank comprehensive and reverent book, for which there is a great need to-day, and for which we may be thankful indeed.

Some of the points made by the author are (1) that sex is just a natural, God-given instinct, which is the basis of the creative faculty in men and women, which they share with the Creator; (2) that there is a crying need at the present time to find ways and means of re-directing our surplus sex-energy into creative channels other than the biological one, which to many persons is closed now-a-days; (3) that *mastery* of one's sex problems is not easy, but is found to be entirely possible for every-one,—which is a unique message of the Christian faith; (4) that we must get rid of the idea that sex is a sort of shameful and guilty thing, and that we must find ways of educating both boys and girls into a healthy-minded attitude towards this God-given power within us; (5) that marriage is truly a high and sacred pilgrimage. Practical suggestions, which have been found effective in numberless cases, are given for the cure of so prevalent and so tenacious a habit as that of self-abuse, as well as of other prevalent sex-problems.

This is an invaluable book for parents, teachers, professors, pastors, Y.M.C.A. and Y.W.C.A. Secretaries, scout masters, and all who have the responsibility and the opportunity of helping the coming generation of men and women to grow up into an attitude toward sex, more in accordance with the mind of Jesus Christ.

W. M. H.

\* \* \* \* \*

FINDING GOD. By A. Herbert Gray, D.D. (Association Press, Calcutta, for S.C.M. Press, London. Price Rs. 3.)

Any book written by Dr. Gray is sure to be in touch with reality and with the problems that face young people to-day. The little book under review takes up the question asked by so many people to-day, namely, "What is 'religious experience', and how may ordinary people reach it?" It is not concerned with the mystical experience, the vision of God, which is the peculiarity of the great mystics and saints of all ages. It is rather concerned with the possibility of ordinary everyday men and women finding a real religious experience in their lives. In his Introduction the author makes it clear that he is not wedded to any particular form of experience or to any particular method of obtaining it. He believes that the ways in which people do reach some kind of satisfactory religious experience are very diverse and very numerous; and it is interesting to note that he has little use for the ecclesiastical labels which are affixed to people by others or by themselves.

The book contains eleven brief chapters, several of them dealing with the different ways in which men can attain to some kind of experience of God. The first

chapter sets out to answer the question, 'Are all men capable of religious experience?' and stresses the fact that in many cases the negative answer is given, not because people are incapable of such experience, but simply because many are incapable of appreciating the technical vocabulary of religious experience. He does not deny the value and validity of the great religious experiences of the mystics, but he does not believe that all people are capable of such experiences, or that even if they were, they would find any special value in them.

Chapters 2 to 10 take us through the ways by which men do find God in ordinary life, namely, through reason, through beauty, through defeat, through meeting the challenge of the world, through Christ, through love, through suffering, through fellowship. It gives an eminently sane and helpful presentation to young people who do not find any special attraction in the religious life as ordinarily conceived. At the same time he does not shrink from facing the facts and the need for sacrifice and surrender if our experience is to be of any value. He has no use for the kind of people who go round suggesting that their particular way is the only valid way of finding God, and stresses again and again the complexity and diversity of life. Though the writer has shown himself to be a theologian in some of his works, he shows himself in this book to be an eminently human person who can appreciate the problems and difficulties of ordinary men and women. He does not often use theological terms.

There are many delightful sayings in the book, of which the following are examples: "Jesus was not a churchy person", "It is a dangerous thing for anyone to remain an evangelist", "There is an art of waiting upon God which many social workers are too busy to learn".

Dr. Gray has done something that badly needed doing, namely, to show us that religion is not a matter of following certain beaten tracks, but of expressing in our own particular way our experience of the working of God in the world and in human lives. True religion need not be either mystical or theological or ecclesiastical to be of value, and the vision of God may come to all kinds of people in many different ways. We are sure that Christian workers among the young in India, as well as elsewhere, especially those who are in the regular ministry and who are inclined to allow their minds to jog along the well-worn ruts of religious life will find this book very stimulating. They will see that Christ has many sheep who are not of the particular fold to which they belong.

H. A. P.

\* \* \* \* \*

## B. PROBLEMS OF MODERN INDIA.

THE INDIAN CIVIL SERVICE. 1601 to 1930. By L. S. S. O'Malley.

It cannot be an easy task to give a complete and satisfactory history of the I.C.S. in 300 pages of print. But Mr. O'Malley has more than succeeded in this task. Not only has he given a full account of the development and working of the service in the various stages of the British connection with India, but his story throws much light on the condition of India in each epoch, and stimulates thought about many problems which are now prominently before the political world. Indeed, a writer as well qualified by practical experience and literary ability and achievement as Mr. O'Malley is, for writing on this subject, could scarcely fail when giving a history of the Indian Civil Service, whose officers have been until recent times so closely in contact with the people of India, and which has had so predominant a share in deciding the policy of the Indian Government, to offer us useful pictures of general Indian history and stimulating reflections on many current political problems.

The general plan of the work is admirable. Successive chapters show us the development of the Service from its embryonic beginnings with the factors and

writers of the old East India Company, solely concerned with trade and then Revenue collections ; through the creation of a real Civil Service under Hastings and Cornwallis ; its position first of all under John Company to the Mutiny ; then under the Crown to the War, and through its work in the War ; down to the rapid disintegration of its once proud and commanding position in the sad and stormy years since the War. The record is one of continual modification to suit changing conditions in the economic, social and political development of the people, whom the service had first of all to serve by issuing commands, and is now adjusting itself to serve, in an even more literal sense, by tendering advice, where formerly the briefer and easier way of issuing a *hukum*, or *farman*, would have been accepted without question. Perhaps future ages will find in all this history of the achievements of the Service, most to commend in the spirit which, as the highest authorities constantly reminded it, should imbue its relations with the people—a spirit which may be summarized in the old Benthamite formula of seeking the greatest happiness of the greatest number. Nor is the verdict of history likely to be other than that, on the whole, and subject to the inevitable limitations of the ideals of their age, the successive generations of Civil Servants did endeavour to do their duties in this spirit, which has been constantly kept before the Service by instructions and exhortations. When in 1769 Clive and his select committee decided to appoint supervisors for each district, who were subsequently to develop into the Collectors, they instructed them : “To convince the ryot that ...you will be his refuge and the redresser of his wrongs. Let access to you be easy, and be careful of the conduct of your dependants. Aim at no undue influence yourself, and check it in all others ..” As another example a letter of John Lawrence may be quoted: “..Promptness, accessibility, brevity and kindness are the best engines of Government. Be considerate and kind, not expecting too much from ignorant people. Make no change unless certain of decided improvement in the substitute..” What procedure was adopted and what measures taken to carry out these ideals must be read in Mr. O’Malley’s account ; one hopes that the politicians who are to take over so much of the responsibility of the Civil Service for the welfare of the public, will also endeavour to carry out their duties in a similar spirit of kindness and toleration. The freedom of political responsibility must be followed by a new subordination to the ideal of service of the masses.

The second portion into which this book divides itself, contains chapters on “A Bureaucracy”, “The Service and the People”, “Indianization”, “Selection and Training”; and two final chapters describing the work of individual civilians in “Other spheres of activity” and in Literature. These two last chapters seem to some extent to spoil the literary effect and to upset the balance of the rest of this excellent work. Perhaps some people will consider that the history of a service rightly contains descriptions of eminent work in other fields by individual members of that Service; but such chapters must tend to partake of the nature of a catalogue, sadly contrasting with the style in which previous chapters concerning history and general questions have been handled. So they are probably of real interest only to members of the service itself, and not to the general public, and they tend to obscure the whole spirit of a service in which the members worked unostentatiously for the general good and not for individual distinction.

For the other chapters there can be nothing but praise. In these the writer touches on many current problems :—the increase in office-work and motor-touring, which is weakening the contact between administrator and ryot ; the lack of sympathy with the educated classes ; the growth of routine at the expense of adaptability ; the increase of Indianization and communal representation at the expense of efficiency ; the unfortunate effect of racial hatred on both sides. His remarks on the unfortunate Ilbert Bill agitation prompt the reflection that the increased racial enmity of this century is as much due to militant British race-feeling, exemplified at home

in the unfortunate growth of jingoistic Imperial sentiment, as to the growing-pains of Indian nationalism.

The chapter on "A Bureaucracy" is particularly to be recommended to all lovers of catch-phrases which they have never troubled to analyse. Both in England and India, politicians show much misunderstanding of the true functions of politicians and Civil Services respectively. Mr. O'Malley's remarks on this subject should clear many misapprehensions, and if generally understood would lead to happier relations between them and greater scope for both parties to work for the good of the greatest number.

It is to be regretted that the scope of this work allows Mr. O'Malley to hazard no suggestions for the future of the I.C.S. and no guesses of its probable future structure and functions; but those who read and ponder the lessons implied in his valuable work will be the better to help in deciding the future nature of its duties under the new Indian constitution, and what contribution it can still make to India's welfare, be they themselves Civil Servants, politicians, or members of the public.

The only partial error which has been noticed in this book is on page 256. The young civilian does not necessarily have to pass the Departmental examinations first by the Lower and then by the Higher standard. If his answers are good enough, he may pass by the Higher standard at the first attempt in any subject, and be free of examinations for the rest of his life if he wishes!

\* \* \* \* \*

LANDLORDISM IN INDIA. By Dvijadas Datta, M.A., A.R.A.C. (D. B. Taraporevala Sons & Co, Bombay. Pages 138. Price Rs. 3.)

Few facts of the economic life of Modern India are so obvious as that of the incredible economic degradation of 80% of its population, trying desperately to live on agriculture. This simple fact outweighs all the clever theories dictated by interested economic sophistries and administrative convenience. India to-day is on the verge of an agrarian revolution which is the inevitable outcome of past indifference to the elementary human claims of the *ryots* to food, shelter and security. The *ryots* or peasant-proprietors form the key-stone of the arch of our national economics, both in the Hindu as well as in the Muhammadan period. *Jaimini*, the great Hindu philosopher of the *Mimamsa* school, laid down the principle that "the land is not a subject of gift by the king; for, as regards its proprietorship, *all men stand in the same position*". It was the building up of this great agricultural democracy, institutionalized into the Village Communities of India, that the Indians might legitimately claim to be their achievement in the domain of national economy. Our much-vaunted modern age announced itself with the vociferous proclamation of "the greatest good for the greatest number"; but this remains, alas, a mere parrot-cry, as it is being daily contradicted both in the plane of national as well as international economy.

The East India Company was one of the greatest culprits in disturbing the century-old economic law of peasant-proprietorship, which had been respected even by the Muhammadan conquerors and recognized by the enlightened author of *Ayem-i-Akbari* of the reign of Akbar the Great. When economic parasites were substituted for peasant-proprietors and canonized by the Company Officers into Landlordism, then one of the greatest crimes of history was perpetrated. Pitt's India Act of 1784 in Section 39 definitely laid down as its principal object "to settle and establish, upon principles of moderation and justice, according to the laws and constitution of India, the permanent rules by which their tributes, rents and services shall be in future rendered and paid to the Company, by the *ryots*, zamindars, polygars, talukdars and other native landholders"; but the *ryots* who originally occupied the

first place in the enumeration of native landholders, were surreptitiously replaced by *rajās* in the later statutes and, above all, in the permanent settlement of Lord Cornwallis. And one deadly effect of this violation of the customary as well as statutory laws of Hindu and Muslim India has been the present poverty and degradation of 80% of India's population, a great shame on humanity and a scandal in modern government.

The history of this colossal economic tragedy has been written with remarkable insight into and grasp of the real economies of present-day India. Mr Datta is a veteran specialist in his line, formerly a Professor of Agriculture in the Government Civil Engineering College, Sibpore, Calcutta; and his relentless analysis of the problem should be an eye-opener both to our official guardians and to the vast team of non-official rural workers. The present volume is complementary to the author's *Peasant-Proprietorship in India*; and we recommend both the volumes, to serious students of Indian economics.

KALIDAS NAG.

---

## BOOKS RECEIVED

1. CHRISTIAN EDUCATION IN INDIA. Sir G. Anderson and Bishop Whitehead. (Macmillans. 3s. 6d.)
2. THE CALL OF THE BLOOD. H. A. Stark. (Burma Press, Rangoon.)
3. THE PROFESSIONAL BOYS' WORKER IN THE Y.M.C.A. (Association Press, New York.)
4. NEW LEARNING IN OLD EGYPT. Erdman Harris. (Association Press, New York.)
5. CHRISTIAN ETHICS. S. R. Morey. (Association Press, New York.)
6. SIX WAYS OF KNOWING. D. N. Datta. (George Allen & Unwin. 15s.)
7. THE CROSS AND INDIAN THOUGHT. V. Chakkarai. (C. L. S., Madras. Rs. 1-4-0.)
8. RAMON LULL. Dr. P. G. Bridge. (C. L. S., Madras. Rs. 0-12-0.)
9. DEVADOSS AND HIS PREACHING PROBLEMS. H. I. Marshall. (C. L. S., Madras. Rs. 0-12-0.)
10. WHAT I OWE TO CHRIST. C. F. Andrews. (H. & S. 5s.)
11. A MAN'S JOB? B. K. Cunningham. (S. C. M. 2s.)
12. CATHOLICITY. Fr. H. Kelly. (S. C. M. 4s.)
13. PRAYERS OLD AND NEW. A. W. Robinson. (S. C. M. 3s. 6d.)
14. IN THE PRESENCE. Jones and Prichard. (S. C. M. 2s.)
15. JESUS: FRIEND OF BIRDS AND BEASTS. (S. C. M. 2s. 6d.)
16. THE DOCTRINE OF GRACE. (S. C. M. 15s.)
17. HINDU INSTITUTIONS IN SOUTH INDIA. S. K. Aiyangar. (Madras University. Rs. 6-0-0.)



# THE Young Men of India

BURMA & CEYLON

Editor : H. C. BALASUNDARUM

Volume XLIV

September, 1932

Number 9

## MEDITATIONS

### VI. *He restoreth my soul.*—PSALM 23.

*"Surely goodness and mercy shall follow me all the days of my life ; and  
I will dwell in the house of the Lord for ever."*

BY REV. J. G. HALDANE, M.A.,  
*Church of Scotland Mission, Chingleput.*

#### I. *Faith Triumphant.*

HOWEVER inscrutable the experiences through which He may be obliged to pass, the writer of the Psalm is convinced that he is no victim of chance, but is the object of the beneficent purpose of a living Divine Person, Who is able to co-ordinate all the conflicting influences that may affect him so that "all things work together for good." The goodness and loving kindness of the Lord pursue us in spite of ourselves. Not even our apathy or disloyalty can alienate sympathy. Nothing can shake His Love. We may fail but He will never fail. His love is not dependent on our faithfulness. He loves us in spite of our failures. He deplores the consequences that follow on these and seeks to transform them into rich and valuable contributions to the formation of our character. He makes "even the wrath of man" to serve His purpose and can so direct the tangled threads of our experiences that they may be inter-woven into some design of exquisite beauty. This is not an occasional experience but a continuous one. "All the days of my life", I am encompassed by the love of God ; my life is ordered according to His plan, and, in unexpected ways, the

---

**NOTE.**—When articles in the *Young Men of India* are an expression of the policy or views of the National Council of the Young Men's Christian Associations of India, Burma and Ceylon, this fact will be made clear. In all other instances the writer of the paper is responsible for the opinion expressed. The Editorial Notes, if any, represent the opinion of the Editor alone.

"goodness and mercy" of God surge in like a pursuing force sweeping aside the disturbing elements and transfiguring the trials and disappointments, to which we are exposed.

Fearlessly assuming the implications, Jesus has assured us of His unfailing presence as the Good Shepherd, "I am with you all the days." "And these," said David Livingstone, "are the words of a gentleman." Therefore, we may trust them implicitly. The love of God in Christ, which may have broken in on us in an emotional crisis, or in any other way, has established a life-relationship in which God is pledged to responsibility on our behalf. The youngest are objects of His love. "He shall gather the lambs with His arm and carry them in His bosom." There is provision and guidance at all times "I will counsel thee—Mine eye upon thee." "Even to your old age I am He and to hoarhairs I will carry you." What a God is ours! Surely we can trust Him and leave ourselves entirely in His hands no matter what the future holds.

"The soul that on Jesus hath leaned for repose,  
I will not—I will not desert to its foes  
That—Soul—though all hell should endeavour to shake,  
I'll never—no never—no never forsake."

## II. *The House of the Lord.*

Primarily the writer has in view the sheep-fold, into which the flock is gathered at the close of the day. "So He bringeth them to their desired haven." It is *Home* with all the deep meaning of that word, so "I will turn in to the house (Home) of the Lord for the length of days."

The fold is constructed to afford security with only one entrance a little above the ground-level and the shepherd stands by as sheep after sheep passes through, taking note lest any should be amissing. After all have passed within he wraps himself in his cloak and lies down in the entrance blocking it with his body and becoming, in the fullest sense, the door of the sheep-fold. He is the pledge for the security of all within and nothing can pass into the fold without crossing his body, which would immediately rouse him to resist such entrance. The assurance of safety can only be given to those, who pass within the shelter of the fold. It is not enough to know a shelter is provided and that others have gone in; nor yet to hear the call of the shepherd and to know of his ability to protect. There must be a definite act, the response to the call, a turning in and committing oneself to the guardian care of the shepherd. How vividly has Jesus set this before us! "I am the door," He says, "By Me if any man enter in he shall be saved." Have you recognized Jesus as Shepherd? Have you heard His call? If so what response have you given? He cannot pledge security to any, who are not under His care. "Turn in," "Him that cometh to Me," says Jesus, "I will

in no wise cast out." That leaves no alternative. He must receive, and receiving, He will protect with His own Life. "The Good Shepherd giveth His Life for the sheep." More than that, Jesus says, "I give unto *them* eternal life and they shall never perish." He can offer no more, but it can be the experience only of those, who like the writer of the Psalm can say, "I will turn into the House of the Lord." The Lord Himself accepts responsibility for you and He will never fail.

"Jesus, I do trust Thee! Trust without a doubt  
Whosoever cometh Thou wilt not cast out.  
Faithful is Thy Promise; precious is Thy Blood;  
These my soul's salvation, Thou my Saviour, God."

### *III. Life Abundant.*

Home is not a prison. "If any man enter in," said Jesus, "He shall go in and out." Home is a place of liberty not of restraint. Home is where love is, where loved ones are, where the strain is relaxed and where a fresh perspective is secured. Love looks out and seeks expression. It sees "Other sheep which are not of this fold." They are sorrowing, suffering, struggling, and love yearns to bring them to partake of the benefits, which the shepherd has to offer. This is the spirit of the Home. No one can rest satisfied with personal advantages while others are wandering and in need. The Shepherd Himself feels the urge "Them also I must bring," He cries. This is a challenge to us. Dare we rest content with the blessing of God for ourselves while so many are still as "Sheep not having a shepherd"? The Shepherd came "To seek and to save that which was lost" and if we are to retain His companionship we must accompany Him in His task. "My sheep hear My voice and they follow Me," He says. We are not asked to go out on our own nor to trust to our own resources. "When He putteth forth His own sheep He goeth before them." It is for us to follow and in His company we are kept from danger and defilement. "He is able to keep you from falling and to present you faultless in the presence of His Glory." Having been led through this life there is a place prepared in the Father's Home for those who have followed Christ here, for He says, "Where I am there shall ye be also."

## THE GOSPELS IN THE LIGHT OF MODERN KNOWLEDGE

BY REV. E. C. DEWICK, M.A., *Y.M.C.A., Calcutta.*

OF all books in the world, there is probably not one which is read so largely as the Bible ; and of all the books of the Bible, none so largely as the Gospels. During the last hundred years, the Gospels have been subjected to constant and careful scrutiny ; and every possible question has been asked with regard to their composition and character. *When were they written ? Where were they written ? By whom were they written ? How were they written ? Why were they written ?* Probably no human writings have ever been so critically studied as these four short accounts of the Life and Teaching of Jesus Christ. It may be worth while at this stage to try and gather up some of the results of this study of the Gospels, and to see how far their value for our own generation has been affected thereby.

### **How were the Gospels Written ?**

We may endeavour briefly to answer this question first, as it is in many ways simpler than the others.

In the days when the Gospels were written, both printing and paper were unknown. Documents were written on *papyri*,—scrolls generally made from palm-leaves, and covered with grease, on which the writer scratched by means of a pointed pencil or stylus. Only one copy could be made at a time ; and each fresh copy had to be written out again by hand. When this method is compared with our modern way of printing an unlimited number of identical copies, we see what abundant opportunity there was for slight alterations to creep into the additional copies, even of the most sacred documents. For not even the best copyist is immune from occasional slips of mind and pen when he copies ; and further, most copyists are not entirely free from the temptation deliberately to make slight alterations, either with a view to bring out more clearly what they think to have been the sense of the original documents in passages where this seems to them to be obscure, or even with a view to alter some statement of which they personally disapprove.

If we bear in mind this difference between ancient and modern methods of writing and copying documents, we shall realize some of the causes for the variations which are now found in the existing texts of most ancient documents, as they have come down to us in manuscripts copied and re-copied at different times and in different places.

So this question : “*How* were the Gospels written ?” is closely connected with another question : “*What* was originally written ?” For we cannot assume without investigation that what now stands

written in the Gospels as we know them corresponds exactly with what was originally written by their authors two thousand years ago. We need to remember that not a single *original* manuscript of any book of the New Testament is in existence to-day ; and that the earliest surviving copies of any New Testament book were written more than four hundred years after the evangelists themselves wrote the Gospels on their papyri-leaves. The significance of this may be realized when we remind ourselves that this interval of four hundred years is as long as the period from the Moghul Emperors in India until the present day ; and during that period, copying and re-copying had been constantly taking place, each time with a fresh possibility of small alterations in the text.

Another consideration that we need to bear in mind is that while the Gospels were written in Greek, most of us read them to-day in translations from the Greek, and sometimes in "translations from translations". For instance, most of the Gospel texts now read in India are from Indian Vernacular texts, which have been translated from the English Authorized Version, which in turn was translated largely from the Latin Bible called the Vulgate, which in turn was translated from Greek MSS., most of which were copied from earlier MSS. some five or six hundred years after the writing of the original Gospels. It is evident that in this whole process of copying and translation, there have been many opportunities for small mistakes and alterations. So the question arises : "How far is the text of the Gospels, as we read them to-day, the same as the text of the Gospels as originally written ?"

It was in order to answer this question that the great Study and Science of Textual Criticism was developed, especially during the nineteenth century, in Western countries. Many famous names are connected with it, including those of Westcott, Hort, Lightfoot, Harnack, etc.

It would be impossible here to describe in detail the methods by which textual criticism has endeavoured to ascertain what was the exact wording of the text as originally written. But the following points may be briefly mentioned :—

(1) The first step is to ascertain what are the earliest existing hand-written copies of the Gospels ; and to set side by side with these any later MSS., translations, or quotations by subsequent writers, which contain important variations.

(2) Next, the evidence for and against the various texts, which have been thus set side by side, is carefully considered. Generally speaking, it will be the text of the earliest MSS. that is likely to be the nearest to the original ; but sometimes the original text may be correctly preserved in some later MS. or translation, because these have come down to us through a process of copying in

which the text has been correctly copied in each case, and has escaped the alterations which may have crept into other MSS. even though these may be of earlier date.

In such cases, the scholar has to rely upon indirect evidence as to what seems most *likely* to have been the original text. The only direct evidence, viz., that of the original MSS. has been lost ; and so the critic has to use his own judgment in those passages where divergent texts are found ; choosing between the various texts that are before him largely on the basis of probability, and strengthening or discounting the value of each text by any kind of indirect evidence that is available.

It might be thought that conclusions reached in this way must be very precarious and uncertain. But as a matter of fact, there is now a very large measure of agreement in the main conclusions which have been reached by the methods of Textual Criticism ; and these conclusions are accepted to-day by the great majority of N. T. scholars with a surprising measure of unanimity. These conclusions may be summarized as follows :—

A. The Textual Criticism of the Gospels has proved beyond any reasonable doubt that, broadly speaking, the text of the New Testament as we know it is *the same* as the text originally written. After all, the careful, detailed and thorough study of every available MS., translation and quotation, the results revealed are by no means revolutionary. Indeed, to-day we can say with far more confidence than our forefathers a century ago, that the bulk of the New Testament text as we read it is the same as the text written by the evangelists and the apostles.

B. At the same time, there are a few exceptions to this general rule. Any reader who will take up the Revised Version of the New Testament, or one of the more modern versions, such as Weymouth or Moffatt, will find that there are occasional verses here and there which diverges from the text of the Authorized English Version. Some of the most important of these may be mentioned here :—

(i) The last eleven verses of the XVIth Chapter of St. Mark, as printed in the Authorized Version, containing an account of our Lord's appearances to the disciples after the Resurrection, are omitted in nearly all modern versions. These verses are not found in the earliest surviving MSS. of the New Testament ; and there is general agreement among scholars to-day that though they are based on an ancient Christian tradition, they do not form part of the Gospel of St. Mark as originally written.

(ii) Another famous passage, which has been affected by Textual Criticism is the story of the Woman taken in Adultery, recorded in St. John vii. 53 ; viii. 11. In the Revised and Modern translations, this section will be found placed within brackets, and

separated a little from the rest of St. John's Gospel. This is because the evidence of the earliest MS. makes it clear that this section did not form part of St. John's Gospel as originally written; and this conclusion is confirmed by the marked difference between the literary style of this section and the usual style of the Fourth Evangelist. In this case also, there is no reason to doubt that the story as written is very ancient, and records a genuine incident in the life of Jesus; but its insertion into the text of St. John's Gospel at this point was certainly made at a date after the original writing of the Gospel.

(iii) Besides these two long passages, there are also a few other verses in the Gospels which have been affected by Textual Criticism. A comparison between the texts of the existing MSS. of the Gospels indicates that here and there a verse which stands in the Authorized Version is not to be found in the earliest MSS. and was doubtless added by a copyist. Sometimes this was done in order to explain the significance of an incident (e.g., St. Mark xv. 28, A.V.,—a verse which is omitted in the R.V.). Sometimes again, a copyist has (perhaps inadvertently) changed the wording of the original text into the more familiar words of some other well-known passage, or some liturgical prayer. An example of this may be found by comparing the short R.V. text of the Lord's Prayer in St. Matthew vi. 9-13 with the much longer A.V. text of the same passage. There can be little doubt that the longer text is due to some copyist who expanded the short text of the prayer, as originally written by the evangelists, into the longer form of the prayer that he was accustomed to use in Christian worship.

Such small variations of the text are not infrequent in the Gospels; but with the exception of the two long passages already referred to none of these alterations affect the substance of the text of the Gospels as commonly received. The results of the last 100 years of careful and exhaustive Textual Criticism have therefore been to establish, beyond the possibility of reasonable doubt, that the text of the Gospels is substantially the same as the text written originally by the Evangelists. In other words, the 'assured results' of Textual Criticism have been on the whole conservative rather than revolutionary.

But in the study of the Gospels, there are other questions, besides those which Textual Criticism is entitled to ask. The Textual Critic is only concerned to discover *what* was written. It is not his business to enquire *why* it was written, nor whether what was written is historically reliable, or spiritually valuable. He is not even directly concerned to answer questions concerning the date and place of writing, except in so far as these bear upon the reconstruction of the original text. But these other questions are continually being asked, by students of the Gospels; and the study of these forms what is known as "Higher Criticism", in contrast to the "Lower" or

“Textual” Criticism. It is the purpose of the higher critic to try and discover not only when, and where, and by whom the documents were written, but also the motives which actuated the writers and the measure of reliability and value that may be attributed to the writings. These studies carry us into wider fields than those which are covered by the textual critic; though the higher critic needs constantly to use the conclusions of the textual critic as a foundation on which to build his own further researches. The following are some methods of the Higher Criticism :—

(a) The documents are compared with contemporary references to their subject-matter which are to be found in other books of history or in ancient traditions.

(b) The various books of the New Testament are compared with each other; and in particular, the Four Gospels are set side by side. This opens up both what is known as the Synoptic Problem, and also the Problem of the Fourth Gospel, with which we shall deal later.

(c) The literary style and vocabulary of the documents is studied, with a view to ascertaining the authorship and the place and date of origin.

(d) The higher critic is also entitled to make his own conjectures as to the *motives* which induced each author to write, and to judge whether his work shows signs of a bias in favour of certain views, which may have affected his presentation of the facts, and the emphasis which he lays on the various aspects of the case.

The term “Higher Criticism” is one which suggests to many people a revolutionary and hyper-critical line of study; but, in fact, it simply denotes the application to the Scriptures of those methods of historical criticism which are always recognized as legitimate in other fields of historical study. It is quite true that Higher Criticism has sometimes been associated with extravagant and negative methods; but these need not discredit the wise and sober use of the historical method of study.

Now what have been the general results of the “Higher” or Historical Criticism of the Gospels during the last 100 years? We may consider these under two heads: *first*, with reference to the three Synoptic Gospels, and *secondly*, with reference to the Fourth Gospel :—

### I. The Synoptic Gospels.

(a) The three Gospels of St. Matthew, St. Mark and St. Luke obviously form a group by themselves. In their subject-matter, their style, and the general picture which they give of the life and teaching of Jesus Christ, they stand broadly together, and in marked contrast to the Fourth Gospel.



(b) The close verbal resemblances between these three Gospels indicate that there is a definite connection between them. These resemblances are of a kind which cannot be due to mere coincidences ; but they must be the result either of the direct copying of one or more of the Gospels by the author or authors of the others, or else of the use of some other common source by all the Evangelists.

(c) A careful comparison of the three texts of the Gospels has shown beyond reasonable doubt that of these three, 'St. Mark' is the simplest, and was the earliest to be written. There is a general agreement among scholars to-day that St. Mark's Gospel was written not later than the Fall of Jerusalem, in A.D. 70. If so, it was written within 40 years after the events described ; and it is thus related to them much as a history of the closing years of the nineteenth century written at the present time would be related to the events described. St. Mark is admitted by most scholars to be a very straightforward historical narrative, full of local colour, and on the whole very free from signs that the author was trying to 'interpret' history in the interests of any particular doctrine or theory. The historical reliability of St. Mark's Gospel has been greatly strengthened as a result of the careful and exhaustive criticism which has been directed to it during the last century.

(d) With regard to 'St. Matthew' and 'St. Luke', the general results of Historical Criticism favour the view that these Gospels were written about 10 or 15 years later than St. Mark ; and that these two evangelists based their narrative partly on documents already written, and partly on other evidence. The documents that they seem to have used were at least two :—(i) The Gospel of St. Mark ; and (ii) A Collection of the Sayings of Jesus, which has now been lost, but which was originally written about the same time as (or a little earlier than) St. Mark's Gospel. It is generally referred to by scholars as 'Q'.

St. Matthew's Gospel appears to have been written primarily for Jewish readers ; the author makes constant references to the Old Testament, and in particular to Old Testament prophecies which he believes to have been fulfilled in Jesus Christ. In those parts of his material which he takes from St. Mark's Gospel, he tends to expand St. Mark's language, especially with a view to impress upon his readers that Jesus was the Messiah-King whom the Jews were expecting to come. With regard to the authorship of St. Matthew's Gospel, it is difficult to reach certain conclusions. There is an early tradition that the Apostle Matthew compiled a collection of the Sayings of Jesus in the Hebrew language, but our present Gospel of St. Matthew shows no signs of being a translation from the Hebrew. It is possible, however, that the author may have based part of his Gospel on this material collected by St. Matthew ; and this may account for the association of St. Matthew's name with this Gospel.

In the case of the Third Gospel, the traditional authorship stands on more secure ground ; and there is good reason to believe that both this Gospel, and also the early History of the Church known as the Acts of the Apostles, were actually written by St. Luke. Its style is more literary than that of the other two Synoptic Gospels ; and it seems to have been written largely with a view to non-Jewish readers. The writer gives special prominence to the incidents of Christ's last journey up from Galilee to Jerusalem ; and it is he who has recorded for us the largest number of the famous parables of Jesus. The Sayings of Jesus recorded in St. Matthew and St. Luke are very largely the same in substance, but they are arranged in different order ; and it is generally held that these two evangelists drew this material from that earlier "Collection of the Sayings of Jesus", to which we have already referred.

The general conclusions of historical criticism would lead us to accept the substance of St. Matthew and St. Luke as historically reliable ; though among more advanced critics, there are many who consider that both these Gospels are more inclined than St. Mark to amplify the supernatural incidents in the life of Christ, and to interpret His Life and Teaching in terms of the later dogmas of the Church. They also shew a tendency to soften down those phrases of St. Mark which might seem irreverent to devout Christians. For instance, where St. Mark tells us that Jesus on one occasion "*could do no mighty works*", because of the unbelief of the people (Mark vi. 5 & 6). St. Matthew simply says : "He *did* not do *many* mighty works there" (Matt. xiii. 58). Or again, where St. Mark tells us that the fig-tree which Jesus cursed and withered away by the *following* morning (Mark xi. 14, 20), St. Matthew intensifies the miracle by affirming that it withered away "*immediately*" (Matt. xxi. 19). All this suggests that, if we judge the Gospels by the ordinary rules of Historical Criticism, St. Mark's Gospel is entitled to be regarded as more accurate than the other two Synoptic Gospels.

## II. The Fourth Gospel.

The other great problem with which the historical critic of the Gospels has to deal is the Problem of the Fourth Gospel. This has proved even more difficult than the Synoptic Problem ; and there are still wide divergences of opinion among scholars of the front rank.

Everyone who has compared the Fourth Gospel with the Synoptics must have been struck by the points of contrast. The whole picture of Christ which is presented seems far removed from that given by the Synoptists. The language that He speaks is different in style, and the central emphasis in His Teaching is not the same. The scene is also different ; for in the Fourth Gospel it is laid mainly in and around Jerusalem, while in the Synoptists it falls

chiefly in the northern province of Galilee. (But in this respect, it is possible that the two narratives may be regarded as supplementary, rather than as contradictory.) In general, however, the contrast between the Fourth Gospel and the Synoptists is so great that one's first and most obvious conclusion is, that if the picture of Christ in the Synoptists is really historical, the picture in the Fourth Gospel must be dismissed as largely un-historical.

But a closer study will show reason to modify this conclusion. In spite of the contrast, the points of contact are frequent and striking. It soon becomes evident to a careful reader that the author of the Fourth Gospel was thoroughly familiar with the same historical background that is depicted in the Synoptists. In many respects, his narrative supplements theirs, and sometimes throws light upon references in the Synoptists which would be obscure without his assistance. To suggest that the Fourth Evangelist was merely the inventor of a devout fiction, compiled long after the events professedly described, is a theory which will not stand the test of careful investigation. Whoever he was, he knew the conditions of life in the times of Christ with thoroughness and accuracy; and his picture bears in many respects the hall-mark of truth.

Some of the ancient Fathers of the Church, who noticed the divergences between the Fourth Gospel and the Synoptists, described the former as "a spiritual Gospel"; *i.e.*, as a "portrait" rather than a photograph; an interpretation rather than a literal record of events. Probably it is along some such lines as this that we must seek for a right understanding of the Fourth Gospel. It can hardly be regarded as strictly historical, in the same sense that St. Mark's Gospel is historical. On the other hand, it can certainly not be dismissed as a mere work of fiction or imagination. While the author knew Christ with extraordinary intimacy and accuracy, his purpose was not to add one more to the historical records of our Lord's life, but rather to present an interpretation of that life in its deeper significance; to bring out the inner meaning of the Lord's teaching, rather than to reproduce the actual words that He spoke. If justification were needed for his method, it is surely to be found in the undoubted fact that, of all the Gospels, there is none that has so fully met the spiritual needs of the Christian soul, and none that has held its place of affection more consistently in Christian hearts throughout the centuries, than the "spiritual" Gospel of St. John. If there is any value in the response of the human heart to spiritual truth, then we can say with confidence that St. John's Gospel is true, in the deepest sense of the term; for it gives us a true interpretation of the meaning of Christ, and the significance of His teaching.

Who the author was, is a problem still uncertain. The old Christian tradition ascribed it to St. John the Apostle; and this view

is still held by not a few competent scholars. Others are inclined to prefer the theory that the author was a certain "John the Presbyter", who is referred to by various early Christian writers. Others again prefer to speak of the "unknown" author of the Fourth Gospel.

While the spiritual value of the Fourth Gospel thus remains untouched, and perhaps supreme among all the books of the N.T., the fact remains that it is not always easy for the Christian teacher in modern days to know how best to use his references to and quotations from this Gospel. To leave it aside would be to neglect one of the most valuable quarries from which precious stones may be hewn, of rare quality. Nor would any wise preacher wish to distract his hearers by frequent references to the unsolved problems which are still associated with this Gospel. On the other hand, if he quotes from this Gospel in the same way as from the Synoptists, without indication that the historical value cannot be regarded as the same in both cases, he may lay himself open to questions and criticisms from any of his hearers who are acquainted with the trends of modern scholarship. It is perhaps not possible to lay down a hard-and-fast rule for dealing with such a situation. The solution will depend partly upon the nature of those to whom the teacher is speaking, and their acquaintance with these problems. In any case, the situation is one which calls for moderation of speech and charity of outlook, rather than for dogmatism on either side.

### **Conclusion.**

Now that we can look back upon a century of exhaustive criticism of the Gospels, it is possible, with some degree of certainty, to form an estimate as to the main results. The Gospels have been tested with exceptional thoroughness and severity; and on the whole we may affirm with confidence that they have stood the test. Not, indeed, that the results have been such as to prove that every word in the Gospels is literally or verbally correct; but the substance of the Gospels is now shewn to stand upon a solid ground of historical facts. This substantial accuracy enables us to feel sure that they bring us into contact with a real historical person; and that the figure of Jesus Christ which we see in the Gospels in all its charm and power is not the invention of pious imagination, but is the portrait of a historical person whom our hearts and our minds alike acclaim as Lord and Saviour.

## A CO-OPERATIVE COMMONWEALTH IN THE SUNDERBANS

BY REV. H. A. POPLEY, M.A., *Y.M.C.A., Madras.*

**I**F anyone wants to be assured of the value of the thoroughgoing application of the co-operative idea to the solution of the economic rural problems of India a visit to the estate of Sir Daniel Hamilton at Gosaba in the Sunderbans of Bengal cannot fail to convince him.

This estate is about 50 miles from Calcutta and is situated on the Bidya or "River of Knowledge" and to get to it one has to journey for some miles down the river Matla or "the drunken river". So we pass from the shores of drunkenness to the place of sobriety and knowledge. I am writing about what has been done at Gosaba because I have found among so many people considerable doubt and uncertainty concerning the possibility of applying the co-operative principle to all problems of rural economics. The estate of Gosaba is really a Co-operative Commonwealth in itself. It is 20,000 acres in extent with 14,000 acres already under cultivation and it has no police thana and no resident magistrate. For the past thirty years only one case has gone to the courts from any of the villages in this Commonwealth. Later on I will explain how quarrels and disputes are dealt with. A steamer that plies between Port Canning and Gosaba on the rivers Matla and Bidya connects Gosaba with the great city of Calcutta. Though only fifty miles have to be traversed the train and steamer between them manage to occupy six hours of one's time.

Twenty-eight years ago the land was wild jungle tenanted by tigers and crocodiles. By the side of the little Christian Church is a banyan tree under which the present pastor twenty-five years ago saw tigers playing and later discovered a heap of skulls and bones remaining from the animals killed by the tigers. To-day the tree is the centre of a prosperous Christian village, the central village of Gosaba, and there are altogether nineteen villages on the estate with a population of 9,000 people, all of them either tenants or officers of the estate or connected in some way with the estate. Everyone of these villages has its own co-operative society based on the principle of unlimited liability. Twenty years ago Sir Daniel discovered that one of his tenants was in debt to a money-lender for a sum of Rs. 700 on account of an original loan of Rs. 300 taken three years previously.\* As a result of this discovery Sir Daniel made a thorough enquiry into the debts of his tenants and arranged for their repayment from the estate to a total of about

Rs. 15,000. He gathered together the money-lenders concerned and calculating a fair interest in each case offered to settle each debt for a round sum, which was accepted and paid at once. Since then the mahajan has found no clients in this estate. It was not till 1919 that Sir Daniel began to think of the possibilities of the Co-operative Movement for the solution of the economic difficulties of his tenants. Mr. Mozumadar, the Manager, who has worked on the estate since 1905 and is a keen believer in Sir Daniel's methods, managed to persuade the tenants in one of the villages to organize a co-operative society on the unlimited liability basis, which took over the debts of the tenants and arranged to meet their regular economic needs. Gradually these were introduced in all the villages and the estate refused to give any more loans to tenants directly. In 1919 a Central Bank was established in order to supervise and finance the village societies and the estate deposits funds in this bank. At the same time a Co-operative Paddy Sale Society was started on a limited liability basis which was afterwards converted into a Co-operative Rice Mill Society. The tenants bring their paddy to this mill and are at once credited with its value. During the past ten years the mill has proved itself a flourishing concern. There are five hundred shareholders, all of them being tenants of the estate, and it has paid 12½ per cent in most of the years. Last year for the first time it sustained a slight loss which was easily met from the Reserve Funds accumulated. In addition, it has been able to give a large rebate to the tenants which has averaged Rs. 2 per thirteen maunds of paddy yearly. The mill has a paid-up capital of Rs. 16,000. There is also a Co-operative Stores Society with one central store at Gosaba and two branch stores. All sales are for cash and there are no bad debts. Every year a dividend has been paid on the shares and a rebate on purchases of an average value of three quarters of an anna per rupee. The annual turnover of the stores amounts to Rs. 24,000.

The panchayats of the Co-operative Societies act as arbitration tribunals in all disputes. In the first instance the panchayat of the society of which the aggrieved persons are members considers the case. If one of the parties is not satisfied with the decision the neighbouring panchayat is called in to help. If either of the parties is still unsatisfied the directors of the Central Bank sit with the two panchayats and the final court of appeal consists of the estate officers, but disputes very rarely get as far as this without being settled. During the whole existence of the estate in only one case were the police called in and that was a case of murder last year. One murder case in nearly thirty years from community of nine-thousand people is a record in India.

In addition there is a dharmagola or grain bank in each village which is intended to help deserving cases of need and for any special

emergency. Each member of the village gave as much paddy as he could spare in 1930 as a free gift to this bank and Sir Daniel added an equal amount. This paddy is then lent out to the members to be repaid to the bank at the rate of five measures for every four borrowed. Thus the grain capital of the Bank is being continually increased and will be immediately available in any famine or flood.

There are fifteen primary schools and one middle school in the estate. The tenants pay an educational cess of one anna per bigha ( $1/3$  acre) as Sir Daniel supplements the amount from estate funds. The middle school has a Boarding Department, Agricultural Farm and Industrial School attached to it, where the boys are trained to be better farmers and to employ their spare time in cottage industries, such as weaving of cotton and wool fabrics, silk rearing and so on. One of the most interesting things in the weaving school is an old Scotch spinning wheel brought by Sir Daniel from his Scottish home, which the boys use to spin woollen thread, the wool having come from both Scotch and Indian sheep and the product being, like all the constructive service in Gosaba, a mingling of the best of the East and the West.

Visitors who come to Gosaba nearly always enquire about the savings of the tenants in the rural banks and they are surprised to find the amount saved in cash is very small. The manager, however, points out that their savings are seen in their houses, the implements, their cattle, and their well-educated children which all help them to live better lives. Some of them also still hoard their savings and the habit of depositing in the societies has not yet grown to any extent. The people who come to Gosaba in the first instance were, as a rule, penniless agricultural labourers, but to-day they are respectable citizens contributing their share to the prosperity of this little state. Arjun Mondol is a case in point. Twenty years ago he came to the estate as a penniless illiterate labourer. To-day he is cultivating forty bighas of land and has a fine house and garden and cattle and is President of the Rangabalia Co-operative Society. A few years ago he received from Lord Ronaldshay a silver-mounted staff for his enthusiastic work for co-operation, which he shows with great pride to all visitors. Another Suren Mondol, came in 1917 with nothing but a loin cloth and now has fifty bighas of land, a fine tank and garden and some very good sheep and cattle. Such instances could be multiplied and show how ordinary village labourers can prosper with the aid of the co-operative movement.

Gosaba is one of the few places to which the economic depression does not seem to have penetrated to any extent and this is due to the shrewd and far-seeing planning of a Christian

business man with the help of a capable and energetic manager, Mr. Sudhangsu Mozumdar and enthusiastic assistants and especially of the magic wand of the co-operative movement. If anyone doubts let him go and see for himself.—(*Reprinted from the 'Statesman', Calcutta.*)



## THE DEEP SIGNIFICANCE OF THE RAIFFEISEN MOVEMENT

FOR everyone who knows how to feel the pulse of time and humanity, there is no longer any doubt that it is in the separation of religion and economics and in the wrong conception of the inherent laws of economics, apart from all religious principles, that the chief cause of spiritual and economic distress with which the civilized world deeply afflicted, is to be found.

It is, therefore, extremely interesting to see how a world movement, the Raiffeisen movement, works in order to give the right direction to economic life, to put the necessary order in the economic tendencies by putting into practice Christian principles. One can practise what Jesus taught, and thus bring home the real significance and create the system that He, 2,000 years ago, has made available for all times and all regions ; "A human being is not placed into the world for being served, for leading an easy life, but for serving and working strenuously as long as daylight lasts, and a human being is not placed into the world for living his life for himself and with profit, but for giving his life to save and deliver others, those who in his family, in his community and in his people are his neighbours."

This Raiffeisen movement, as it has materialized in the Rural Associations of Saving and Credit Fund . . . . . is called after the name of the man, who during the fifth decade of last century has created it : Friedrich Wilhelm Raiffeisen, Mayor of the Rural Community of Weyerbusch in the rugged district of Westerwald, in the Rheinland, where a poverty-stricken population greatly suffered from famine and usurious exploitation of unscrupulous financiers, cattle-merchants and exploiters.

In order to understand the situation, one must know that at this epoch urban capital was spreading into the country and was ruining the rural economic system based for centuries on the principle of barter and exchange, replacing it by a purely monetary system, and gradually destroying the social order developed through the ages, thanks to the inborn wisdom of man. And what was being placed instead is nothing but the unscrupulous doctrine of unexpressed individualism. Deprived from no natural protection, in collectivity and established order, the peasantry, ignorant of the use of money, became the prey of greedy usurers and merchants without conscience, who threatened to annihilate the peasants physically and morally, particularly in West Germany.

The young Mayor Friedrich Wilhelm Raiffeisen, confronted with this tragic situation, began early his campaign to remove the distress of his community with a burning heart full of love for his fellowmen.

When, in 1847, after a bad harvest, misery had become acute, he founded the Co-operative Society of Weyerbusch, which brought to an end the scandalous monopoly of greedy tradesmen, allowing thus the peasants to buy collectively corn, potatoes, other food supplies and seeds. In 1849 a new society was founded : " The Welfare Association of Flammersfeld " which was to help the peasants deprived of resources ; it, however, soon limited itself its activities to buying cattle collectively, lending money and keeping savings.

This society, within a very short time ousted the cattle monopolizers of its district from their stronghold.

In 1854 Raiffeisen founded in Heddersdorf near Neuwied on the Rhein the Welfare Society of Heddersdorf, which gave subsequently birth to the type of credit co-operative society, which became later on the basis of the expansion of rural co-operative societies, particularly of the Saving and Credit Societies. In this way, new strength could be infused among the rural population. This type of co-operative system still exists and finds its expression in what is called the Raiffeisen principles. It is based on the Christian principle. According to article 3 of the constitution, they do not so much aim at a commercial profit, but try to strengthen those who are economically weak and promote the spiritual and moral welfare of its members. The Christian basis can, moreover, be traced in the unlimited responsibility of the members, in the voluntary carrying out of the functions, in the reasonable repartition of the profits, in the non-distribution of dividends and in the formation of a collective and indivisible capital, which is called endowment and which excludes all private and personal profits.

Guided by a Christian spirit the Savings and Loan Bank of Raiffeisen comes out its work which aims mainly at promoting a sense of thrift, by accepting savings and granting small loans in order to encourage the activity of its members, at buying food supplies collectively, at selling collectively agricultural produce, at creating institutions for rural welfare and at spreading and improving the education of the rural population.

Like almost everything that is big in the world, Raiffeisen's work had a small beginning ; it came slowly to eminence, like a black mustard seed. At a time when in the State and Society, in economics and science, salvation seemed to lie in the teaching of the " quest for personal profit ", the "*Laissez-faire, laissez passer*" doctrine, when the Christian principles were shut up together with many other too well-known things in the back-shop of the ancestral fancies and hobbies, Raiffeisen's enterprise was something quite out of the ordinary something which in the eyes of the people, who thought themselves wise, was ridiculous. Raiffeisen was up against a very strong opposition ; on the one hand, there was the rural population itself

which was suspicious of the responsibility and the unlimited help, and, on the other hand, there were the authorities who had feared demagogic aims in this enterprise.

When the great founder of this work was faced with opposition and difficulties one could find him kneeling in his study and praying aloud for the success of his work. We give below what he said, in 1885, three years before his death, in connection with his life-work.

"These Associations have been called after my name, but I have not created them. The first one was a child of our epoch and born out of distress. I have only acted as a godfather to the child. The numerous struggles, which have sometimes brought me at the edge of doubt, have clearly shown my own powerlessness to my conscience and have given me the deep conviction that the movement which is at the basis of co-operative and credit societies is not one created by man but it is a work of God. If I had not had this conviction I would have, long ago, on account of my health ceased to work for them."

Raiffeisen was devoted to his work which he did in a spirit of worship to God. His motto was a saying of Jesus: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Because Raiffeisen had built his work on the Christian truth, and because this movement was guided in the smallest details by the inner truth, by the truth of the deep principles of solidarity between men, his work was blessed and it overcame difficulties. His work started on a small scale, almost as small as the greatest event in our human history, which took place during a winter night 2,000 years ago, in Bethlehem. The work grew. . . The 19,718 savings and credit banks of Germany have received after the end of the period of inflation nearly 2 billion marks as savings. At present 36,359 rural co-operatives with 3,800,000 members are united in the Raiffeisen co-operative movement of the Reich, which has its headquarter in Berlin; besides this, there are all the other credit co-operative societies established after the type created by Raiffeisen and which are found in the other countries of Europe, in America, Asia and Africa, and of which the power grows in proportion as the capitalist economic system collapses. The idea of Raiffeisen of self-help and of *esprit de corps* has been able to develop itself in accordance with the spirit of our times in thousands of co-operative societies for selling and purchasing for milk, for the utilization of cattle, for fruits and vegetables, for eggs, for electrification, etc., and all this neither with a view to personal interest, nor to serve a large firm having profit as its object, but because millions of peasants have learnt at the school of Raiffeisen, that only activity in one's own "milieu" and love towards the neighbour could assure prosperity and order in the economic life.—(From an article of "Kürhessischen Verband Ländlicher Genossenschaften Raiffeisen.")

## CHRISTIANITY AND RECREATION

BY G. P. WISHARD, M.A., *Secretary, Y.M.C.A.*

THREE different attitudes are taken toward the body and, therefore, toward play or recreation. Some say the body should be ignored, subdued, put under the severest discipline, denied thought and care. To this group belong the holy men of India, men who live in caves or under trees, who sit on ash heaps or lie on beds of spikes, who wander about almost naked, unwashed, with matted hair, sometimes with arms or legs deliberately twisted out of shape. To such the body is thought to be a hindrance to the spirit, therefore, the body must be denied, put under foot, left uncared for save for such simple food as will keep it barely alive.

Others take exactly the opposite position, go to the other extreme. According to them the body is all-important, there is no spirit. Therefore, the wise man will devote all his attention to the care of his body. Not only that but all bodily appetites for food, drink, rest, play, sex and so on should be gratified without moral issues being considered.

There is a third position which is more than a mere compromise—a position which gathers truth from both of the others. The body does deserve attention, for it has a most important function to fulfil in life. The requirements of the body for food, shelter, rest, recreation need to be understood and to be provided for. At the same time it must be remembered that “life is more than food”. The spirit of man is of more value than the body. The body is important not for its own sake but because of its contribution to the spirit.

Which of these three positions should be taken by the person who desires to be loyal to the life and teachings of Jesus? Certainly not the second which exalts the body and denies reality to the spirit. It is perfectly obvious that Jesus was not a materialist, nor a sensualist.

Some earnest men have believed that the highest path for a follower of Jesus was the path of asceticism. Not a few disciples of Jesus, down through the centuries, have practised all sorts of physical austerities, hoping by such means to exalt the spirit. Monks have worn sack cloth next the skin, have slept on stones, have fasted, have practised flagellations, have lived celibate lives, because they felt that by so doing they could exalt the spirit.

But most men believe these earnest seekers were misguided in so far as they sought to exalt the spirit by ignoring, neglecting, even abusing, the body. Why mistaken? Because man is a unity and

not two separate, independent entities—the body one entity and the spirit another entity. Supposing a man had two fields a mile apart. He could neglect one, neither plow it, nor fertilize it, nor sow it and, at the same time, take great care of the other without the neglect of one field affecting in any way the fertility of the other, for they are two separate, unconnected fields. But this is not the case with the body and the spirit. There cannot be the slightest doubt that the condition of the body reacts upon the spirit and that the condition of the spirit reacts upon the body. The spirit and body of a man do not stand in the same relation to each other as two fields but in the same relation as paddy stands to the field in which it is growing. If the soil is not cared for, not watered and fertilized the paddy crop will be a failure. It is much the same with a personality. The spirit of a man, speaking generally, has small chance to grow in richness and worth unless the body in which it is housed is in a sound and healthy condition. Physical well-being is undoubtedly an aid to spiritual well-being.

Let it be understood always that physical health does not automatically insure spiritual health. The field may be in excellent condition for growing paddy but it will grow instead only excellent weeds or remain only a mud hole unless something is planted. There are many men who have excellent physical health but no spiritual health for no spiritual seed has been planted. Jesus did not ignore the body. On the contrary he gave considerable attention to men's physical needs. He fed his followers when they were hungry. He not only forgave the sins of the man sick of the palsy but he sent him away physically whole. They brought all manner of sick and afflicted to him and he healed them. If Jesus had meant us to ignore or to neglect our bodies would he have healed a single person? He would not have healed just for the sake of showing his power. That was never his motive for healing. He healed men because he wanted them to be of good cheer and he knew that it was next to impossible for a sick person to be of good cheer. Occasionally it does happen that a chronic invalid is able to keep cheerful, it is the exception which proves the rule. But Jesus realized how directly spiritual health depended upon physical health. So he healed the sick in order that they might have a better chance for spiritual growth.

The Apostle Paul writes to the Christians at Corinth, "Know ye not that ye are temples of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye." (1 Corinthians, 3: 16, 17). Later on in the same letter, he says, "Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? And ye are not your own,

for ye were bought with a price : glorify God therefore in your body." (1 Corinthians 6 : 19, 20.)

Temples, places of worship should be kept clean and in good repair. A filthy, tumbled down temple is a discourtesy to the Divine and hindrance to the worshiper. So is a human body, which is also a temple of the living God, a disgrace and denial of God and a hindrance to the human spirit if it is unclean, broken down, unhealthy. We are commanded to love God with all our heart, with all our soul, with all our mind *and with all our strength*.

Modern medical science reinforces the teaching of Jesus and St. Paul. Every bodily condition has its spiritual repercussion. Every wise physician recognizes that the cause of bodily ill-health may be in the mind or spirit. And equally every wise minister or priest recognizes that the cause of moral and spiritual ill-health may be in the unhealthy bodily condition of the sufferer. Buoyant, joyous, optimistic, kindly spiritual attitudes are flowers which have their roots in the rich soil of a wholesome, clean, healthy, disciplined body. When this truth is fully recognized the important place of games and recreation in Christian living is obvious.

All who are honestly trying to live the Christlike life have had the experience of St. Paul. The things that they would do they do not and the things that they would not do those they do. So often the body seems stronger than the spirit, the temptation greater than the will to resist it. No doubt in many cases this apparent lack of will is due to bodily conditions. The man with a weak or fatigued body is much more likely to yield to temptation than the man who has a strong and unfatigued body, provided in each case the desire to do the right is equally strong. In other words, there is a very direct connection between fatigue and moral lapses.

The connection is this : in order to do right the individual must be able to concentrate his attention upon the right act. Thought leads to action. Will-power, as a matter of fact, depends upon the ability to fix the attention upon the conduct that one desires to follow. Now the ability to hold the attention upon a particular and difficult line of action depends largely upon one's physical condition. A run-down condition of the body, that is, general fatigue, greatly lessens the capacity to concentrate attention upon one thing. When attention cannot be concentrated upon the right line of action the more tempting, the easier and lower course of action dominates the situation and leads to wrong doing. The reason a man does the wrong thing is because he is unable to keep his attention fixed steadily upon the right course of action and this inability is due, in a large measure, to bodily fatigue.

This bodily fatigue, in most cases, can be removed by physical exercises of a different sort than one has been engaged in during the

major portion of the day. For example, if a man's work makes it necessary for him to sit quietly or to use only a very few muscles and those same muscles over and over, he becomes fatigued. Exercise of unused muscles after the usual day's work will do much to relieve this fatigue. It may sound contradictory to say that more exercise is going to relieve the tired feeling which has resulted from one's work during the major portion of the day. But nevertheless that is exactly what happens. The exercise must be of a different sort, must bring into play different muscles and most important of all must relieve the mind of worry, strain and stress.

Games of various sorts are the most suitable form of exercise, for they bring into play the largest number of muscles and at the same time the mind is rested because in the competition and excitement of a game there is little likelihood that the player will continue to be worried mentally. Rather he is almost sure to forget his troubles in the excitement of the game.

Games played with enthusiasm and joyousness are the best means available for resting the mind and renewing the body. After a lively game followed by a bath and a change, one is likely to feel a comfortable tiredness which is very different from the uncomfortable fatigue due to too little bodily exercise. The mind is sure to be more alert and vigorous after exercise than before and therefore the individual is better able to concentrate attention upon the right line of conduct.

Anyone who will examine his own daily living will admit that the times when he is most likely to do the thing which his conscience does not approve of is when he is physically worn out, fatigued, feeling far below the mark. Therefore, it is clearly the duty of every Christian young man to see that he gets the proper amount and the right kind of physical exercise in order that he may be able to avoid undue fatigue, for fatigue produces that condition of mind and body which makes resistance to temptation most difficult.

A young man should keep physically fit through exercise, particularly by engaging in games, not only because it will help him to resist temptation but also because it will help him to live life to the full. Jesus said that he came that we might have life abundantly, that is, life to the full. There can be no doubt that in his mind life lived to the full would need be a life of physical as well as of moral and spiritual well-being. Over and over again Jesus urges his disciples to be of good cheer, to have joy within them. The Christ-like life is a life of gladness, of wholesome merriment, of laughter and of song. Anything we can do to increase the sum total of joy and gladness in the world ought to be done if we are to be true followers of Jesus.

There can be no doubt that games do promote physical well-being and there can be no doubt also that physical health is necessary if an individual is to be always cheerful and joyous. It is next to impossible for one who is physically unfit to keep cheerful. He is more likely to spend his time by bemoaning his physical defects and to go about spreading gloom over all with whom he meets. This is exactly what the follower of Christ should not do. Disciples of Jesus should be known as a joyous people. Therefore it becomes the duty of Christians to maintain their bodies in a fit condition so that they may have the foundation of a joyous life.

There is one more very good reason why Christians should take part in games and thus keep physically fit. As Christians we are called upon to live lives of usefulness. There are many tasks for us to perform, much help to be rendered especially to our less fortunate neighbours. The man who does not take care of his body does not have the surplus energy he needs if he is to render voluntary service in addition to his usual daily labour. Many when called upon to give some help to their fellowmen refuse because they are too tired. They are too tired because they have not exercised the body wisely. If they would only put forth a little more effort, take part in some interesting and body-building games they would then discover that the tired feeling had disappeared and that they had sufficient energy to do things for others. The Kingdom of God needs workers, the workers need energy for their tasks. Energy is developed through play and recreation, just as it is developed through the eating of proper food. No one would doubt that it is his Christian duty to nourish the body with food. Why should there be any doubt that it is also a man's Christian duty to keep the body fit with exercise?

Writing to the Romans St. Paul says, "Present your bodies a living sacrifice". There is no point in the sacrifice unless that which we offer has vitality. If we present to God worn out, tired, inefficient, fatigued bodies we are doing Him no honour. Jesus on several occasions said to His followers "Be not anxious". It is impossible for us to obey this command of our Master if our bodies are not kept in fit condition. The person who has bad health is sure to be anxious and of course that very anxiety increases one's physical defects. Some persons no doubt overdo the matter of exercise and physical fitness. They go to an extreme in their anxiety to keep fit. They make physical fitness a fetish. Such an extreme concern over one's physical condition is certainly contrary to the teaching of Jesus. But, on the other hand, it cannot be too frequently stressed that a reasonable amount of attention to the needs of the body for play and recreation is essential if we are to avoid "being anxious".



Physical health is not to be the end and aim of life but rather the means by which we attain to the good life. If this is kept clearly in mind there is no reason why games and other forms of physical exercise should come to occupy a disproportionate place in a young man's life. Any young man who spent all his spare time at games and paid no heed to his mental and spiritual needs would be as unwise, perhaps more so, than the man who entirely neglected his physical health. Again this point must be emphasized that we are not body *plus* mind *plus* spirit but that we are units and that the health of the body directly affects the health of the mind and the spirit. There is a moral responsibility, therefore, upon each follower of Jesus to do whatever lies within his power, to keep physically fit. The body is the temple of the living God and we shall not be honouring our Maker if we neglect to care for the body.

Undoubtedly one of the most effective means to keep physically fit is to engage in games of various kinds. Games are strongly recommended because they not only give exercise to the body but relieve the mind and the nervous system. Private exercise is better than none at all but is not so satisfactory as games just because it requires more effort of will to carry through individual exercises than to engage in games. The very idea of a game is that it is a natural thing to do. We are built that way, we like to compete against each other. Play is one of the fundamental instincts of man and there can be no more efficient way of securing the necessary bodily exercise than through wholesome games.

The Christian should avoid either of the two extremes. On the one hand the body worshipper, the physical faddist, the sensualist is wrong. He is making a means into an end. The body is undoubtedly important but the spirit is more important, just as the tenant in a house is more important than the house. The condition of the house will certainly have a direct and important effect upon the well-being of the tenant but there would be no point in keeping the house in excellent repair if there was no tenant.

On the other hand, the ascetics are also wrong. The body can be neglected only at the peril of spiritual well-being. The purpose of a motor bus is to convey passengers from one place to another. If the driver neglects the engine or the tires he will not arrive at his destination. So it is with man. If we neglect our bodies our spirits will not arrive at their destination—that is, we shall not live life to the full as Jesus commanded.

Every disciple should honour his Lord. Our bodies are the temples of the Living God. We can honour Him only by doing all we possibly can to keep these temples in a wholesome condition. Thus it will be seen that games and recreations of all sorts play a very vital part in Christian living.

# STUDIES IN CHURCH HISTORY

## THE CRUSADES, I.

BY MISS D. J. STEPHENS, S.Th., *St Andrew's College, Madras.*

FOR over four hundred years the attitude of Europe towards Islam was only defensive ; in Spain the Christian kingdoms kept hold in the North and North-West, and began slowly to reassert themselves ; in France and Austria the Moslem advance was checked, and their armies driven back into Asia, but this was all. In the tenth century the Gospel had reached Russia ; in the eleventh the Moorish power in Spain was at its greatest height, and just about this time Pope Gregory VII definitely asserted those claims to universal Papal dominion that were to colour so deeply the whole history of the Western Church.

The Crusades began in the time of Gregory's successor, Urban II. Their motive, their general course and the various incidents that marked them, made them perhaps the strangest wars that have ever been fought. They strike different people in different ways ; to some they are the acme of romance, religious faith and heroism ; to others a mere chaos of senseless slaughter abroad, cruel suffering at home, and the utter perversion of the Christian Gospel. As far as the Western Church was concerned they took the place of missionary endeavour ; the Eastern Church stood outside them, and Eastern Missions went out in another direction.

The fall of Jerusalem to Omar in 637 did not in itself affect European politics very closely ; the Holy Places were still open and whoever would might visit the Sepulchre and the Cave of the Nativity in peace and safety. Many pilgrims did visit them, and for more than four hundred years this state of things was undisturbed. During the tenth century indeed the pilgrimages increased greatly. The times in Europe were cruelly troubled, there were famine, pestilence and constant warfare, both national and private ; the struggles and hardships of life seemed to be reaching a head ; many who could scarcely bear the burdens of this life turned with longing to the thought of another, and found at least a measure of escape by going on pilgrimages. Things seemed to be too bad to last, the old Millennial hope that had died down in the second century revived, and the idea spread that the year 1000 would see the end of the world. In preparation for the great event thousands abandoned their homes, their business and their troubles, and took the road to the East. Pilgrimages became a passion ; the year 1000 passed, but the passion lasted ; rich and poor, gentle and simple, men and women flocked to the Holy Land. Other motives

took them besides the religious one. The long journey, often taken on foot, shewed them new lands, men and cities, the splendour and beauty of a civilization more advanced than their own led them on. Travellers from the dreary forests, the hills and marshes of the North, where life was still almost barbarous, were intoxicated with the excitement, the sunshine and the colour of the new life. Merchants found new openings for trade, the studies found a new wealth of learning.

Then in 1076 the Seljuk Turks took Jerusalem from the Saracens. They were a savage nomad tribe from Central Asia who had adopted Muhammadanism on their way South. After their arrival there was no more security for pilgrims ; for twenty years people made the journey at the risk of their lives ; the Holy Sepulchre was in the hands not only of unbelievers but of robbers and murderers.

In 1095 a pilgrim returned from the Holy Land, Peter the Hermit, who had seen for himself the miserable state of affairs there. He went to Pope Urban II, and got leave from him to preach a holy war. The idea was not new to the Pope who had already been trying to raise an army to go to Palestine, and he willingly accepted Peter's help. The Hermit travelled from land to land, riding on a mule and carrying a large crucifix ; he drew eager audiences round him in villages and towns, everywhere his hearers vowed to go to Palestine and rescue the Holy Sepulchre. The movement affected chiefly Central Europe ; Christian Spain could not afford much attention for Moslems outside its own borders ; in Italy the Pope indeed took an active part, but the country was not so much moved as others further North. The Emperor in Constantinople was in a peculiar position ; his city was the gate through which army after army had to pass on the way to Asia ; it was also the bulwark of the West against Islam. As a matter of general policy he approved, and intended to help ; but when it came to the point he found that though the Turks were bad the Crusaders were not very much better. They came, sometimes in undisciplined hordes, sometimes in regular armies ; they demanded his help and took forcible possession of whatever they needed ; at one point as we shall see they came as undisguised enemies. The force of the whole movement was in Central and Western Europe, among the half-tamed, excitable, restless people of Britain, France, Germany and Austria ; some of them urged by simple devotion without any understanding of what they were about ; some of them running over with animal spirits and the love of adventure and fighting ; some with ambitious schemes of their own ; some fleeing from justice ; others again zealous and devoted men, sincerely convinced that what they were doing was for the glory of God and the service of the Church.

The preaching of Peter the Hermit was followed by a great sermon from Pope at Clermont in France, and a vast number of people took the cross and vowed themselves to the holy war. Some of them would not wait till the plans for the expedition had been prepared ; two great hosts set out, about fifteen thousand under a certain Walter the Penniless, and forty thousand more under Peter ; whole families went together, men, women and children travelling in wagons and on foot, along unknown roads, with no provisions, no plans, no discipline, only the notion that somehow or other they would get to Jerusalem, and the Lord would give them the victory. They got into endless difficulties with the people whose lands they crossed and whose crops they seized, they fought and were killed, they died of hunger and exhaustion ; some of them at last got across the Bosphorus and were destroyed by the Turks in Asia Minor. In the autumn of the same year, 1096, a regular army followed, properly led and provisioned, and after many difficulties with the Emperor, who in fact had considerable reason to fear them, they too got into Asia Minor, encountered enemy after enemy, met adventure after adventure, expected and found miracles, wonders and portents, took cities, built castles, and finally after a long siege and in spite of a fierce resistance, took Jerusalem in 1099. The Saracens had before this time turned out the Turks, and were again in possession and at one point the Sultan made advances toward restoring the earlier conditions, but the time for compromise had gone by, the Crusaders were in no mood for making terms, and the offer was rejected.

The Crusaders were intoxicated with the wonder of their achievement ; they never doubted that it was God who had given them the victory, and that their new kingdom was His ; their battle-cry through all had been *Deus vult*, "God wills it". They built castles, monasteries and churches all over the strip of country they had conquered, and established two great orders of knighthood, the Templars and the Hospitallers, who afterwards became the Knights of St. John, the one to guard the Sepulchre, the other to help the pilgrims, and many of them devoted the rest of their lives to this service.

# WITH THE "Y"

A MONTHLY NEWS-SHEET OF THE  
YOUNG MEN'S CHRISTIAN ASSOCIATION  
AND ITS PROBLEMS

*(Published as an Integral Part of the Y.M.I.)*

Editor . H. A. POPLEY.

---

Vol. III

September, 1932

No. 2

---

## NOTES

### Y.M.C.A. Week of Prayer, 1932.

The special Week of Prayer appointed by the World's Committee of the Y.M.C.A. is from November 13th to 19th this year. The subject for this year's meditations is 'Our Resources in God'. The World's Committee has published a small pamphlet which gives topics for each day with Scripture readings, prayers and subjects for intercession. The National Council of India, Burma and Ceylon is also arranging to publish a pamphlet which will incorporate the material issued by the World's Committee and add additional material especially suitable for us in this country, and copies of these will be sent to all Associations. It is also hoped to issue vernacular editions in Malayalam and Tamil which will be available for those Associations desiring them. Applications should be made to Dr. D. S. Hatch for the Malayalam edition and to Mr. H. A. Popley for the Tamil edition. Every Association is urged to prepare thoroughly for this special week so that it may be utilized in the best possible way for the spiritual enrichment of the whole membership, both active and associate,

and so that our fellowship with the Christian Church may be deepened. Dr. J. R. Mott, the President of the World's Alliance, in a special Call printed in the pamphlet says:

"Never has a genuine and serious concert of prayer by the leaders and members of the Association been more needed than in these days.

"Nothing can be more certain than that in faithful and undiscourageable continuance in prayer as a reality, and in the recovery of this reality whenever it has been lost or weakened, lies the secret of the future progress and triumphs of the Association as a super-human undertaking."

### Conferences in South India.

Last month Mr. B. L. Rallia Ram held two Conferences of Secretaries, Board Members and Volunteer Workers in South India, one at Coimbatore for the Associations in the South India region, and one at Tiruvella for the Travancore Associations. Brief reports of these Conferences will be found in the news. Travancore has been fortunate in having such Conferences for the past

many years, though this is the first time that the National General Secretary has been present, but it is now nearly ten years since such a Conference was held in the South India region. Both of these Conferences discussed the problems that are affecting the work of the Associations, and especially of the smaller Associations, in which volunteer leadership is the main factor, and all those who attended felt that they were very valuable. The South India Conference agreed that it would be well to have a meeting every year, if possible, as it helped to bring the Secretaries and Board Members of the scattered Associations in closer touch with one another.

#### Rural Work in Korea.

We have received an interesting account of the Rural Work of the Y.M.C.A. in Korea, which like India is a country of farmers. 82 per cent of the total population are to be found in nearly 30,000 villages and there are only three cities of any size, the largest Seoul, having only 360,000 people. The average family income is said to be about Yen 250 a year, that is about Rs. 250, which is much higher than the average in India, but still means poverty for the majority of villagers in Korea. The usual rate of interest is said to be about 36 per cent. Debt seems to be as widespread as it is in India and the main crop is rice. The Rural work of the Y.M.C.A. in Korea began in 1923, twelve years after we had started in India, with an Industrial Training Centre at Seoul. In the year 1925 they launched a nation-wide programme with the motto: 'We seek for all farmers and village people economic betterment, social solidarity, and spiritual resuscitation.' Six North American rural secre-

taries were sent out and these with an equal number of Korean colleagues took up the work. The work follows similar lines to that which is done in our rural centres in India. It has, however, two distinctive features in the organization of Farmers' Institutes and Folk Schools after the Danish model. There are 18 annual farmers' institutes held now, enrolling from 80 to 300 farmers for a week's study and demonstration at selected centres. The cinema is evidently used a great deal. At present there is only one Folk School under way, which is to have winter courses for farmers.

#### Meeting of the Executive of the World's Committee at Geneva.

During the month of May the Executive of the World's Committee of the Y.M.C.A. met at Geneva and the minutes have just come to hand. Dr. Mott called the attention of the Committee to the grave situation that the Y.M.C.A. faces all over the world and stressed the need for the lifting of the faith in all the movements. In the watchword adopted at Cleveland, 'Youth's Adventure with God', he said that he had come to feel that emphasis must be put on the phrase 'With God'. The meeting gave the first two days to a general review of the work of the Committee and its staff, to a common consideration of the Message, and to a preliminary discussion of certain general questions. Two full sessions were devoted to the discussion of the following problems:—

1. The Responsibility of the Association in Social and International Problems.

2. The Place of the Confessional Groups in the Y.M.C.A.

The Committee also dealt with the resolutions submitted by the

various Committees appointed to implement the decisions of the World Conferences last year. It was decided to make a survey of the Boys' Work of the whole movement throughout the world. Special Commissions were appointed to study International Questions, Social and Economic Problems and Inter-racial and Inter-cultural Relations. A Standing Commission was appointed to co-ordinate and develop the work relating to the Message of the Association, and it was asked to make special studies of urgent problems such as 'The Challenge of Anti-Christian Movements,' 'The Uniqueness of Christianity,' and so on. It is significant that even in this time of economic stress the Committee carefully considered the possibilities of the extension of the movement in Lithuania, Spain, the Malay Peninsula, the Cameroons and Togo, North Africa, Abyssinia and other places, and made plans to help the organizations that were taking these in hand. The Committee also gave its general approval to the Rural Week programme that the Danish Committee is arranging in November with a view to the study of the various methods adopted in Denmark to help the Rural Y.M.C.A. programme. It is expected that representatives from many National Councils will participate in this week.

#### **Youth's Adventure with God.**

This is the title of the book issued by the World's Committee containing the Reports of the World Conferences in North America last year. The chapter headings show clearly how inte-

resting and useful this book is and every secretary and keen worker in the Y.M.C.A. should possess a copy. These are the titles of the chapters:—

- I. The World Task of the Y.M.C.A. with Boys.
- II. The World Task of the Y.M.C.A. with Young Men.
- III. Amid Days of Crisis.
- IV. Six Momentous Days.
- V. A Policy of Action.
- VI. Whence They Came.

In this book will be found the accounts of the Conferences on Boys' Work and the Young Men's Assembly and a full account of the World Conference of the Y.M.C.A., with a summary of the principal addresses and copies of the resolutions that were passed. We urge every Y.M.C.A. and Association Secretary in India to get a copy of this book. It can be obtained from the Association Press, Calcutta, for the modest sum of Rs. 2.

#### **Dr. S. K. Datta.**

Our readers will be glad to know that Dr. S. K. Datta has decided to accept the call of the Forman Christian College, Lahore, to become its Principal and he is expected back in India next month. We all rejoice that he is going to retain connection with the World's Committee of the Y.M.C.A. in a special capacity and that he expects to help the work of the Y.M.C.A. in India. All of us will be happy that Dr. Datta is to be back in India once more and that his personality and experience will be at the service of his motherland and we all wish him many years of fruit ful service in his new sphere.

## NEWS OF THE Y.M.C.A. IN INDIA, BURMA AND CEYLON.

## Secretaries' Conference at Coimbatore.

During the southern tour of Mr. Rallia Ram a Conference of Secretaries, both honorary and paid, was held at Coimbatore and was attended by 12 secretaries and a few Board members from Calicut and Coimbatore. The devotional periods each day were conducted by Mr. Rallia Ram and Mr. Rendtorff. The members of the Conference spent the whole day together and had their mid-day meal and tea at the Y.M.C.A. The Coimbatore friends had made excellent arrangements for their stay and throughout there was a happy spirit of comradeship and co-operation.

The major part of the time was given to a discussion of the problems and difficulties of the smaller local associations which emerged from a review of the work done in each association. The necessity of help in the form of visiting speakers on both general and religious subjects was emphasized and the National Council was asked to do what it could to provide help in this way. Some of the associations also asked for the help of members of the staff of the College of Physical Education in their athletic programme. It was suggested that, with a view to get ideas from other associations, each secretary should arrange to send copies of his programme of lectures and classes to other secretaries or to the National Office for distribution.

A discussion took place as to the wisdom of lending the association hall and equipment to other religious bodies as had been done by one of the associations recently. The general feeling was that there was no objection to such a course, provided that proper discretion was used and no abuse of any religion was permitted.

A statement of the various religious activities carried on by the different associations was given and the following were noted as the principal items .—

- (a) General religious meetings and addresses.
- (b) Inter-denominational services.
- (c) Special series of meetings with visiting speakers.
- (d) Bible study groups.
- (e) Experimental Christian services on indigenous lines.
- (f) Inter-religious study groups.
- (g) Kalakshepams.
- (h) Social service.
- (i) Evangelistic service by groups of members.
- (j) Retreats or camps for active members.
- (k) Christmas carol parties.
- (l) Daily worship by boys, both Christian and non-Christian.
- (m) A chapel or prayer room.
- (n) Camps for both Christians and non-Christians.

The statement of Message and Purpose drawn up by the group in Madras was discussed and suggestions were made in regard to it. It was asked that the statement might be circulated to all Associations in good time so that they might discuss it before the Convention.

The Conference also discussed the matter of finance, both local and national, the forthcoming visit of Dr. Tracy Strong, the International Boys' Camp at Sri Ram Devara Dam in December, the Week of Prayer, the National Convention in December and various other matters of interest. It was felt that the Conference had been well worth while and the delegates urged that a similar conference should be held each year.

## Wellington Branch, Calcutta.

A stained glass window has recently been presented to the Wellington Branch for its chapel by Mr. C. W. B. Smith, in memory of his wife. It is a very beautiful piece of work and will add greatly to the beauty and value of the chapel as a place of prayer and worship. The window was dedicated at a special service held on August 26th in which Sir Alfred Watson, Rev. Hambling and Mr. Smith took part.



**Madura Y.M.C.A.***A Survey of World Economic Problems.*

Weekly Discussions on Present-day Problems, by Rev. A. J. Saunders, M.A., Ph.D., F.R.E.S.

1. *Great Britain*.—The Classical School. Adam Smith and Wealth of Nations. Malthus and the Population Problem to-day. Ricardo's Principles. The Manchester School. The Bright-Cobden Free Trade Movement. The Present Protectionist reaction. What the Great War did to Britain. Great Britain's Economic Problems are: Population, Over-Industrialization and Markets. The present financial position.

2. *European Countries*.—The Historical School in Germany; The Psychological School in Austria. The problem of the smaller states of Europe. Nationalism and tariff barriers. M. Briand's United States of Europe. The German Austrian Customs Union. France and the Gold Standard. European economic problems are: More land, less competition and an international mind.

3. *Soviet Russia*.—A Historical sketch of Russia. The economic gospel of Karl Marx. State Socialism and Russia's economic programme. Soviet propaganda. Tremendous national resources and the problem of markets. Will the Russian experiment succeed? How is it reacting on the world's economic situation in raw materials, finished products, and the world market?

4. *United States of America*.—The economic evolution of the United States. America comes of age. What the War did for the United States. The Machine age and large-scale mass production. The question of high tariffs. The Almighty Dollar the world's standard of value. America's pressing economic problems are: tariffs, machine production and markets.

5. *The Economic Crisis and the Way Out*.—The influence of the Great War on Economic Thought. Overproduction and rationalization. The monetary problem—gold and silver. Tariff barriers to trade. The oriental competition—lower standards and wages and consequently lower market prices. International *versus* imperial economics. Communism and the new Internationalism. A new age demands new solutions to our problems of population, over-production and world markets.

**Madras Y.M.C.A., Fifth Boys' and Girls' Exhibition.**

This was held from August 22nd to 27th at the Y.M.C.A., Madras. Mr. B. L. Rallia Ram was present at the opening function and spoke a few words of appreciation. The Exhibition was opened by Rao Bahadur T. S. Ramaswamy Iyer, President of Madras Corporation.

The objects of the exhibition are to encourage Boys and Girls in Fine Arts, Crafts, Hobbies, etc., and to bring in a friendly spirit of competition. The Exhibition is organized and carried out entirely by boy members of the Y.M.C.A. and shows what they can do. This year there were more than 200 exhibits from all over the Presidency and a few from Australia, Straits Settlements, China and elsewhere.

In addition to exhibits of Arts and Crafts there are also competitions in Scouting, Cubbing, Music, Public Speaking, Reciting, Indoor Games, Boxing, Volley Ball and Basket Ball.

The whole Exhibition brings out well the spirit of initiative and enterprise among the boys and shows what Indian boys can do if they are given a fair opportunity.

171 boys and 20 girls under the age of 18 co-operated in conducting the Fifth Annual Boys' and Girls' Exhibition which was held at the Y.M.C.A. from August 22nd to August 27th. 11 members of the Boys' Branch of the Central Y.M.C.A. served as Board of Directors. Working in connection with this Board were managing committees for the departments of fine arts, crafts, hobbies, contests and scout competitions. Approximately 1,800 boys and girls under the age of 18 participated as exhibitors or contestants. Of the total number, 350 competitors were girls. Students from 40 schools of Madras participated in the Exhibition. An innovation of the Exhibition just closed was the participation of boys from various countries. Exhibits were received from Canada, Latvia, Ceylon and Australia. The attendance during the six days of the Exhibition totalled nearly 10,000. The total realized from fees, hand-book advertisements and admission charges was Rs. 830, which covers the total expenditure of Rs. 794 thus leaving a small surplus balance for the Sixth Annual Exhibition to be held in August 1933.

The Central Y.M.C.A., Madras.

*Programme of Religious Lectures, July—December, 1932.*

*Sunday Meetings at 4 p m*

THE MORAL AND RELIGIOUS CHALLENGE OF OUR TIMES.

July	3rd	The Present-Day Challenge to Young Men.
"	10th	The Ideal Man and the Ideal Community
"	17th	Is Religion a Moral Sedative or a Moral Dynamic ?
"	24th	The Modern Outlook on Religions.
"	31st	Song Service.
Aug.	7th	The Need for Social Justice.
"	14th	The Challenge of the Race Problem
"	21st	The Summons to share with other Faiths.
"	28th	Song Service.
Sept	4th	The Call to Serve Rural Life.
"	11th	The Perils of Industrialization.
"	18th	The Quality of Leadership Required To-day.
"	25th	Song Service.

THE PARABLES OF JESUS.

Oct.	2nd	The Parable of Vicarious Suffering.
"	9th	The Parable of the Futility of Talk.
"	16th	The Parable of Race Relationships.
"	23rd	The Parable of Hard Work.
"	30th	Song Service.
Nov.	6th-12th	Week of Prayer Service.
"	13th	The Parable of the Kingdom of God.

SOME FUNDAMENTAL QUESTIONS.

Nov.	20th	The Problem of Sin and Suffering.
"	27th	Song Service.
Dec.	4th	Can We Believe in Prayer ?
"	11th	The Question of Life's Fundamental Decision.
"	18th	What Are We to Think of Jesus Christ ?
"	25th	Christmas Service.

*Mid-Week Devotional Meetings at 6-15 p.m. every Wednesday.*

RECONSTRUCTION OF RELIGION.

July	6th	The True Conception of Greatness.
"	13th	Christ the Way, the Truth and the Life.
"	20th	Does Civilization Need Religion ?
"	28th	Religion and the Present Social Crisis.
Aug.	3rd	Social Significance of Religion.
"	10th	Religion and Economic Life.
"	17th	The Social Significance of Christianity.
"	24th	Religion and Family Life
"	31st	Religion and the Individual.
Sept.	7th	Religion and Political Life.
"	14th	Religion and Social Pleasure.
"	21st	The Essentials of a Social Religion.

CHRIST AND NATIONAL RECONSTRUCTION.

Sept	28th	The Attitude of Jesus towards Tradition.
Oct.	5th	The Social Ideal of Jesus.
"	12th	Christ's Plan of Reconstruction—Its Underlying Ideas.
"	19th	Christ's Plan of Reconstruction—The Spirit behind it.
"	26th	Christ's Plan of Reconstruction—Its Opposing Forces.
Nov.	2nd	Christ's Plan of Reconstruction—The Essential of Unity.
"	9th	Week of Prayer Service.
"	16th	Christ's Plan of Reconstruction—The Essential of Civic Morality.
"	23rd	Christ's Plan of Reconstruction—Its Application to Womanhood.
"	30th	Christ's Plan of Reconstruction—Its Application to Childhood.
Dec.	7th	Christ's Plan of Reconstruction—Its Application to the Home.
"	14th	Christ's Plan of Reconstruction—Its Application to the Underprivileged.
"	21st	Christ's View of the Function of the Nation.

## NEWS FROM OVERSEAS.

## Peasant Gospel Schools in Japan.

The Christian Movement in Japan, after having been one of the most urban-centred of all modern missionary movements, has at last turned its eyes and interest to the great rural population of that country. One of the most significant projects in this rural awakening centres about the so-called *Peasant Gospel Schools* and constitutes what is readily admitted as one of the most important contributions to the Christian movement in Japan in recent years. They were inspired, on the one hand, by the Danish Folk High Schools and, on the other hand, by the dire needs of rural Japan. The first school was started in 1926 at Dr. Toyohiko Kagawa's Rural Settlement near Osaka, after his return from a visit to Denmark. Last year about forty of these schools were conducted by Japanese Christian leaders and by missionary organizations. The graduates now number into the hundreds.

*Purpose*.—The purpose of the Peasant Gospel School is to develop Christian rural leadership. It is an attempt to create a Christian social vision for leaders who will work for the reconstruction of the economic and social life of the village. Rural Christian Leadership Training Schools would perhaps more adequately describe their purpose and nature.

*Students*.—All students must be farmers. One School, in order to secure this, limits attendance to eldest sons, for under the family system, they are almost certain to remain in the villages. Students are from eighteen to thirty years of age, but the majority of them are between twenty and twenty-five. All students must have had at least a primary school education and students with middle school standing are preferred.

*How Schools are Conducted*.—The schools are conducted on the plan of having all the students and, if possible, the teachers also eat, sleep and study together under the same roof. The purpose in this is to get every member of the school to feel that he is a member of a family. As they become better acquainted with each other and with the teachers, reserve breaks down and they freely share their thoughts and ideals and hopes in the discussion hours during the last days of the school. Students bring their own bedding and rice and vegetables. They usually do all the cooking themselves, living very simply. Conducted on the family plan and with as little formality as possible, the school provides a fellowship which is seldom realized elsewhere.

*Curriculum*.—Usually one half of the time is devoted to the religious side of rural life and thought, including morals and ethics, and the other half is devoted to economic and social phases of rural reconstruction. The curriculum of the Japan Peasant Gospel School of one month's duration, founded by Dr. Kagawa and directed by Mr. Sugiyama (another of the very outstanding Christian rural leaders of Japan), may be taken as typical. Its day begins at six in the morning with an hour of calisthenics, according to the Danish plan, followed by breakfast. The school session commences at eight. From eight to nine there is an hour of Bible study, taught by Dr. Kagawa. The other three hours of the morning session are employed for the study of the following subjects: Rural Sociology, Rural Problems, Rural Management, Introduction to Agriculture, Plant Diseases, Soils, Fertilizing, Weather Study, Rural Reform, Theory of Evolution, History of Social Thought, Life of Jesus, and History of the Brotherhood Movement. Not all the subjects, of course, come on any one morning. The after-noons are employed in practical laboratory work in Carpentry, Tree Study, Recreation, Hand Crafts, Music, and Farm Products. The evenings are given over to a variety of popular and practical subjects, as follows: Travel Talks, Rural Hygiene, Child Problems, Organizing a Sunday School, Consumers Co-operatives, Social Welfare Work, Evolution of Animals, Abolition of Licensed Prostitution, Rice, Popular Art, Astronomy, Rural Law, Geology, Insects, Practical Science, Factory Girls from Rural Districts, and Oratory.

One of the specialties of this school is the meal time, at morning, noon and night, when Dr. Kagawa and Mr. Sugiyama and others in the faculty tell interesting stories and make the dining-room itself a good class-room.

*Duration of Schools*.—The Peasant Gospel Schools have been scheduled for from three days to one year. The normal time, however, is from ten days to one month. The majority of them are held for approximately two weeks.

*Staff*.—The staff of the various Peasant Gospel Schools includes, besides local ministers and missionaries and national Christian and social leaders, lecturers from the prefectural departments of agriculture and from agricultural schools or

colleges within the prefecture. In nearly every case local prefectural authorities and agricultural schools have been more than glad to co-operate and to provide specialized help without cost to the Peasant Gospel School.

*Cost of School.*—The chief items of cost in administering the Peasant Gospel Schools are : first, travel for speakers and, second, honoraria in certain special cases. Living quarters, light and meeting places are provided by the mission under whose auspices the School is being held. The students are self-supporting so far as food is concerned. The range in total cost of the schools is from 30 to 120 yens, depending upon the amount of outside help and the length of the School term.

(Issued by the Agricultural Missions Foundation)

### Canada Y.M.C.A.

*Making Good in Canada.*—It is now exactly four years since the United Church of Canada and the Y.M.C.A. Migration Department in London began their joint scheme for sending out boys and young men with little or no prospects at home and placing them on carefully selected Canadian farms.

During that period they have sent out and placed in this way 1336 boys and 818 young men. In the case of the boys this work has been followed by thorough and painstaking after-care. A report just to hand from the Superintendent of the Hostel at Norval, Ontario, which is the headquarters for this after-care, furnishes a number of interesting facts and figures regarding the boys' progress since they first went out.

Some of them after a year or two on a farm have saved up enough to come home—although often only to decide to return to Canada at the first opportunity. Of those still in Canada, 78 are still on farms and a further 10 have found work, most of them with the help of relatives who wished them to live with them in a Canadian City.

If those who have passed their 20th birthday and have therefore moved beyond the scope of the scheme are excluded, the proportion of boys still working on farms is increased to nearly 83.

Each boy is encouraged to save with a view to ultimately acquiring a farm of his own. A bank account is opened in his name immediately on his arrival—a total of \$47,000 is already on deposit—and 125 boys have also taken out Insurance policies. £1,431 has been sent to the Y.M.C.A. Migration Department in London for distribution among their relatives (often in sore need) at Christmas time or on birthdays.

The boys have their own monthly magazine "The Vanguard"—a name they themselves suggested—and an annual Reunion attended by more than 300 of them, many coming as far as 150 miles to be present. Seventy-eight of them are working their way through matriculation so as to go to a University attending Agricultural colleges or schools or taking Home study courses in Agriculture. Six are preparing themselves for the Ministry—one at least as a result of reading the Bible Study Section in "The Vanguard".

*Keeping Fit in Prison.*—Some years ago, the Prison authorities started educational work, with a view to effecting reform, particularly with first-offenders and young prisoners. Included in the scheme was a voluntary gymnastic class and the Y.M.C.A. was asked to undertake it.

When the class started there was naturally some apprehension on the part of the authorities as to what would happen; and three warders were on duty while it was being conducted. This, however, did not prove very satisfactory as if any order were not carried out with the precision of an army squad, the warders had something to say. In a few weeks their number was reduced to two, and soon to one, with instructions not to interfere unless called upon. A little later owing to the progress made, he too was withdrawn and the Secretary was entirely left alone with his class of about twenty for an hour and a half. There is every sign that the men appreciate being given a certain amount of freedom and they have seldom made any attempt to take advantage of the privilege.

Most of the young fellows are very lively and have qualities which, properly directed, would make them fine citizens. Had they joined a Y.M.C.A. or similar organization in their boyhood, they would probably never have been in a prison, because those very qualities would have found an outlet in games and other activities.

*Give the Boys their Chance.*—H. E. H. Prince George opened a County Fayre and Social Service Exhibition, organized by the Essex Rural Community Council

and the Y.M.C.A. at Chelmsford on May 25th. "There can be no question of the value—at this time especially—" said His Highness "of the help the Association is giving to the rising generation. I ask you, by your backing, to strengthen its hands."

\* \* \*

## FOR I WAS HUNGRY.

### A CEREMONY FOR BOYS.

(By *World's Committee of Y.M.C.A.'s*)

*Introduction.*—Among the subjects about which we should be most concerned and for which we should most earnestly pray, the urgent need and wide-spread suffering in the world about us to-day have a special place. This outline of a Service for boys is designed to bring some important aspects of this need into relation with our yearly common act of worship and self-dedication to our universal God and Father, as a world-wide brotherhood of boys. It suggests one form of symbolism by which we may try to bring this vividly home to ourselves. The boys who take part may be encouraged to work out the details for themselves, and, if other symbolism is preferred, to find that which most appropriately and intimately expresses the reality for them.

In order that as many as possible may share in the service, different members of the group may be invited to read the earlier Bible passages up to the part entitled "The Justice of God". From thereon, it is recommended that the service should be conducted by the leader himself.

*General Instructions.*—A large lighted candle may be placed on a table in the centre to represent the light of God's saving Truth as revealed in Jesus Christ. Individuals or small groups may be chosen to represent: (1) the needy and suffering in different parts of the world; these may carry an empty bowl, a broken tool or other symbols of lack of food and work; (2) medical nursing, hygiene and similar services, with symbols of their contribution to the relief of need and the enrichment of life; (3) rural workers, carrying grain, fruit or similar foods; (4) industrial workers, carrying tools or other symbols of their contribution to the welfare of mankind; (5) a group carrying the monetary offerings, if it is desired to make any at the service. Members of all groups except the first may carry candles to be lighted at the central candle, to indicate the dawn of the new day, God's Day, that might come if we were loyal in our following of Christ in the service of our fellow-men. When the ceremony is held out doors, the camp fire and torches can take the place of the candles.

(A large lighted candle stands alone on the table. The leader says : )

Jesus said: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

*The Need of the World.*—As in our thoughts and prayers during this Week we join with other young men and boys throughout the world, members of our great Christian Youth Movement, the Y.M.C.A., our minds turn to the millions who are in such want and suffering at the present time. There are to-day over twenty million workers who are known to be out of employment. Their families are suffering with them. Most of these, probably, are young men, millions of whom are waiting for work, but have not yet been able even to begin work, and see little prospect of ever getting it in the present conditions. These belong to the great towns and industries. Among the peasants, especially in the East, there are tens of millions who live always on the verge of starvation. How often in these last years have we heard of terrible famines in China, Russia and elsewhere? Let us try to imagine what this means. Let us think of the great need of the world of which this is only a part.

[The members of the first group come forward and lay their symbols before the candle; as he does so, each one says: I represent the millions of unemployed (or poor rural workers, etc.) in Africa, America, Asia or Europe.]

"Go and do thou likewise." (Matt. 9: 35-38)—Jesus said: "Follow Me."

To Jesus, each single one of all these millions is an individual whose anxieties, needs and sufferings are known to God and for whom He cares. Jesus asked His followers to help Him to meet the needs of the people with sympathy and practical aid. So to-day, does He not ask His followers to meet pain, disease and suffering with pity and healing?

(Group 2 comes forward and lays its symbols on the table, while the member chosen as its leader says : We represent the healing and saving ministries of medicine, nursing and hygiene. May they be dedicated to Christ for the service of men.)

*(Short silence for prayer).*

*A God Who saves. (Luke 4 : 16-21.)*

In Jesus' response to human need and suffering, in His pity for the people, in His work as Leader and Deliverer, He claims to be doing God's work and revealing God's purpose. It is the "good news" of God that He brings to the poor. So in the response and work of Jesus we see the response and work of God. And it is in God's name that He invites His followers to share in these activities.

Jesus said : "It is more blessed to give than to receive."

There is no lack of goods in the world ; there is enough for all, if there were enough of generosity, intelligence and the spirit of unselfish service to make it available for all.

(Groups 3 and 4 come forward with their offerings which symbolize these contributions, fill the empty bowls, replace the broken implements, etc. As they do so the leading member of each group says : "We represent those who labour to produce the fruits of the earth, the resources of industry", or whatever it may be.

A candle is now lit for each group at the centre light and placed on the table. While this is being done Isa 9 : 6-9 may be read.

(The leader says ) As we seek to learn and to do Thy will, O God, teach us to know that the gift Thou dost ask of us above all others is the giving of *ourselves* to Thee.

*The Justice of God.*—So deeply does God care. And to show how intensely He cares, Jesus expresses it in the most arresting form imaginable, asserting that God's final judgment of men will turn on their sensitiveness to the needs of His children and on whether they have tried to relieve it. In the tremendous imagery of the 'Last Judgment' He pictures all mankind standing silent before the Throne of Justice, in the presence of the listening angels. Matt. 25 : 34-45.

*(Short silence, followed by this prayer.)*

Oh God, Father of us all, open our eyes that we may see with Thy clear vision the needs and the worth of each child of Thine. Burn into our hearts the searching truth of Jesus : "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto Me."

*All : Who is sufficient for these things ?*

*Leader : God said : My grace is sufficient for you, and my strength is made perfect in weakness.*

Let us, with heads bowed in silence, give thanks to God for His grace by which alone we are enabled to rise above our selfishness to the high calling to which we have been summoned by Christ, when He said : "Be ye therefore perfect, as your heavenly Father is perfect."

*Let us Confess : Our heartlessness and indifference to the needs and sufferings of others, our blind selfishness, our disloyalty to the call of God to follow Christ in the service of our fellow-men.*

*Let us remember before God :*

The dark places in the world to-night,  
In our own heart,

group,  
community,  
nation,  
in the world.

Especially the unemployed, the peasants who live near to starvation, the poor, the needy, the sick, the oppressed.

*Let us give thanks :*

For God's revelation in Christ of His care and love for men.

For the privilege of being called to work with Him in the service of men.

For the growing realization of the common needs and claims and worth of all men

For the pioneers and heroes, and for the humble unknown toilers who in every field have given themselves to the service of their fellow-men.

*Let us pray :*

That God's Day may dawn and the Spirit of Christ triumph throughout the world.

All join in *The Lord's Prayer*.

## The Challenge of the World Crisis to Christianity.

*By Basil Mathews, Prof in Boston University, U.S.A.*

The fact that the Soviet Government has closed forty-nine Korean Churches in Eastern Siberia, and that, so far from being cowed or stunned, the Korean Churches have organized a strong evangelistic forward movement among the Korean Christians who have taken refuge in Manchuria, focuses sharply in a single picture the world situation that confronted the International Missionary Council's Committee, whose sessions under the presidency of Dr. John R. Mott, in its ten days at Herrnhut in Saxony, closed on Sunday (3rd July).

From all over the world came reports, showing that in every land the corrosive forces of scientific materialism, the new religion of nationalism, which dominates unnumbered millions in Asia as well as in the West, the growing racial consciousness of peoples and communal antagonisms, constitute the greatest peril to Christianity that it has faced in modern times. As the Hon. Newton Rowell, Canada, President of the Canadian Institute of International Affairs and Canada's representative at the first Assembly of the League of Nations said everywhere Christianity stands with its back against the wall.

The paradox is that also from many lands in every continent, inspiring and quickening reports come of vital aggressive evangelism and intensified earnestness for social reforming programmes on the part of the indigenous Christian Churches. Who would have expected in such a world to see in Japan the Kingdom of God Movement, led by a flaming evangelist side by side with inspired organizing genius; or in China the Five Years' Movement, expressing the corporate determination of the Church in China as well as the western missionaries serving it? Or, again, that in Siam both through a fascinating group of zealous youth and the apostolic journeys of a kind of Siamese John Wesley, unheard of advance is beginning in that remote land. From the Philippine Islands we hear of a spiritual youth movement whose three principles are to unite the Churches in face of the materialism that is sweeping across the life of youth, to reach youth through youth, and to carry out a moral and social as well as spiritual programme of life.

These reports were brought not at second hand but came from the lips of Filipino and Japanese, Chinese and Mexican, Indian and Korean. The representatives of the more than thirty national councils that now unite most of the Protestant Christian forces of the world came not only from these lands, but also from all the Scandinavian countries, Holland, South Africa, America and Britain, Egypt, the Congo and Germany. The fact that the German missionary forces in a time of terrible crisis were entertaining the Committee in their country greatly stirred the hearts of the delegates.

Up to the last hour of the Council meeting from its very beginning, the setting in Herrnhut (created 210 years ago as a refuge for persecuted Christians under the shelter of Count Zinzendorf) infused a warm sense of spiritual fellowship. The fact that exactly 200 years ago Count Zinzendorf sent out the very first Protestant missionaries from the room in which the Council met for its devotions, and that six years later in that room John Wesley knelt before going to initiate the great evangelical revival, laid it upon the heart of the Council that it also was called to a similar surrender to the spirit of God, before setting its face again toward the vast aggressive paganism, both scientific and primitive, of the contemporary world.

In face of the terrible stringency of the world economic crisis alongside this secular challenge, delegates set themselves to a more vigorous inventive series of definite projects of international, inter-racial and inter-denominational co-operation than has ever before been envisaged. These projects included the work of a Department of Social and Industrial Research and Counsel centred in Geneva, headed up by an American and a German colleague, whose task it is to help the missionary forces by developing definite policies based on scientific knowledge of the harsh and grinding industrialism, as for instance breaking into ruin the sensitive fabric of African tribal life.

The Council envisaged the immediate collaboration of the missionary leaders on both sides of the Atlantic in concentrating their forces, so that even the diminished staffs necessitated by the present poverty, should not mean withdrawal but

triumphant advance. In particular, this leads towards the concentration in a smaller number of theological and other colleges of the best men of each denomination, so that better equipped indigenous leadership for the Asiatic Churches may swiftly grow.

The officers of the International Missionary Council, which, as Mr. Rowell said, is the only organization in the world outside the Roman Catholic Church that surveys the world field as a whole—a fundamental necessity in dealing with a world situation—were instructed to make the forwarding of co-operation in ever-widening radius and practice a major task.

The action of the Soviet authorities in refusing to allow religious workers even to pass through Russia is only one of numerous and alarming examples of the restriction of religious liberty reported from the Congo, China, Turkey, Persia, Eretreia, and elsewhere, showing that the ancient fight for spiritual liberty must again be fought.

In its closing session the Conference turned again to the world in which men, women and youth everywhere are weary of war and decry racial hatred and communal strife, and rebel against economic exploitation. In a world of confusion, tragedy and distress, the delegates heard an irresistible call to Christians everywhere and of every communion, first, to repent for their share in the contemporary tragedy, and secondly to carry to a world in which men's science, diplomacy and commerce have miserably failed, the good news of Jesus Christ, which is the sole foundation for a new and better world order, as well as for the redemption and transformation of the individual.—(*International Christian Press Commission*)



# THE WORLD OF BOOKS

ASSISTANT EDITOR · REV. E. C. DEWICK.

## A. INDIA TO-DAY.

WHAT I OWE TO CHRIST. By C. F. Andrews. (Hodder & Stoughton; Sole-Distributors in India, Association Press, 5, Russell Street, Calcutta. Pp. 511. Price Rs. 3-0-0.)

To readers of the "Y.M.I." C. F. Andrews needs no introduction. He is one of "India's own" Christian saints, and anything he says deserves earnest consideration. This book is one of the most valuable of the gifts he has given us. In it he seeks to put down, in the simplest manner possible, the record of outstanding events in his own life, "where Christ's power to heal and restore has changed the whole aspect of things, integrating personal character where it had been divided before." Actually in its final form the book does something even greater. It gives an insight into the workings of a sensitive soul,—sensitive to natural beauty, to suffering, and to the light that lighteneth every man.

To the reader in India, "What I Owe to Christ" presents itself in two natural divisions:—(i) the pre-India section, and (ii) the India section. Of course, C. F. Andrews belongs to no one country; he belongs to Christ, and as such to a kingdom without frontiers. And the present work should help many of his countrymen to realize how dearly he loves his own country, as well as to understand his truly catholic sympathies which have kept him so closely bound to India, though he has all along striven to serve the "little ones" in every land where he has been led.

(1) The pre-India section reveals a person not known to many in this country—though, perhaps, to more here than elsewhere. A sensitive child devoted to his parents,—specially to the mother—but a child 'reserved' and lonely. He speaks of how he suffered in loneliness while he had not yet understood, in any real sense, the prayer "Our Father". "Christ at this time was loving and kind.....but God was distant and severe." C. F. Andrews had, however, from a very early age a singular faculty "of gaining the purest joy from every sudden surprise of new beauty in nature....." (p. 62).

As a youth he suffered much from doubts and nervous trouble, caused by a strong sense of religious awe and wonder (p. 82). This is not strange in the son of a father who was an "Evangelist" of the Catholic Apostolic Church, and whose whole mind was set on bewildering doctrines about Christ's literal "coming". It took the boy many years to recover from this, and to see that "wherever the earth is full of darkness.....and the sunshine of God's love breaks through, there His glory appears" (p. 85).

The chapter headed "Conversion" is a beautifully written chapter—even though the writer is a shy Englishman. Two quotations must be permitted "Henceforth, I do not merely picture Him to myself as I see Him in the Gospel story.....For I have known the secret of His presence, here and now, as a daily reality, at sometimes more intimately than at other times, but always the same Christ—the same yesterday, to-day and for ever" (p. 95). Again: "Through Him all that was vague to me became definite; all that was impersonal became intimately personal; all that was infinite became finite." Herein it is that "the vital meaning of Christ to the human soul appears to be represented" (p. 98).

In his College days, as indeed ever since, the author was richly blessed with friends. He speaks affectionately of many,—Basil Westcott and his sister, Dr. Ryle,

Susil Rudra, Bishops Westcott and Lefroy, Tagore and Gandhi, to mention some. Of Charles Prior, his tutor, he says, "He became almost like a Christ to me, visible and tangible in outward form, so good and pure was his life" (p. 111). Perhaps many a man, unknown to Mr. Andrews, would say the same of him.

In the chapter called *The College Mission*, a most beautiful side of the author's life is revealed. In Walworth, one of the poorest and most miserable parts of London—miserable enough to-day, and what must it have been over 30 years ago!—he gave himself for a time in the service of the poor, the hungry, the sinful and the despised. "This complete immersion in the concrete human world was gloriously refreshing" (p. 140). Here he was used of God, as he was in the little North-country parish of Monkwearmouth, to be the channel of His renewing grace in the lives of some of his people. And it was this which sustained Mr. Andrews in his periods of theological doubt. "These were higher marks of ordination than any man-made articles of subscription" (p. 143).

(ii) At the outset Mr. Andrews describes March 20th as his second birthday; for it was on this day in 1904 that he first set foot on Indian soil. The story told here is at once humbling and uplifting. It tells simply of how a disciple is led day by day, from strength to strength, in the service of the Master. It reads almost like romance. "Greater things than these shall ye do, in My Name." It contains some extraordinarily good chapters, such as *Christ and the New Age*, *Christ and Race*, and one entitled *Albert Schweitzer*.

It is not uncommon in missionary circles to attribute C. F. Andrews' popularity with Indians to his (alleged) sentimental ways and his (supposed) lack of uncompromising devotion to the religion of Christ;—though Indians have seldom been known to credit this. A clue to the true explanation, however, may be found in the passage below, which refers to his life at the "foreign mission station in Delhi". "I was also in revolt against much that was rightly called "foreign mission work". For I had no wish to be "foreign" any longer; rather, I longed to be bound up with the life of India in every respect. If I were to find Christ truly in India as the Son of Man, then I must live and move among the people of India as one of themselves, and not as an alien and a foreigner" (p. 267).

In the Indian setting Mr. Andrews has continued to apprehend the meaning of the grace that is in Christ in rich and ever-deepening religious experience. Two things stand out in the remarkable development which this seems to have quickened and intensified. These may be noticed below:—

1. Slowly in Mr. Andrews' life and thought, the test of action replaces, *completely* the test of "subscription". That "Christian truth has its own concrete reality, which must always balance abstract ideas" (p. 140) seems to sink into his soul. On p. 301 he speaks of "the old commandment which is ever new"—"Beloved, let us love one another.....He that loveth not, knoweth not God. For God is love." And again in the introduction: "The first act is to give up at His bidding what is personally known to be wrong, relying on His strength to reinforce our wills so that we are able to do what is right" (p. 15).

It is to this test of action that the absence of religious exclusiveness in his outlook is to be traced. If he sees Christ in the faces of the passive resisters in South Africa, in the selflessness of Gandhi, in the serene dignity of the seer Tagore, he also finds Him unmistakably in the saintly lives of his Irvingite parents, in the faces of the South African Miss Molteno, in the aged Roman Catholic priest and the two aged Sisters of the Poor in Iganga.

2. This practical Christianity working itself out in forms of service summarily described in certain circles as "social work", as distinct from religious ministrations, and expressing itself in emphasis on the social gospel of Jesus, does not lead him

away from unswerving devotion to the person of Christ. It does not "dull" his sense of personal need; rather it compels him to throw himself more completely on the grace of Christ, the emancipator of men.

Most readers will probably agree with Mr. Andrews' thought that "the true ministry for which he was fitted and prepared by God was prophetic rather than priestly" (p. 270).

Some theologians may be troubled at the absence of any effort to formulate any sort of a definite creed and others may be alarmed at Mr. Andrews' estimate of Mr. Gandhi's personality, as "so entirely Hindu and yet so supremely Christian". (p. 252). However that may be, this book will send many that toil and are heavy-laden to seek with greater faith and in greater humility the joy that is in Christ Jesus—the Way, the Truth and the Life.

R. M. CHETSINGH.

\* \* \* \* \*

**THAT STRANGE LITTLE BROWN MAN GANDHI.** By Bishop Frederick B. Fisher. (Ray Long & Richard Smith, New York. \$ 2.50.)

The cover of this book will attract the interest of all who have imagination. It shows a vast mass of Hindus, almost all with Gandhi caps, listening to the Mahatma who is using the devices of that industrial system which he condemns.

The other illustrations are as striking: Gandhi at the Round Table Conference (reminding the British Empire that he has come a long way and asking that all cards be laid on the table); "The Statesman at work" with fixed attention drafting a message to his people; and above all the superb head of Mrs. Gandhi, sharer of his work and sacrifices. The brief chapter devoted to her will be found by many the most interesting in the book. For the rest it repeats much that we all know from Gandhi's own writings. But Bishop Fisher has a claim to speak, after nearly thirty years in India as a sympathetic missionary. He is specially interested in the religious influences which have gone to mould his hero, and his selections from Gospel and Gita are good. He recognizes that while Gandhi remains a Hindu, he has given us the best demonstration of the Sermon on the Mount in action: "It is curious that India, rather than one of the supposedly Christian Nations, should be the first to try out in practical national policy, the very ideals upon which our Western Civilization is based."

"Can a Hindu be a Christian?" is the title of one of his chapters. And here the Bishop is at his best: "The Great Christian social doctrine is the remaking of human society upon the basis of the Christian Ideals. This is precisely what Gandhi is trying to do." Yet the Archbishop of Canterbury finds him "very puzzling"; and the Archbishop of York says, "he has everything to gain by becoming a Christian".

Bishop Fisher gains by being only a Methodist Parson; and he does not hesitate to criticize the ruling power in India. In fact it is not quite clear that he appreciates the terrific problems of that government; and he quotes his brother Bishop McConnell, as accusing the British of "Intellectual Tyranny of the first order". But this, and much else of the kind, is only to say that Empires are out of date; and as in so many American books on the subject, there is no recognition of the very careful and progressive attempts to change Empire into Commonwealth. There is some room still for Galsworthy's remark, "The Americans are very sensitive to moral obliquity in others".

What we need is a little more of the humour of Gandhi himself, who is seen "making Charlie Chaplin laugh", and reminding the Viceroy at tea-time of the Boston Tea-Party. Mr. Gandhi cannot be understood unless one realizes also that he has a good-eye for publicity. In the Bishop he has an excellent publicity-agent;—all of which is to the good,

K. J. S.

WELFARE PROBLEMS IN RURAL INDIA. By S. Pillay. (Taraporevala & Sons, Bombay. Rs. 8.)

To those interested in India, 'Welfare Problems in Rural India' by Pillay is a mine of information; for it deals in detailed yet concise form with many factors affecting the inhabitants, such as climate, domestic customs, rural administration and public health organization. The meanings of technical terms in reference to population and the facts controlling it are given for the benefit of the lay reader and add to its clarity. The reasons for the greatness of the maternity problems are clearly set forth.

Articles by experts, both in India and other countries, who have framed and developed schemes for welfare work, affecting women, agriculture, and village reconstruction add immensely to the value of the book; and to those who desire practical suggestions, the book is a true guide.

The immensity of the problem is not overlooked and suggestions are made whereby, one and all, from the Government to the villager himself, can help to further schemes for its solution.

This book of 187 pages, supplied with extremely informative appendices and an index, packed full of information, should be placed on the shelf of all those who plan for the uplift of rural India.

A. L. COWLES.

\* \* \* \* \*

## B. EDUCATION.

EDUCATION AND THE SPIRIT OF MAN. By Francis E. Pollard (Published by George Allen & Unwin. Price, Cloth 2-6, Paper 1-6.)

This Swarthmore lecture for the Quakers has interest for every one. Right education is the key to the world's most difficult problems. It was L. P. Jacks who said he would equate Reality, Religion and Education. This book is on that line. It begins by saying "All men are educators", and closes by saying that we have "the privilege of being, for ourselves and for others, fellow-educators with God."

It discusses the material of human education, the child; and the purposes of education. Should there be a unified purpose or specialized purposes? Shall we stress Knowledge or Thought or Character?

Quakers believe in God; that the seed is good seed, and there is the inner light. But there are tares among the wheat; the immature personality has mixed tendencies, and the best need careful cultivation. God is the supreme educator. Christ reveals the universal ideal of manhood as well as the godhead. So the highest education must be religious. Mere knowledge of facts might justify that sarcasm in *Amelia*: 'Leraning has the same effect on our mind that strong liquors have on the constitution, both tending to eradicate all our natural fire and energy.'

Freedom and self-expression are fine ideals, but the latter may mean no repressions, and no modesty. True freedom requires wise guidance, and long effort to attain it.

The aim of education is "a perfectly integrated personality, rightly related to the society from which it is inseparable". Education is the way out of a narrow nationalism, especially in the teaching of history. But all subjects should be universalized.

On the close inter-relation of mind and character the lecture is admirable. A strong will does not atone for a weak intellect.

Spiritual forces are educative forces, for God's great family. The Quakers, he notes, produced notable naturalists, looking at life, when they were shut out from the universities, and the "remote and irrelevant studies characteristic at times of some homes of learning". What universities did he have in mind?

He stresses that educators must break down national barriers; must study other nations sympathetically and not merely in wars as enemies; must emphasize the heroes of sacrifice, such as Florence Nightingale; and assert the individual's moral responsibility, which no State can usurp.

But he makes room for gaiety and humour and joy in life and education as well as problems.

It is a heartening book. Education sometimes seems to be desperation. Here it is aspiration and inspiration.

A. B. JOHNSTON.

\* \* \* \* \*

### C. BIOGRAPHY.

ARTHUR SAMUEL PEAKE: A Memoir. By Leslie S. Peake. (London: Hodder & Stoughton. Pp. 319. Price .)

A. S. Peake was the son of a minister of the Primitive Methodist Church, and consequently his only advantages in early life were the character of his parents and his own talents. His abilities carried him to Oxford, where despite the drawbacks (some of them greater in the eighties than now) of being badly off, unfashionably dressed, a non-conformist and a teetotaler, his wit and capacity for good companionship made him one of the most popular members of a college more devoted to the cultivation of gentlemen than of scholars, and in which Christianity was virtually a synonym for the Church of England. Remaining in Oxford after taking his degree, he was the first non-conformist to be elected to a theological fellowship, and was simultaneously appointed lecturer at Mansfield, then newly transplanted to Oxford from Birmingham. After two years there he was called in 1892 to be tutor in the College which his own Church maintained at Manchester for the training of its ministers. For the next thirty-seven years Peake, who was never himself ordained, had the main responsibility for the training of the Primitive Methodist Ministry. During a considerable part of that period he lectured also in two others of the denominational colleges in which Manchester abounds. By 1904 the reputation he had gained by his teaching and his publications was such that when the University of Manchester ventured on the unprecedented experiment of an undenominational theological faculty, he was appointed to the chair of Biblical Exegesis; and to the end of his life he remained the guiding spirit and chief ornament of the faculty. His mind was not marked by originality of the highest order, but he can have had few equals in the encyclopædic range of his Biblical learning, which was matched by the accuracy of his scholarship and the soundness of his judgment of other men's work. And his too early death has deprived us of all but a few fragments of the books in which he proposed to sum up the results of a life-time's study of the Prophets and of St. Paul.

But to Peake, scholarship was never an end in itself. He was filled with zeal for the Gospel, and felt called to do whatever he could to remove hindrances to its acceptance. He was convinced that if Christianity was to continue to command men's allegiance, they must start with a just appreciation of the Bible, which, as he saw it, was neglected by the many, partly because of the untenable claims and theories of a few. In a long series of works, culminating in the One-volume Commentary which was published with him as editor in 1919, he accordingly set himself to explain and justify to the ordinary man the critical approach to the Bible, and to expound in popular yet scholarly form the most assured results as yet attained by criticism. His work earned him a certain obloquy among some who profess to take their stand on the Scriptures, and who, having planted their feet firmly upon them, are naturally disinclined for the effort of giving them a fresh reading. Some of their judgments upon Peake are quoted by his son. But it is a juster view which, contemplating "the combination of higher critic and sincere evangelist in the

character of Peake", finds reason for satisfaction in the fact that it enabled him "to lead his Church, and through her, other Churches, to a faith which though modern in its outlook was nevertheless strictly evangelical in its essence". It is perhaps not an exaggeration to claim that he thus helped to preserve the Churches in England from a "Fundamentalist" controversy such as has taken place in America.

Peake was also among those who believe that one of the most serious obstacles in the way of the Church's prosecution of its task lies in its divided condition. He held that the unity of the Spirit should express itself in a unified body. In his own Methodism, he maintained, outward divisions had ceased even to reflect significant differences of spirit, but were perpetuated simply from force of habit. For fifteen years, therefore, he was one of the most persistent and persuasive advocates of the reunion of the three principal Methodist denominations—a reunion which will be finally achieved next autumn, three years after his death. He always hoped that this would be a first step towards wider union. He had himself a peculiarly sympathetic understanding of the Anglican position—his wife was an Anglican, and as a young man he had at one time contemplated taking orders in the Church of England. This understanding proved valuable in conferences both at Lambeth and at Lausanne during the last decade of Peake's life.

It is a wise son that knows his own father, and when it comes to giving the world an adequate picture of him he needs not only a sense of proportion but a sureness of touch which Mr. Leslie Peake does not invariably display. (Nor should he on p. 68, have made A. C. Bradley a Fellow of Merton instead of his brother, F. H. Bradley the Philosopher.) His Memoir will serve, however, to conjure up in the minds of Peake's old pupils happy recollections of the teacher they knew and loved, and will reveal to others not only the wide range of his interests and activities but the integrity and grace of his mind and character. Though his health was far from robust, his industry and powers of work were amazing. He could be severe on stupidity and thoughtlessness; the early outburst against the futility of the Sunday-school methods of 1883, quoted on p. 81 of the Memoir, is of a piece with the three-page editorial tirade against an erring contributor which will be found at p. 283. But he was usually gentle in his methods. He never failed to win and retain the affection of his pupils, however suspicious they might have been taught to be of him before they knew him. He not only taught them theology, but inspired them with the example of a truly religious life, which manifested the love of God not least in its concern for the poor and the distressed. As a teacher he never dragooned, and was more concerned that his students should learn how to exercise their own judgment on the problems they studied with him than that they should agree with his conclusions. One of his detractors called him "our new infallible Pope". That he never set out to be; but he would have desired, though never for himself alone, no nobler title than to be accounted *servus servorum Dei*.

H. H. C.

## BOOKS RECEIVED

1. LAND AND RURAL ECONOMICS. By Dr. A. J. Saunders. (C.L.S., Madras, Rs. 1-12-0.)
2. LIFE IN NATURE. By James Hinton. (G. Allen & Unwin, London, 10s. 6d.)
3. SONGS OF A CINEMA CHURCH. By T. Tiplady. (Methuen & Co., 1s.)
4. MYSTICISM, EAST AND WEST. By Dr. R. Otto. (Macmillan & Co., 16s.)

# THE Young Men of India

## BURMA & CEYLON

Editor : H. C. BALASUNDARUM

Volume XLIV

October, 1932

Number 10

### THE QUEST OF JESUS' WAY OF LIFE

BY REV. H. A. POPLEY, B.A., Y.M.C.A.

AN adventurous quest for Jesus' way of life is the golden thread that runs through Mr. C. F. Andrews' book, '*What I owe to Christ*'. To Mr. Andrews this is not merely or mainly an intellectual quest but a spiritual enterprise into which he throws his whole soul and for the attainment of which he is prepared to hazard everything. From the day when in the church at Birmingham he found peace and joy in God, throughout the whole of his varied and strenuous life "Christ was the living Christ" to him for ever and ever.

It was his mother who introduced him to Jesus Christ. Her whole life was radiant with a simple, quiet trust in Christ, that naturally influenced him all the days he was with her. He tells of a serious illness when he was six, during which his mother would sit beside him and speak to him in the simplest and clearest words of the love of Christ so that it became natural for him to think of Christ as a living person. So in his earlier years he saw Christ through the eyes of his parents and loved him. After his conversion there came to him a new consciousness of the boundless love of God and he says in explicit terms that this came directly through Christ and in no other way. He uses the word *rupam* to express what Christ really was to him. At that time he knew nothing of this word and what it stood for, but as he looked back it seemed to express better than any other what Christ really was to him then. He was "God's symbol, making visible the invisible God", "God's word, articulate and intelligible to his heart", "God's love made visible to mortal eyes". He did not

---

**NOTE.**—When articles in the *Young Men of India* are an expression of the policy or views of the National Council of the Young Men's Christian Associations of India, Burma and Ceylon, this fact will be made clear. In all other instances the writer of the paper is responsible for the opinion expressed. The Editorial Notes, if any, represent the opinion of the Editor alone.

attempt to formulate this into a creed. It was a spiritual consciousness. Then he says, "Almost the very next day I began to put this new-found joy into practice". So began his practical and adventurous quest of Jesus' way of life. He went down into a slum quarter to seek for Jesus among the poor and found him there. Speaking of this period of his life he says, "It was action rather than speech that brought happiness with it". His was a quest, both spiritual and practical, as we shall see as the story unfolds.

In his college days he found Christ in human friendship. His tutor became, he says, "like a Christ to me". We see a similar thing later on in his friendships with Susil Rudra, Tagore and Gandhi. In all of them he was in search of the Christ. That Andrews possessed that rare and beautiful quality, the genius for friendship, is clear; but in all his friendships he seeks for something still rarer and more beautiful, the face and pattern of Christ.

Speaking of his college days he uses the phrase of Clement to describe his experiences, "a perpetual springtime". And so they were and truly so because he was realizing more and more in all his experiences the image and form of his Master, Jesus Christ. He used to find Christ in the daily Sacrament, of which he was accustomed to partake; and he adds, 'later, I was able to realize the same communion with Christ in more universal ways'".

The next period of his life sees him as a lay worker among the poor in the Durham Diocese. He says characteristically, "I had fully determined to follow the golden rule of Christ", and so he proceeded on his quest and lived on the same scale as the shipyard labourers amongst whom he was working, "because it led to a much closer following of Christ". So during this short stay in the North, "the portrait of Christ as the Son of Man became enlarged in its perspective".

From Durham he went to the Pembroke College Mission in the East End of London still finding his sphere of service among the poor and while there his quest of Christ took a new form. He "sought to find Him not only as the Life and the Way but also as the Truth". He was to be ordained and the Articles of Religion stood out stark and forbidding. Though he retained misgivings he signed them, but the quest was not over and during his later years we watch him as he presses forward after Christ, out of the atmosphere of rigid denominational exclusiveness and man-made differences into the glorious liberty of the children of God. The story of how he finally refused any longer to recite the damnatory clauses in the Athanasian Creed reveals the downright sincerity of his quest. This spiritual quest for Christ as the Truth also comes out in his chapter on the influence of Albert Schweitzer and of that remarkable book *The Quest of the Historical Jesus*. Schweitzer's book answered the deep



longings of his own heart for the Jesus of history, as well as for the living Christ of all the ages.

Andrews' call to India seemed to him part of that same quest of Jesus' way, and it was to lead him upon uncharted oceans, of which he had no inkling at that time. It is impossible to follow him all the way of the quest. We see him as he comes to the realization that there is no colour bar, no race prejudice, in the thought of Christ and that he too must follow that path. Then we see him as the quest leads him to South Africa to help the Indians there, who, under the leadership of Mahatma Gandhi, were seeking to find freedom from oppression and exploitation. The quest then carries him out of the Cambridge Mission in Delhi to a larger field of service. Again he has heard the voice of the Master calling "Follow thou me" and he knew that he must go. This time it led to Santiniketan, the beautiful home and school of the poet-philosopher of India. Just as the quest had led him to break away from denominational exclusiveness into a fuller Christian brotherhood so now it led him to pass away from all religious exclusiveness into a larger religious fellowship. In Santiniketan when the war spirit was at its height throughout the West he found Christ afresh calling him away from war and all that went with it just as it had called him away from all thought of race.

But the quest of Jesus could never remain simply a spiritual quest to be realized in meditation. It called him to service for the needy and, one day, after reading a report on conditions in Fiji, he heard Christ calling him to that land to help Indian men and women, who were being exploited by sugar capitalists and condemned to terrible conditions of existence.

He told me once an incident which shows how again and again Christ pointed to him the path of service for the poor. He had returned from South Africa after a very trying three months during the visit of the Indian deputation. On his arrival at Bombay he heard of the disastrous floods in Orissa and received telegrams from friends there asking him to come and help. He had to go to Simla to see the Viceroy and the doctors had ordered him three months' complete rest. He was torn in two ways and on a Sunday morning in Simla he went to the Sacrament, as was his custom, and listened to the Gospel which on that day was the Parable of the Good Samaritan. He told me that as the story was read by the minister he saw the man wounded as an Oriya and the Good Samaritan as Christ Himself. When the story came to a close with Christ's words "Go thou and do likewise", he said at once in his heart "I will" and immediately peace came into his soul. Then he went down to Orissa to spend a strenuous month in a hard struggle to help hundreds of families who had been ruined by the floods. So the quest led him on

and still to-day leads him on into all places where there is need for the love of Christ. In his closing sentences of this book he says that the story of his life is the story of "what Christ, my Master, has led me forward to discover all the way".

One of the striking things in this story is the way in which through visions or the objectifying of his own inner life, there came to him again and again at critical periods of his life clear divine guidance as to the path he should follow and he always found Christ there leading him on. It is a wonderful story of a quest, and a quest on many lines, of a heroic humble soul seeking always to follow his Master.

## THE CHURCHES AND THE WORLD ECONOMIC CRISIS

REPORT OF THE INTERNATIONAL STUDY CONFERENCE ON  
UNEMPLOYMENT HELD AT BASLE, 25-29 APRIL 1932.

ACCORDING to the decision of the Universal Christian Council for Life and Work an International Study Conference on Unemployment attended by delegates sent from the Churches in France, Germany, Great Britain, Holland, Sweden, Switzerland and U.S.A. has been held from April 25th to 29th at Basle. The Conference was composed of theologians, economists, experts on finance and representatives of labour and industry.

The Presidents of the Universal Christian Council for Life and Work submit to public opinion the findings of this Conference in the following report for which the Conference alone is responsible. They would also assure the statesmen of the nations assembled at Lausanne of the deep interest with which they will watch the proceedings of the Lausanne Conference, and of their sympathy, as well as of their earnest hopes and prayers that their deliberations may be crowned with success :

"The World Conference for Life and Work which met at Stockholm in 1925 defined the responsibility of the Christian Church for the distress associated with unemployment in the following terms : 'The evils of unemployment are intolerable to the Christian conscience. Its causes must be investigated and removed. The Church is deeply interested in all efforts tending to combat the evils of unemployment and is in duty bound to direct the attention of Christian public opinion to the matter.' In these words the Churches implicitly express the conviction that unemployment attaches no stigma to those upon whom it falls. Though, in some instances, it may be due to personal shortcomings, or may be bound up with them, it is, in general, to be regarded as a grave personal misfortune and a stroke of evil fate.

### **Special Character of the Economic Crisis.**

From the economic point of view unemployment is the symptom of continuous maladjustments in economic life, traceable to very different economic causes. In times of crisis it takes on the character of a general disaster. Such crises, more or less periodic, have been characteristic of modern economic life from the beginning of industrialism. They have, however, always been overcome, though not without sacrifices. The threatening peculiarity of the present crisis appears to lie in the fact that healing forces are lacking or at least not effective.

We think it can hardly be denied that the possibilities of economic expansion in the nineteenth century for all the industrial countries at any rate, constituted one of the most effective factors in the persistent recovery from depressions. We feel that it is by no means obvious that this way out will always be open. Rather do we consider that the question as to whether the former possibilities of economic expansion which have existed so far have not come to an end, or, at any rate, are limited for the present and for the immediate future, is a very serious problem. This is a question to which history alone will be able to give a decisive answer.

We are not able to enter here into a discussion of a future fundamental change of the existing economic order. We should have to abandon every hope of a rapid alleviation of the present world economic situation, if this alleviation were solely dependent on the solution of the problem just referred to, even if its great significance is strongly felt by many people within the Churches. Neither can we make an attempt to enumerate all the forces operative in the present crisis but want to limit our task to point to a certain factor which seems to us of peculiar significance in our present economic order. We have in mind the apparent stagnation in a specially important part of the modern economic organization, the free movement of prices, which enabled maladjustments in earlier crises to be overcome. This free movement of prices, however, has for some time past been subject to increasing and more or less far-reaching restrictions. We observe this phenomenon in all markets, in markets for goods, for labour, and last but not least, for money and credit. These restrictions do not work in isolated fashion but in their mutual relationships; they reinforce the evil consequences of one another.

In addition to the causes inherent in the structure of the modern economic system, extra economic factors, mainly of a political character, are responsible for the existence of the above-mentioned restrictions upon the free movement of prices. The four years of war were not only responsible for an enormous destruction of goods and therefore for the impoverishment of the world, which put a burden on industry which will be felt for years to come and which finds expression in the manifold and pressing forms of indebtedness which resulted therefrom. First and foremost, as a result of the war, the earlier world-wide economic co-operation has been shattered and its place has been taken by a tendency towards national economic isolation and self-sufficiency. The most obvious symptom of this change is the protectionist policy which, after the war, raised customs barriers to an extent unknown before, and which was carried to extremes as a result of the crisis.

### **World-Wide Economic Co-operation or Self-Sufficiency.**

World-wide economic co-operation is essential to the preservation of the present machinery of production and to the present standard of living—a standard which has been made possible only by this machinery. Isolation and self-sufficiency lead, of necessity, to a fundamental change in the present world economic structure. For the industrial countries it would mean a return to a rural handicraft system and the relinquishment of a standard of living which is irrevocably linked to the modern system of large-scale production.

The decision for one or other of the two possible economic alternatives above mentioned, carries with it the greatest responsibility for the type of life which millions of people, whole nations, in fact, the whole of humanity, will lead. We are deeply conscious of the high value of simple forms of living and of the great dangers to the spiritual progress of man offered by conditions of life which have their roots in high material and technical development. But we feel obliged to point out that far-reaching disturbances of social and spiritual life would result if the standard of living of more classes of the population and of whole peoples should continue to fall and remain below the low level reached during the present crisis. The Churches cannot wish to see this happen; they rather desire that mankind should, by means of world co-operation, make that use of natural resources which best provides the material basis upon which a life of fellowship and brotherhood may reach its fullest development.

In view of the present situation without, however, being able to go into the question of a radical change of the economic order, we regard the removal of the obstacles which prevent a world-wide economic co-operation and a free exchange of economic forces and services, as of the utmost importance when dealing with unemployment and the distress resulting therefrom. This task is, for the moment, primarily one for politicians; they should strive to fulfil the desire of all nations for peaceful co-operation and should endeavour to meet their responsibility fully and impartially, particularly as they now possess a greater freedom of action than do leaders in the field of economics.

### **A New Regulation of World-Indebtedness.**

World-indebtedness constitutes an urgent part of the problem of the economic crisis, and this indebtedness is a matter not only of inter-allied debts and reparation obligations but also of the internal debts incurred by several nations, in the prosecution of the war. Its significance may be realized by considering that a nation's losses in income and capital are many times as great as the amount of their inter-governmental obligations. This total indebtedness is of peculiar

importance not only because it lays a specially heavy burden upon the future, and, so far as this debt is concerned, no corresponding productive investment has been made, but also because it has its origin in the war and therefore is, by its very nature, a denial of world solidarity. The problem of international indebtedness, moreover, is not only a question of what can be economically borne but is also a political problem of primary importance since it poisons the international atmosphere and is thus, doubtless, one of the principal causes of the present crisis.

The peculiar difficulty in dealing with this internal and external indebtedness caused by the war lies in the fact that it is very largely State-indebtedness. Governments are the guardians of law and order and, therefore, in order to prevent economic and social troubles becoming more acute, they are obliged to carry out in the fullest good faith the obligations which they have contracted. Fundamental repudiation of their duty in this matter would give rise to proportionally far greater social and economic difficulties, than if a private enterprise cleared its economic position by bankruptcy. Here the following question becomes of importance : would a strict adherence by governments to their engagements lead to new and greater disasters than we have yet suffered and is not some alleviation of the burden indispensable at the present time? The necessity for some such alleviation is, in view of the present distress, hardly open to question. An alleviation of the burden of debts is less likely to lead to evil consequences where inter-State relations are concerned than if the individual States should destroy the confidence of their citizens by repudiation of their obligations to them. Nevertheless an alleviation also of the internal indebtedness is of very great importance and might be achieved by a voluntary conversion which would involve no violation of law or justice. The abolition of inter-State indebtedness, in particular, is the more desirable inasmuch as international obligations can, in the long run, be met only by the delivery of goods. This represents an economic disturbance both for the creditor and the debtor State and leads almost inevitably to protectionist measures, which in their turn further disturb world solidarity. The weight of this international indebtedness has been aggravated by a very considerable increase in the value of money which has had, as a consequence, a corresponding augmentation of the burden upon the debtor countries. For this reason alone, at least a reduction of inter-governmental debts would be thoroughly justifiable.

In this connection it is necessary to point to the fact that the immediate cause of the present financial crisis is to be found in the general recall of short-term credits. In the light of its consequences this not only ran counter to common sense, inasmuch as it led to the collapse of currencies, but it was also incompatible with the principles

of international solidarity. It is clear that a conversion of these short-term debts into long-term securities is necessary, particularly when the debts are of an international character.

Any reconstruction of international debt relationships presupposes confidence. The re-establishment of confidence, however, requires a consciousness on the part of politicians and financiers of the ulterior effects of financial measures on social and political tension between nations. A failure to take this matter into account is bound to lead to such an aggravation of social and political tension that a correction of defective financial measures will be forcibly effected. This will lead to evil consequences which might be avoided through a far-sighted consideration of the social and economic situation. In this matter also the abolition of inter-governmental indebtedness is of special importance.

An effective reduction of armaments is not only a necessary pre-requisite to the restoration of confidence between nations but would also be an effective aid tending to better regulation of international indebtedness. Therefore, new international agreements on indebtedness should be entered upon only on the assurance that, as a result thereof, the savings effected in governmental expenditure will not be nullified by an increase of expenditure upon armaments.

Any new regulation of inter-governmental indebtedness should proceed on the principle of the equal responsibility of both creditor and debtor countries, in order to prevent any new tension in international relations. The creditor countries must bear in mind the actual position of the debtor countries and act accordingly. The debtor countries, on the other hand, must, without any reservation whatever, accept full responsibility for any remaining liabilities of whatever character.

In addition to every effort at a solution of the problem of unemployment through an improvement in international relations, it is equally necessary to make an immediate direct attack upon, and to alleviate, the distress arising therefrom. All effective attempts to provide employment, in co-operation with appropriate national and international organizations, should receive the support of the Churches. This applies especially to the efforts to provide all the unemployed young people with useful employment and so safeguard their physical, moral and spiritual well-being.

#### **Future Organization of Economic Life.**

We see clearly that, in addition to these pressing questions, there are many other problems which affect the functioning of the economic order. Just as we urge world-wide economic co-operation so it seems to us that there should be, within each nation, similar co-operation between industry, individual enterprise, and all those in

any way engaged in production. This co-operation should be inspired by the vision of the economic order as a living entity, and it is indispensable if industry is to fulfil its function in the service of mankind as completely as possible. Political and economic leaders must strive to keep the idea of the entity of the economic system always in the foreground and must embody it in economic legislation and the whole structure of industrial life. The lack of insight into the integral character of economic relationships, the failure, especially in recent years, to take into consideration the interest of the whole as above that of individuals and separate groups, has led to grave errors and omissions which have brought about deplorable economic losses. Many paths, differing according to the nature of the economic life and situation of the various peoples, must be explored, if reconstruction is to be achieved. The Churches will not oppose any measures, which do not violate the principles of morals so long as they are appropriate to the end in view. This end can be thought of only in terms of the fullest service to humanity. In so far as the education of public opinion, above all the stirring of the public conscience, is an indispensable pre-requisite, the Church must be ready to assume the fullest responsibility.

#### **The Appeal of the Churches.**

We are conscious that the measures above outlined will bring results only after a considerable time and that they provide no immediately effective solution of the present distress from unemployment. We are conscious also that, even if we obtain the success we hope for, direct measures of a political character tending to alleviate the present difficulties, the world is facing a period of economic stress and strain. It seems to us to be a task of pre-eminent importance, to which all our powers must be directed, and not least the task of the Churches, so to direct educational and spiritual influence that the present distress may be borne above all by those groups of the population most deeply affected, and by every individual among them, without any spiritual collapse. Here, too, our deepest concern is for the care of suffering children and young people.

For many years past the Christian Churches have been engaged in combating the distress amongst the unemployed and amongst all who suffer from the evils of economic depression. The struggle has been growing day by day. The Churches trust that the fraternal love of their members and the will to make sacrifices will not be weakened by the ever-growing pressure of distress. The conduct of government and industry is, however, not in the hands of the Churches; they can but appeal to those who must, in practice, make the decisions. They would make this appeal as urgent and impressive as possible, particularly as in the present situation,



economic disintegration increases day by day and with it the suffering of untold millions of men. This suffering leads to despair and every day which is lost increases the danger of distress and despair resulting in complete chaos in one or other part of the world. Our appeal for decisive action must, therefore, not remain unheard. The judgment of God, the Lord of our lives, is over all. "Whosoever knoweth what is right and doeth it not, in him is the sin."

Presidents of the Universal Christian Council.

The Metropolitan  
of Thyateira, Germanos,  
*Orthodox Section.*

D. Dr. H. KAPLER,  
*European Section.*

The Lord Bishop  
of Chichester,  
*British Section.*

D. Dr. S. PARKES CADMAN,  
*American Section.*

(Reprinted.)

## THE CRUCIFIXION AND THE NATIVITY

PICTURES OF A. D. THOMAS.

THAT a Christian pictorial art had till quite lately not come to birth at all in India is not strange in view of the fact that the art of making pictures and the culture to appreciate them has only in recent years been revived after a period of deadness in the country as a whole, and is still confined to quite a small proportion of the population. But there has arisen among us in North India one who has a definite vocation to art and when the North India Tract and Book Society was offered the means to produce a few pictures for popular use, they naturally turned to Mr. A. D. Thomas for their artist.

The picture of the Crucifixion combines in a well-knit whole alike the pathos, the significance and the glory of the Cross. The Mother of Jesus kneels at the foot of the Cross and the healing virtue of the Blood of Christ is indicated in the figure of the beloved disciple catching in his hand the drops that fall; and the back-ground is a brilliant piece of colour as of a gorgeous sunset.

The Nativity, picture of notable beauty, both in colour and line, is similarly expressed in a few simple symbols. The only figures are the Mother and Child and a cow and calf. The neighbourhood of a town is indicated, and a conventional shed and tree have lines which seem to suggest an arc of protection over the Babe.

B. H. P. FISHER.

Crucifixion :—	20" × 15" — 4 Annas.
	10" × 8" — 1 Anna.
Nativity :—	10" × 8" — 1 Anna.

## WORSHIP IN MODERN PROTESTANT CHURCHES

BY REV. T. D. SANTWAN, B.Sc., *Y.M.C.A., Calcutta.*

ONE of the great blessings of the Protestant Reformation was the freeing of the Christian Church from a mediaeval religion, steeped in superstition and ignorance, and under a dominating priesthood. The revolt of Protestantism cleansed the Church from an unworthy, ritualistic worship and introduced a new type of a more worthy and more dignified spiritual worship. It acted strongly against a priestly system of elaborate forms which had become meaningless to many and therefore failed to result in ethical religious living. But perhaps the Protestants went too far in the destructive work and failed to reconstruct an adequate system of worship for the devotional life, to replace completely the Catholic technique they so vehemently abjured. They laid great emphasis on the moral and intellectual elements of religion, on preaching and belief but under-estimated worship. The pendulum swung in the opposite direction with the result that many thoughtful and deeply religious people are beginning to be deeply agitated and alarmed over the present state of affairs. They demand that the Church must cry a halt to its speed in socializing and humanizing religion, lest it should be in danger of losing its vital and creative form of worship and cease to be a spiritual religion. This demand is not from Catholic quarters only ; neither is it a move towards Rome. It does not emphasize "mystical" as a substitute for social or ethical religion but it challenges those who claim that any emphasis on worship means less emphasis on social righteousness. The demand is to get back to the splendid balance of the Founder of our religion Himself, who eschewed mere worship and mere social service but united both in His social and ethical but always spiritual religion. Being thoroughly convinced of the importance of both social Christianity and modern religious education, we may yet feel the supreme need and significance of a spiritual worship in our modern Churches. Let us quote Dr. Coffin\* who describes the present situation—with special reference to American Churches—most clearly :—

"We have been busily humanizing religion ; our churches have become friendly societies, active in various useful ministries. In our church buildings we have been much concerned with kitchens and facilities for suppers, with a hospitable vestibule where much hand-shaking and conversations occur before and after service, with all manner of social accessories. And these have been justified. But the process of humanizing religion has gone too far ; it has ended in a godless Christianity. Roman Catholic modernism and extreme Protestant liberalism have both run off into a humanism where God has ceased to exist. He is only a personification for man's evolving ideal, 'man's giant shadow hailed divine.'"

---

\*Dr. Henry Sloan Coffin in "The Methodist Quarterly Review".

The problem of the Protestant Churches to-day is a more vital and creative worship, yielding a deeper sense of God's presence and power. Worship must furnish the transforming power to vitalize religion with profounder convictions to meet the mechanistic challenge of our day. Our religion to-day is in danger of drifting into mere humanism. It is true that sincere worship must result in active love for our fellowmen and a life of social justice ; it is equally true that the social gospel must find expression in our forms of worship. Our forms of worship decidedly need the social note of the Kingdom of God ; and our social religion needs constant motivation through worship.

The mechanism of modern life seems to make a man so completely a conqueror of his own destiny as to destroy all his dependence upon God. Though costly churches are being built, worship is losing its grip on many of our congregations. Mysticism in religion is fast disappearing ; our age of science is not likely to be an age of worship. It is a tragic fact that many clear thinking people, by their over-emphasis on the intellectual aspect of faith, have lost the believing heart. They have lost the child-likeness without which none can enter the Kingdom of God. We are confronted with the serious problem of how to win back the believing heart, how to conquer our scepticism and find reality once more in worship. We are not to cease to be critics, to test the true from the false. But let us avoid criticising our souls away.

What is the object of our church services to-day ? Is it the glory of God or is it merely the spiritual culture of the worshipper ? The latter is a perfectly legitimate objective but a self-centred one. One often hears in the churches discussions, on a purely intellectual level, of an ethical problem but often without much reference to God or Christ. The worship very often does not make God real to the worshipper. The chief aim of any religious service is to give to the worshippers a definite experience of God. If the presence of God has not been felt, it has not been a religious service at all. Most of all the human heart needs God. Men will not long be loyal to any Church which fails to meet this deepest hunger. No amount of social activity in a church can atone for failure in worship. If it fails in worship, it might as well become a social club or a lecture hall. Unless we have a revival of worship, our new gains in social religion are likely to lose contact with the religion of the spirit.

How shall we get back to a type of true Christian worship in our churches to-day ? What is the significance of our church buildings, of the Altar, the Pulpit, and the Chancel ? How far should rituals be observed in church worship ? Have symbols any significance ? Is mysticism in religion helpful ? Is there any place for silence and meditation in our services ? Is emotion the source of power in religion ? What is the proper place of the preacher and his sermon in our

worship? Does congregation singing influence the worship in any way? We shall attempt to answer briefly these vital questions which may help us to solve the important problem before us.

### **The Church, Altar, Pulpit, Chancel, etc.**

During the past few years most magnificent churches have been built in America. There are some who question whether it is ethical to build such costly churches, especially in these hard and difficult days when so many people are starving. While there may be some truth in this criticism, it will be generally conceded that we must have beautiful churches for our worship. As life becomes more beautiful, religion too must become more beautiful. Jesus accepted Mary's costly ointment though his disciples thought it was an extravagant waste. Perhaps we need not have million-dollar churches, with auditoriums, swimming pools, gymnasiums, etc., attached to them. These additions may even take away some of the dignity and reverence which we usually associate with the church. Simple and more chaste and worshipful architectural ideals of the remote past, particularly of the Gothic type, appeal much more strongly to a worshipful mind than the somewhat plain architecture of our modern buildings.

One of the things that strikes one most as he compares modern churches excepting perhaps the Anglican churches with the older ones (like the Westminster Abbey, St. Paul's Cathedral in London) is the re-arrangement of the platform, of the altar, chancel, pulpit, etc. The modern church looks more like an auditorium rather than a sanctuary for the worship of God. The exalted organ pipe in the older churches has its place only in a corner, and the minister and the church choir occupy inconspicuous side seats, none of them facing the congregation as they do now. The altar and the communion table are placed at the deep centre. This focuses the attention of the worshippers on the divine object of their worship instead of on the human participants; it deepens the sense of mystery and transforms the type of worship from subjective to objective. The modern church would suggest that our worship is rather man-centred instead of God-centred. It has been built in an adjustable manner so that it can be used for a general assembly room for the community, for secular concerts, lectures, patriotic meetings, civil forums and even for picture shows. Perhaps it would be real strategy to build into a church a permanent pulpit, etc. It will at least protect the room somewhat from inappropriate uses. The modern church would do well to adopt the chancel plan and create a "holy place" that even the frivolous-minded would hardly think of desecrating it. Our churches should more and more be looked upon as shrines or sanctuaries. Indeed an adequate name for the place of worship would be

"shrine" or "sanctuary". The term Church is really the name of the organization, the corporate body, rather than the building ; though used loosely and indiscriminately for both. The "Auditorium" or the "Meeting House" emphasizes too much the preaching function. It suggests little or nothing about worship, which is the chief function of the Church. Sanctuary means the holy place or shrine and ought to be the ideal name for any true place of worship. The deeply ingrained Protestant principle, that believers need no priests or altar and can find God anywhere, is in theory a noble principle. But in practice it results rather disastrously for millions of people. Because they can find God anywhere, they find Him nowhere, and He ultimately drops out of their life. The personal discovery of God is an achievement. For most of us it requires guidance and the help of the right atmosphere and suggestive setting, the kind of atmosphere one finds in a genuine shrine. Von Ogden Vogt says: "One may be eager to be rid of mediaeval ideas that do not comport with modern religion and zealous to go forward to the free thought of the future, and yet be a lover of excellent and beautiful traditions established by our fathers. This physical setting for the service of Christian worship is one of the traditions of the early Church worth reviving. As in the case of artistic reasons, the religious considerations also strongly favour the tendency already developing in this direction."

### **Rituals in the Protestant Churches.**

If one attends a Quaker worship, he will find in it a total avoidance of all forms of worship. The Greek Orthodox Church presents exactly the opposite extreme, the service being entirely all ritualistic. What should be the attitude of modern Protestant Churches ? The question is not whether we shall use a ritual but what sort of a ritual is best adapted to the needs of the congregation. No religious principle is involved in the use or non-use of ritual, so long as it is the sincere expression of the worshipper's faith and experience. Our ritual problem is the question of developing from the current experience of religion in our congregations, sincere expressions of greater dignity, beauty and worthiness in our united offering of worship to God.

### **Symbolism in Religion.**

Henry Drummond, that gentle Christian and man of science, said : " Science without mystery is unknown ; religion without mystery would be absurd." We may gradually add to our experience of religion, but we shall never apprehend it all, because of the infinite mystery in it—the mystery of God and the ways of His life and His dealings with men. We are apt to forget that sheer argument about facts is not what makes great truths seem real. For nearly all of us the test of reality is not in thinking, but in actual experience or else

in imagination. Take for instance the symbol of the Cross, which seems to be losing its former place but which should be at the very centre of our religion. It signifies the noblest and the grandest element in Christian religion, the principle of sacrifice, love's highest demonstration, revealed by Christ on Calvary and by every act of unselfish self-giving by sacrificial Christians in the centuries since. A service of worship does not add to its spiritual power by being bare of every beautiful aid to worship.

### **The Place of Emotion in Worship.**

It is said that "sentiment still rules the world". If this is true there seems to be an urgent need of emotionalizing our modern worship. We have no brief for sensationalism in religion or excessive emotionalism. But the other extreme is cold and passionless. When religious emotion is dead, religion itself is in danger of languishing, as a plan deprived of its root system. Galloway says: "Philosophy may live in the dry light of reason, but religion has never flourished apart from an atmosphere of feeling". (*The Principles of Religious Development* by George Galloway.) Feelings are vitally important in religion, because as in every other sphere of experience, it is feelings which give values to life and the sense of reality. The trouble with many of us religiously is the radical blunder of trying to interpret religion in purely intellectual terms, devoid of the deeper emotional experience in the realm of values; for it is still the religious feelings that give assurance and the sense of reality to faith. What we need is a blending of the two. True religious emotion without thought is blind; but thought expressed in creed without feeling is dead.

### **The Value of Silence in Worship.**

Prof. Whitehead says: "Religion is solitariness; if you are never solitary, you are never religious. We must find the sources of power, even for social religion, in our personal relations with God. Any amount of religious activities will not take the place of private devotion in equipping us with spiritual power." There is not much of "stillness" in a modern Protestant worship. "Be still and know that I am God." The still, small voice of God can only be heard in the stillness, and there is no stillness! In many of the church service programmes "a few moments of silent prayer" do not find a place. What a contrast with the older form of worship where silence and meditation formed a great part of the worship? We are trained from childhood to listen to the minister, who even offers prayers for us, but have not been trained to listen to God and to meditate. Our young people want to be "active" even in the church and are quite impatient of silence in services of worship. Perhaps the Quakers have a great message to our noisy, restless world. They

have a strong belief in the value of silence as an important means of religious worship and teach us the necessity of getting below feelings and emotions and of listening to the "still, small voice" in our worship services.

### **The Preacher and his Sermon.**

Dr. Harry Emerson Fosdick, one of the outstanding preachers of the world to-day, printed this discriminating paragraph in a recent Church Calendar: "Too commonly our Protestant congregations come to church, as they go to a lecture, to have somebody talk to them. They do not come to do something themselves—to worship—and thus be carried out of themselves by something greater than themselves, to which they give themselves. They come in passive voice instead of active. Worship, however, is not a function which the minister can perform for the congregation. It is a co-operative act in which the congregation should partake. Anyone can feel the difference between a lecture hall audience and a worshipping church. The minister's attitude can help create the spirit of the latter; but it is the people themselves who really produce it." It is a common experience when you invite a friend to a divine service, you are invariably asked—"Who is the preacher to-day?" as if the worthwhileness of a service depends only on the preacher! Perhaps the Protestant preacher makes himself too prominent and too indispensable a figure in our services. Preaching will not lose but gain, when it is seen in its proper proportion and when it is rightly related to other acts, in which worship obtains a more complete expression. The primary function of a minister should be to supply incentives and the necessary atmosphere for worship.

Regarding sermons, in the Protestant Churches the preachers need to talk to more about religion, about God, and less about politics or science or economics or internationalism.

### **The Place of Music in Worship.**

It is said that Martin Luther did as much for the Reformation by his hymns as he did by the translation of the Bible. Congregational singing was not common before the Reformation but it has played a great part in worship ever since. But the tendency to-day is to magnify paid quartettes and church choirs and make them substitutes for congregational group singing. Music is the most instinctive and refined expression of human feelings and it has always served as the hand-maid of religion. The larger the proportion of the congregation joining in the musical expression, the deeper the emotional impression of the worshippers. For there can be no impression without expression. Too many young people regard religion as hopeless, joyless and funereal because they have not the chance in our worship to join enthusiastically in singing.

**Use of Creeds, etc.**

Should Protestant Churches continue to use credal confession in its worship such as the Apostles' Creed, the Athanasian Creed or any other great confessions of the Ancient Church? This will depend largely upon the theological viewpoint and denominational connection of the different Churches. But every Church must have some forms of modern confessions of faith. They are necessary for the strengthening of faith and along with others they make one feel that he belongs to the household of God and to the great company of fellow-believers. This will apply also to the various litanies used, which occupies a great part of worship in the older Churches. Here is an Offertory litany which is used by the Methodist Episcopal Churches in Chicago, which may serve as a sample :

**An Offertory Litany**

To the preaching of the good tidings of salvation  
We consecrate our gifts.

To the teaching of Jesus' way of life  
We consecrate our gifts

To the healing of broken bodies and the soothing of fevered brows  
We consecrate our gifts.

To the leading of every little child to the knowledge and love of Christ  
We consecrate our gifts.

To the caring for helpless age and the relief of all who look to us for help  
We consecrate our gifts.

To the evangelization of the city and the building of the Kingdom of God  
We consecrate our wealth, our efforts, our lives.

**Here is an example of a modern statement of common faith :**

We believe that God is Spirit and they that worship Him must worship Him in Spirit and in Truth.

We believe that God is light and if we walk in the light as He is in the light, we have fellowship one with another.

We believe that God is love, and everyone that loveth is born of God and knoweth Him.

We are in need of some such definite statement of doctrines to sustain us in our faith. The strength of Christianity consists in its being primarily not a view but a life—a spiritual, religious life—requiring, implying, definite doctrines concerning God and Man, and their relations to each other.

**Conclusion.**

“The crux of the whole problem is to orient afresh our Protestant worship, so that we shall accustom our congregations to come to church to worship God and to listen to Him rather than to listen to men. The everlasting reality of religion will be more deeply sensed, as we cultivate the attitude of the child Samuel in the ancient temple ; and in simple, child-like reverence say in our hearts, ‘Speak Lord, for thy servant heareth.’ Many strident, clashing human voices are battling for a hearing, vociferously broadcasting to us in



this radio age. It is time we turned away our ears from them and to hear in our hearts as we worship 'the voice of God'. (*The Recovery of Worship*—Fiske.)

What we most need to-day is more beautiful churches, more worshipful music, more use of suggestive symbolism, the adoption of the Chancel with its real aids to worship, etc., all of which furnish a vastly more effective psychological appeal to human worshippers ; helping the service to appeal to the whole personality, instead of to the intellect and conscience only. We must not rest satisfied until our church becomes a real house of prayer and breathes the atmosphere of mystery, worship and adoration. For after all the ultimate tests of every worship are these : "Does it make God real to the worshipper? And does it result in better Christian living ? Protestant Churches seem to be strong in the latter and somewhat weak in the former. Why not have a happy combination of the two ? Both well-being and well-doing are the results of real worship and each has a strong reaction on the other. Through the heightened sense of spiritual reality and vitality which comes from experiencing the presence of God in worship, one gains a greater desire to do His will, to realize the ideals of Christ. This increased Christian purpose, coupled with the fresh spiritual energy that comes with it, would overflow into the daily tasks of one's life and motivate it.

Dr. Charles E. Jefferson, after his long and distinguished pastorate of a third of a century at Broadway Tabernacle recently expressed : "Our belief in the last twenty years has been largely traditional and our worship conventional, and not backed up by living experience. We have never listened to God. We have accepted creeds which we never have made living in our own hearts. *We must quit playing at Religion and listen to God.*"

# SOME ASPECTS OF THE SEX PROBLEM IN INDIA

BY DR. J. H. GRAY, M.D., M.P.E.

ALL the world thinks about sex and all the world seems to have sex problems. This is both right and natural, and the question should not be ignored. To anyone who is familiar with varying conditions in different lands and among different races and religions, such an one knows that while all have problems these problems are not the same, at least in their expressions. In this respect India is true to type and particularly so in these days of rapid social changes, in the breaking up of long-established social customs between the sexes and shall we say it—in the “feminization” that is evident in these days by the coming forward of women in India to take their rightful place in all walks of society. There are sex problems in India at the present time and they need discussing.

Bold is the man, however, who would even state what these are on his own authority, no matter how close he was to the life of India and particularly of its young people—both men and women. Hence to avoid talking at random I appeared one morning before my class of students at our National Y.M.C.A. School of Physical Education in Madras and asked them without any previous warning to write down the first three aspects of sex that came to their minds that they would like to have discussed. Replies were not compulsory, only voluntary. Apparently the task was either too difficult, the appeal too abrupt or they were indifferent having recently completed their studies along this line, for only 21 out of about 60 turned in lists. A summary, however, is as follows :—

I. *Social Aspects*.—(1) Birth Control—13. (2) Venereal Disease—2. (3) Marriage—4. (4) Co-Education—7. (5) General—2.

II. *Physical Aspects*.—(1) Anatomy and Physiology—11. (2) Hygiene—5. (3) Psychology—8. (4) Racial Aspects—1.

III. *Educational Aspects*.—(1) Methods of Instruction—8.

IV. *Spiritual Aspects*.—2.

From the writer's observations this is a fairly typical list and a glance at once shows that some folks are thinking all round the problem though the social and physical aspects naturally stand out most markedly. Since the length of this article is restricted it will be necessary to limit oneself to only a few of the various aspects mentioned above. Of these the first or Social Group is perhaps the most significant not only at the present time in India but for this article as well, and we will not only limit ourselves to it, but in a restricted manner as well.

**Birth Control.**

This is a comparatively recent development in the Sex Question in many lands and particularly so in India. It is as indicated by its prominence in the above list a live question. Perhaps my own views concisely stated will serve best at this time.

(1) I believe in Birth Control by means of sterilization for the diseased and socially and mentally unfit. Even a casual study of conditions at once shows that hosts of babies are born with never a chance to ever be normal men and women because they are procreated by diseased and socially unfit parents. An hereditary taint cannot be overcome nor removed. They become, therefore, a burden to society and the State and it were better were they never born.

(2) I believe in Birth Control in the normal, happy family by means of contraceptive methods when after children are born to such parents it becomes economically wise or necessary to have no more children so that those already born may have the best chance to fully succeed in life. We need better people in the world in these times, not more people.

(3) I believe in Birth Control by contraceptive measures when medical opinion states that the having of more children will seriously endanger the life or health of the mother of the family. Somehow through the development of modern civilization we have come to the place where it may be physically unwise for some mothers to be subjected to the risk of child-bearing. Let's have as few motherless children as possible in the world.

(4) I believe that sex-repression is not only difficult but dangerous for the well-being of many families and that more families are unhappy or broken up because of sex fears or phobias and a lack of sympathetic understanding between parents in sex relationships than for any other one reason and in many cases "birth-control" measures would eliminate such and bring in their train much of happiness and joy.

(5) Finally, I am uncompromisingly opposed to the use of birth-control methods by any and all who do so for purposes of self-gratification, indifference to family responsibilities, for social or selfish reasons or for any other motive than those not activated by a deep and true and sincere love between husband and wife, and for the good of the family.

It is gratifying to note that Society generally is tending to line itself up on the above basis, that the need for and desirability of birth control is being realized and that religious sanctions are also being given by many of the leading religious authorities in the world to-day.

**Venereal Disease.**

One should be thankful that the time has come when the so-called Venereal Diseases can be discussed in the open and that this aspect of sex is no more taboo and kept in the "hushed up" atmosphere of a generation ago. But some may ask "Is this a Social Aspect of Sex?" When one comes to realize that these diseases Syphilis and Gonorrhoea in particular are a great scourge, taking as large a toll of life as almost any others, that they are infectious, hence communicable—that they are chiefly disseminated through that vice of sex-prostitution in which actually thousands, if not hundreds of thousands of women sell themselves to the lust and gratification of men—when they are responsible for much of the blindness of the world, that the innocent suffering of mother and babes is a direct result of them, surely they are a social sex question and a very serious one.

Fortunately, in recent years much progress has been made in the control of these diseases, medically, but in spite of that, in the matter of their prevention and cure I hold that the man who condones them, or the channels through which they are propagated is to that extent a party to their propagation and continuance along with those who actually have contracted them and are, therefore, a menace to society equally with any other plague extant.

Progress, too, has been made in the matter of their control by making them notifiable on the part of medical practitioners along with other contagious and hence anti-social diseases but what is needed is the creating of an enlightened public opinion that will expel them from society and the education of our children not only in a knowledge of their causes and prevention or cure but the hating of them for what they stand for in most cases, namely, the expression of a perversion of what always ought to be pure and wholesome and rational—the sex instinct in life.

**Marriage.**

This is indeed a complex problem. However, so far as marriage as an aspect of the Sex Problem in India is concerned there are several points that one might consider. From all available statistics it is evident that the Indian customs in regard to marriage have had a profound effect on the racial vitality of the Indian people.

(1) *Early Marriage.*—At once one meets the custom of early marriage, and in this particular the following might crystallize the problem—"How can it be possible for physically sound and mature babies to be born of physically immature parents?" Hence when this practice is indulged in for generations it is bound to affect the race. It is unquestionably conceded that the earliest manifestations of

sex in either male or female do not in any way indicate sex maturity. Sex in life is a life-long process with the external manifestations only with one step in the development and that perhaps not the most important.

(2) *A Second Observation.*—Indian boys are, so far as one can judge, just as vigorous, physically and mentally and in every way as any boys in the world until they are about 15 years of age or at the age of puberty. At that time a blight seems to settle on them at once raising the question "What is the cause?" I have asked myself and others, time and again, and the only answer I can find is "Early Marriage" and not climate or food, etc.

(3) *A Third Observation.*—If it is argued that purdah and early marriage were essential in the past for the protection of women it can now be said that such is not the case. In these modern times women are aware of sex dangers, have self-protecting knowledge and are thus safe in open society. Purdah and early marriage as destructive agencies or customs are therefore unnecessary.

(4) And yet again. If through marriage it is assumed and believed that the final solution of the sex problem is achieved and the responsibility for the future of their sons and daughters by parents is accomplished and, therefore, early marriage and purdah, the assumption is incorrect. Marriage is certainly no solution to the sex problems of life for those that arise after marriage while different are no doubt just as great if not more subtle than those of the pre-married state. One must never assume that for him the sex problem is settled and out of his life. That may be the time of greatest temptation and weakness.

(5) And finally, the problem of the "Double Standard" which is in vogue. In the past, and even to-day, in many cases men have or do *assume the right* to indulge either before or after marriage in promiscuous sex relations and then demand a pure and sweet woman for a wife thereby setting one standard for themselves and another for women. What an unfair, unjust, unscrupulous and immoral attitude that is. It must cease. Either we must have one higher standard as demanded of women or a lower one which men assume the right to maintain, which God forbid. One we must and will have and if men do not voluntarily choose and live the higher standard I believe the women of the world in these days of their economic independence will require it of us. What a wonderful thing it would be in the world to have such a single high standard of sex conduct. Most of the sex ills of the world would at once disappear.

#### **Co-Education.**

It is very suggestive to find Co-Education having the second place of interest in the list of the social aspects of sex to be discussed.

What perhaps is the real problem is the one of the friendly commingling of the sexes before and after marriage of which co-education is one.

To one who has been familiar with co-education for a life-time it seems to present no problems that are not understood and cannot be overcome, but it is easy to see that such is not the case for those who have never been in a Co-Educational Institution or seen them.

Co-Education, so far as sex is concerned, is not an unmixed evil or blessing. It has its values and its dangers and to eliminate as far as possible the one and enhance the other is the problem. For the sexes to meet and learn to understand each other and become familiar with the ways and mannerisms of one another is certainly a wise and good thing. True at times it may lead to disaster but all life has them unfortunately and fear of them should not hold one back in doing what is good. I believe that co-education leads infinitely more often to a wholesome understanding and respect for the opposite sex than to a lowering of standards between them. Sad is the family where there is only one child or children of only one sex, for the wholesome comradeship of the family is what is aimed at in a co-educational institution.

That India should suddenly adopt such a measure would seem unwise perhaps; but that she should see to it that young people of both sexes do meet under proper conditions would certainly help to meet what seems to be a lack in Indian life generally. In addition the adoption of a co-educational policy covering a generation or two of students could then be inaugurated and would seem to me to be both wise and helpful. If there is a danger to-day it is that the change will come too abruptly.

Some of the most delightful homes, I have had the privilege of entering in India, have been those in which this wholesome commingling takes place. To have it in schools, colleges and the life of India generally would, I believe, enrich Indian life wonderfully.

## YOUNG PEOPLE'S FORUM

### (A) THE IDEA OF GOD: AN ESSAY.

BY A. LAKSHMIDAT PANDIA, B.A., M.L., *Madras.*

THE greatest theme at any time and place is the subject of God, the Giver of all gifts, to whose lotus feet all of us expect to be called at the end of our lives. Will anyone say that he is not interested in God? "Ask of the bright worlds around us, as they roll in the everlasting harmony of their circles; and they shall tell you of Him whose power keeps them in their courses. Ask of the mountains that lift their heads among and above the clouds; and the bleak summit of one shall seem to call aloud to the snow-clad top of another in proclaiming their testimony to the Agency which keeps secure their deep foundations. Ask of ocean's waters; and the roar of their boundless waves shall chant from shore to shore a hymn of gratitude to the Being who says 'Thus far and no farther'. Ask of every region of the Earth, from the burning equator to the icy pole, from the rock-bound coast to the plain covers with luxuriant vegetation and you will find on them all the record of His presence. From every portion, from every department of nature, comes the same voice: everywhere we hear His name: everywhere we see His love. The universe burns with His glory and the ground on which we stand is always holy."

God is a perennial spring ever fresh and ever old. The bubbling waters of this perpetual fountain never dry. They slake the thirst,—spiritual, intellectual and physical—of thousands: yet they know no abatement. As it was, so it is; as it is, so it will be—world without end. Men search the heavens; they ransack all the places which the eye of day visits, and because they think they have found no God, therefore they declare there is no God. I ask them, "Is your method of discovery correct and complete? Does the man breathe with confidence so vast that he can assertively announce he is in possession of an infallible means of discovering God? How, then, can ignorance be the foundation for denying the existence of God?"

The ontological, the cosmological and the teleological arguments for the existence of God need not be dealt with in detail. Most, if not all, of these arguments at their best give us only proof of the necessity of an architect moulding and shaping a given material, like the potter fashioning a pot out of clay. These arguments leave unexplained the origin of the material on which the architect works. We do not obtain from them the idea of God as the Creator of that material.

Adherents of utilitarianism maintain that even if God did not exist, it would be necessary to invent Him, since God is useful to the

world at least, as the cheapest policeman. This view is wrong for two reasons—firstly, because it makes God a mere means to the end of world's happiness, and secondly, because the question we are considering is not whether the idea of God is useful, but whether God exists.

Even atheists admit the existence and working of a Power: some call it "Force": some name it "the universe": some welcome it as "Energy". What is in a name? That which they call by another name we call God. He exists because He cannot be denied. Every denial of God amounts to an affirmation of His existence.

As Coleridge sings :

"God is everywhere ! the God who framed  
Mankind to be one mighty family,  
Himself our Father, and the world our home."

Some misguided people are of the belief that God is the Unknowable. These agnostics commit a contradiction in terms. Even in saying that God is unknowable, they betray that they know as much of God as enables them to treat God as the unknowable. God, then, is not the unknowable.

Is God the unknown? He is unknown in the sense that nobody knows Him completely. On the other hand, if by "unknown" is meant a Power about whom nothing is known, then certainly God is not the unknown; for everybody knows something about Him in proportion to the measure of the power of understanding he possesses. Though God is not fully known, yet every day He is coming to be better known by man.

"Through the ages one increasing purpose runs  
And the thoughts of men are widened with the process of the suns."

Because God is infinite and man is finite no human being can fully know God. No doubt can be entertained that God is not The-never-to-be-known, but He is The-ever-to-be-better-known.

Many there are who regard the march of science as reducing the rule of God. They believe that the advance of the natural explanation is at the expense of the supernatural. Little do such sinning souls realize that with better knowledge and wider science comes a greater revelation of God's glories. The progress of science permits us to peep deeper into God's secrets.

They are wrong, they are mistaken who regard God as sitting on a resplendent throne in a far-off Heaven eternally contemplating the round of His perfections. In and around you, God is to be found and nowhere else is He to be found. In Keat's fine phrase, the worlds are adjectives of God. Not only is God transcendent, He is also immanent. We may agree with Pope that the ~~worlds~~ constitute the body whose soul is God. This view brings us nearer to a truer and profounder conception of the organic relationship between God and the worlds. All grant that without God, the



worlds cannot exist for a moment. But the generality of humanity with characteristic perversity do not accept the converse proposition that the worlds are organic to God and that without the worlds, God would be a poorer God and therefore no God at all. Are we to think that the worlds with all their activities—moral, aesthetic and logical—are nothing to God? Are we to think that He is supremely indifferent to the tremendous fight that is going on between the Good and the Evil, the True and the False, the Beautiful and the Ugly! We cannot regard Him as taking sides; but He is certainly interested.

Pope wrote of God, in a shallow way, as One,

"Who sees with equal eye, as God of all,  
A hero perish, or a sparrow fall,  
Atoms or systems into ruin hurled,  
And now a bubble burst, and now a world."



Though God is not partial, He is just. Undoubtedly man is more to Him than a monkey. The ass is not of equal worth as the angel. There are degrees of value. Beings higher in the scale of evolution express more of God than beings lower in the scale of evolution. The one certain way of knowing something about God is to view Him as higher than the highest being in the scale of evolution known to us. Utmost knowledge of God is afforded by the longest reaches of our experiences. If man is at his best in intellectual, aesthetic and moral activities, God also must be active and not idle. He is not a mere Eastern Potentate calmly looking at the tawdry trappings of regal pomp. He is an Actor though in a different sense from our being actors. He is personal, because to conceive Him as impersonal is to regard Him as less than personal man. But the objection is put forward that regarding God as active and personal is to obtain the conception of a limited God, who is no God at all. They say, "If God is personal, He is not omnipresent. If God is active, He is not omnipotent; for all activity implies the eradication of some impeding imperfection through the accumulations of action." My answer to this cheap criticism is that to regard God as impersonal and inactive is to place Him below the status of man. And we should not be afraid of treating Him as personal and active, because our narrow and limited minds are not able to conceive of a personality and an activity, not inconsistent with His Omnipotence, Omnipresence, and Omniscience, which certainly is possible. Horace writes:—

'God guides below, and rules above :  
'The great Disposer and the mighty King :  
Than He none greater, next Him none,  
That can be, is or was :  
Supreme, He singly fills the throne."

Many conceptions of God founder in the stormy seas of man's relationship with God. Are we to conceive man as free? If man is free, is there no possibility of man's will clashing with God's intentions? And even a conflict between man and God is a diminution of God's Omnipotence and therefore a blow to His prestige. It may be argued that the only way of keeping God's Omnipotence is to withhold freedom from man and to look on him as a mere pipe through which the Divine Musician sings. But so to regard man is to undermine his morality and thereby deprive the world of the greatest value of morality. What virtue is it if man obeys God, because he cannot disobey Him?

In his *Paradise Lost*, glorious Milton makes God remark of man:—

"I made him just and right,  
Sufficient to have stood, though free to fall.  
Such I created all the ethereal powers,  
And spirits, both them who stood, and them who failed;  
Freely they stood who stood, and fell who fell.  
Not free, what proof could they have given sincere  
Of true allegiance, constant faith or love,  
Where what they needs must do appeared,  
Not what they would? What praise could they receive,  
What pleasure I, from such obedience paid,  
When will and reason (reason also is choice),  
Useless and vain, of freedom both despoiled,  
Made passive both, had served necessity,  
Not Me?"

Moral values will disappear the moment man is deprived of his freedom. Though man is free, yet our sincere belief is that somehow his freedom is not incompatible with God's Omnipotence. Matters, which to our narrow vision appear impossible, are possible from a universal standpoint. As the poet preaches "our wills are ours to make them Thine". But "to make them Thine", our wills must be ours without doubt or difference. Sweet love were slain if difference were abolished and a man convinced against his will is of the same opinion still. God is Omnipotent: but He is not Omnipotent in the sense that He can make the three angles of a triangle more than two right angles. God's Omnipotence consists in achieving those things which are not intrinsically impossible. God cannot be immoral, ugly or illogical, for to be immoral, ugly or illogical is to cease to be God. The contribution to God of our wills, our choices, our decisions is a real contribution, which none but each one of us could have taken to God.

There are certain eternal features of God through which alone He expresses Himself and without which He is no God. As Bailey puts it:—

“ Even as darkness, self impregn'd, brings forth  
 Creative light, and silence speech ; so beams,  
 Known through all ages, hope and help of man,  
 One God omnific, sole, original,  
 Wise, wonder-working wielder of the whole,  
 Infinite, inconceivable, immense,  
 The midst without beginning, and the first  
 From the beginning, and of all Being last.”

The question is often asked “how can we trace such a world as ours, so marred by suffering, so defaced by wickedness to an omnipotent and loving God? If God loves us and has every power, should He not have banished all evil from the world?” Such a view may have some justification, if we erroneously entertain the hedonistic idea of happiness as the greatest ideal. Moral values are really the highest, though they arise through the travail of souls. Good comes out of evil and good cannot come except through evil. “Good” shines all the brighter when contrasted with evil. What an uninteresting and uninspiring world would it be if all evil were abolished! And when thus evil is the mother of good, we may well exclaim “Evil! Thou art become good: sweet are your uses.” The inestimable boon of freedom conferred on man for morality’s sake carries with it freedom to do good, as well as freedom to commit evil. It is then man who is responsible for the evil in the world. Those who affirm that the existence of evil is a denial of either God’s Omnipotence or all-embracing love, forget that but for evil’s existence many moral values, including martyrdom would not have seen the light of day. Had there been no evil, there would have been no book of Job and no story of Prahlada. Evil, then, is a necessary evil. Or in the words of Sankara, evil is good in the wrong place. When we see life steadily and see it whole, what appears as evil from a limited point of view, assumes the characteristics of good. It is sheer presumption based on ignorant arrogance which condemns matters beyond its cognisance.

Some people, more curious than cautious, wish to know when, how, and why God created the worlds. Are they sure that the worlds were ever created? They did not exist before the creation of the world. How, then, can anyone, who is a product of creation, hope to know when, how and why the worlds were created? No one who is not God can answer this question. Certain questions are foolish questions, and questions about creation are foolish questions, because from the nature of the case, no answer is possible for them.

Our worlds are not growing from more to more. Nothing is new under or above the sun. There is no addition to the values of the universe. All the inventions of science are only revelations understood by man, which in another sense eternally exist in the nature of things. They appear as importations in the world because we are subject to the time-process. For us, there is a past

which is the mother of the present, which, in its turn, is the prolific parent of the future. On the other hand, for God, there is no such arbitrary division of time, which is one continuous stream. If we can apply our temporal terms to God, it is safer to talk in the present tense. For, to God, all things exist in the eternal "now," and "here". Nothing is past for Him and nothing is future.

God is not a growing God, but a self-maintaining God. He is perfect but perfection must be maintained. An old man enters a second childhood, because he is unable to maintain his brain activities at their original level. Likewise, a lazy God would go to pieces. In that sense and that sense only God is active, remaining where He is and what He is, without advancing forward or receding backward.

The question is often asked, "If everything eternally exists, if nothing new is added to the world, then why is it that we do not at once know whatever is to be known. My answer is that we come to know what we are capable of knowing. Nothing prevents us from knowing everything except the extent of our capacities. God is always revealing His eternal nature and riches to us always. But we grasp that much of His glories as we can understand. Is he not a bad teacher who tries to convey lessons in Trigonometry to an infant of six months? God is ever revealing Himself to us in a way that will not blind or dishearten us, and in a manner that is proportionate to our understanding ability.

God is Love: for a beautiful object inspires Love and such a Love is Good and True. Love stands for the unstrained combination of justice and grace. God never forces us to love Him. He demonstrates to us the conception of losing one's life to find it, of dying in order to live. Not only are we thirsting and hungering after God, but he is also hungering and thirsting after us. Our duty is to be active, so that all work becomes worship, banishing indolence, ignorance and incompetence, transmuting every loss into a gain and finding even in the worst of tragedies, the means of an otherwise impossible triumph, a triumph which but for the previous loss had never been.

As Heber sings:—

"There is an Eye that never sleeps  
Beneath the wing of night;  
There is an Ear that never shuts  
When sink the beams of light.

"There is an Arm that never tires  
When human strength gives way;  
There is a Love that never fails  
When earthly loves decay.

"That Eye is fixed on seraph throngs;  
That Ear is filled with angel's songs;  
That Arm upholds the worlds on high;  
That Love is throned beyond the sky."

## (B) KALIDASA AND MODERN POETS ON NATURE

BY MISS G. WATSA, B.A., *Mysore City.*

AFTER reading Wordsworth and other comparatively modern poets on Nature it is refreshing to return to the nature-poetry of earlier days. Among the better-known works of the ancient poets, we hardly find a single poem expounding a philosophy of Nature or enlarging upon her beauty. The Greeks, we know, were children of Nature, and yet all their best literature treats of human themes. It is only in the significant similes and illuminating metaphors drawn from close association with Nature and from the incidents of their mythology that we know they knew and loved Nature. Perhaps Nature being as vital a matter as mankind they did not care to write poetry on the prettiness of a flower or the beauty of the ocean. One feels that primitive people took the beauty of Nature for granted. Modern poets seem as if they were slightly surprised that inanimate objects should possess so much charm ; there is almost a tinge of condescension in our attitude. In earlier times the idea that Gods lurked among them, in the guise of flowers and leaves and beasts, or the feeling that after death the spirit chose non-human forms to dwell in, all tended to keep alive the belief that all life was one. But as the world grew older, life more complex, and men more knowing, Nature lost the significance she had for primitive minds. Perhaps it was Christianity with its emphasis on the human soul that helped to dim this intuition. In modern times Nature offers to some of us beauty, to others calm, and to the enlightened few specimens for the laboratory. *But* there is very little of fellow-feeling. It is this latter characteristic that we find in the work of Kalidasa. It is inevitable that we should have lost this consciousness of kinship with Nature. It is the price we pay for the knowledge that science has brought us. Now we can only enjoy the old child-like intimacy imaginatively in the work of simpler minds. Kalidasa's work is lit up with many touches of that more intimate attitude towards Nature. Here beasts and birds and flowers enjoy the same interest as human kind.

Early in his most famous play *Shakuntala*, the heroine and her friends watering the trees is a scene full of this peculiar charm. She tells them that she feels like a sister to them, and then Pryamvada remarks,

"We have watered the trees that bloom in the summer-time. Now let us sprinkle those whose flowering time is past. That will be a better deed because we shall not be working for a reward."

Soon after Shakuntala observes the wind playing among the mango trees and cries out :

"Oh girls, that mango tree is trying to tell me something with his branches that move in the wind like fingers."

It all seems to us so fanciful and yet in the play her friends understand her and their talk has nothing affected or artificial about it. And further on in the play she stands gazing at the mango tree and the jasmine vine, and she thinks what a pretty pair they would make. In a modern play this remark would sound ridiculous but with Shakuntala it seems so natural. It is sad that we have lost that beautiful belief that trees and flowers are our fellow-creatures and we can only recapture it in these pictures of the life of ancient times.

There are many strange observations of Nature scattered throughout the play ; they appear quite unexpectedly in the context and we cannot but feel that the author's mind was as familiar with and as interested in the phenomena of Nature as in men and women. Dushyanta inquires of his clown and companion the cause of his lameness and he immediately replies :

"When a reed bends over like a hunch back do you blame the reed or the river current ?" and again when Gautami comes out of the hermitage Shakuntala hears her voice calling out to a bird :

"Oh, sheldrake-bride, bid your mate farewell. The night is come."

It seems like an echo from that older and fairer time when perhaps man and Nature were bound by closer ties. Shakuntala bidding farewell to the hermitage is the quaintest part of the play and the richest illustration of the part Nature played in their lives. Her father bids the trees say farewell to her and when they hear the song of the koil-birds it seems to them that "the tree is responding to Kanva's appeal. Shakuntala clings to the jasmine-vine ; "Vine sister," she says, "embrace me, too, with your arms these branches. I shall be far away from you after to-day. Father, you must care for her as you did for me." And Kanva answers, "I'll give the vine a lover true, this handsome mango tree".

If this was mere fancy on the part of Kalidasa it would have been out of place at such a crisis in Shakuntala's life. Her love for plants and beasts only expresses her creator's conviction that they were one's fellow-creatures. Anasuya says to her friend :

"There is not a living thing in the whole hermitage that is not grieving to-day at saying good-bye to you. Look ! The sheldrake does not heed his mate who calls behind the lotus leaf. He drops the lily from his bill and turns on you a glance of grief."

In modern poetry, when we meet something very like this we are told that it is "pathetic fallacy" or the mistake of attributing human sentiments to natural objects. It is significant that one does not feel the incongruity in this play ; it is in keeping with the atmosphere of the play, and only brings home to us the sweetness and

simplicity of old world beliefs. To Kalidasa it must have been a reality not a mere sentiment or fancy. There is the same kinship with animal life. The minute observation in :

"A doe rubs its eye on the buck's horn" is a rare thing. As Shakuntala is leaving the hermitage a fawn pulls at her dress and she bids it farewell with the same affection :

"Why should you follow me when I am going away from home ?" she says, "Father Kanva will take care of you."

Of course Kalidasa as an Indian must have been affected by the Buddhist tradition of reverence for all creation, but here is something more than that.

This consciousness of a natural kinship between man and Nature is something that time has effaced, and modern poets have not been able to recover. Many poets of the nineteenth century in England seem to have been groping for it. Wordsworth, of course, came as close to it as is possible for a modern mind, but perhaps we moderns can never again recapture with entire fulness, what somebody has called the mystical insight of Kalidasa. That is why there is such undying charm in his work. It is as if somewhere in us he touches a primitive chord, a dim instinct from a time when belief was simpler.

Shelley came nearer the older poets, but then Shelley was an anachronism. He very often bursts into lines that make us feel that he thought of Nature as a kindred spirit. The Ode to the West Wind and specially the closing stanza :

"Make me thy lyre, ev'n as the forest is:  
What if my leaves are falling like its own.  
The tumult of thy mighty harmonies  
Will take from both a deep autumnal tone,  
Sweet though in sadness. Be thou, Spirit fierce,  
My spirit. Be thou me, impetuous one  
Drive my dead thoughts over the universe,  
Like withered leaves, to quicken a new birth ;  
And, by the incantation of this verse,  
Scatter, as from an unextinguished hearth  
Ashes and sparks, my words among mankind  
Be through my lips to unawakened earth  
The trumpet of a prophecy. O Wind  
If Winter comes can Spring be far behind ?"

reads like the wild cry of some old pagan to a Nature spirit. He is one with Kalidasa in the genuine belief that the natural world is peopled with spirits. Again among the Euganean Hills he is convinced that there is "a mild brotherhood" in all things. If he had read Kalidasa, as perhaps he had, he must have been delighted by the fellow-feeling with Nature, so prominent in the work of the Indian poet.

Wordsworth once longed for this pagan kinship with Nature which not even he could recapture. Yet he was the greatest of modern interpreters,—we cannot always follow Shelley, he seems to elude us. But we can share with Wordsworth :

“ A sense sublime,  
Of something far more deeply interfused  
Whose dwelling is the light of setting suns,  
And the round ocean and the living air  
And the blue sky and the mind of man.”

Yet when compared to the ancient poets it does sound a little abstract, a dreamy feeling rather than a living reality. Even Wordsworth felt how far he fell short of the pagan's spontaneous belief in and kinship with Nature. In one of his most famous sonnets, he regretted that a glory had passed from the earth.

“ Great God, he cried, I'd rather be  
A pagan suckled in a creed out-worn—  
So might I standing on this pleasant lea,  
Have glimpses that would make me less forlorn ?”

That is where the Greeks and Kalidasa scored over him; he was handicapped by his modernity.



# STUDIES IN CHURCH HISTORY

## THE CRUSADES, II.

BY MISS D. J. STEPHEN, S.Th., *St. Andrew's College, Madras.*

IN the course of the next half-century the Kingdom of Jerusalem, which was in fact only a military and monastic settlement in a foreign land, lost strength, while the Saracens recovered it. Europe became uneasy about its cherished conquest, then Edessa fell, and it became evident that Jerusalem was in danger.

St. Bernard, the famous Abbott of Clairvaux, called for a new Crusade to go out and support the young King of Jerusalem, Baldwin III, a boy of thirteen. After some persuasion Louis, King of France, was moved to obey the call, chiefly by his own sense of guilt for a cruel outrage committed by him when he burnt a thousand of his rebellious subjects in a church whither they had fled for refuge ; and later the Emperor, Conrad of Germany, was won over by Bernard's vehemence. The two sovereigns started in 1147 ; Conrad's rough Germans quarrelled with the people of Constantinople, and Manuel, the Byzantine Emperor, thoroughly antagonized, betrayed both the German and the French armies to the Turks in Asia Minor, by whom both were entirely destroyed, and the unarmed pilgrims who accompanied them massacred. The two sovereigns escaped, and at last succeeded in getting to Jerusalem, where they were welcomed with such enthusiasm as the circumstances allowed. They joined Baldwin in besieging Damascus with a view to defending the approach to the Holy Land, but were betrayed again,—this time by the Christian "barons of Palestine", jealous of new-comers. They abandoned the siege, and Louis and Conrad went home, utterly disgusted, having failed in everything they undertook, and lost all their men except a handful.

In 1187 the Saracens appeared before Jerusalem and took it. Great was the grief and horror in the West. The Third Crusade went out in 1189 ; it achieved nothing, but was distinguished by the deeds of Richard Coeur-de-Lion and his quarrel with Philip of France and the Archduke of Austria, and also by the interest attaching to their generous opponent, Saladin. The courage, the religious emotion and the romance of the First Crusade were repeated, but not its success.

There were nine Crusades altogether; they soon degenerated either into mere raids, or political intrigue. The Fourth was sent by the Emperor Henry from Germany in 1194; it first took several towns on the coast, and then lost more than it had gained, and so came to an end. The Fifth never reached Palestine; the army was drawn aside into a quarrel between rival claimants for the throne of

Constantinople, and the dispute ended in the Crusaders seizing and sacking the city, and setting up there a line of Latin emperors which went on for fifty-seven years, while the rescue of Jerusalem was forgotten. The outstanding figure of this expedition was Dandolo, the Doge of Venice, who, in spite of age and blindness, took an active part in the fighting as well as in the guidance of affairs. The Sixth Crusade began in 1216 with a thoroughly ineffectual expedition to Palestine, which accomplished nothing, and was continued in 1218 with an attack on Damietta in Egypt, which was first taken and then lost, while the unhappy Crusaders were nearly destroyed with famine and fever; in the end the Nile rose, the Egyptians opened the sluices, the camp was inundated, and the Sultan allowed them to escape as an act of grace. In 1229 the struggle was renewed by the Emperor, Frederick II, who first put off the attempt so long as completely to estrange the Pope, and then started in defiance of his prohibition, made friends with the Sultan, assumed the crown, though no Christian in Jerusalem would recognize him, and after a few weeks, hearing of trouble at home, left the country and visited it no more.

The Seventh Crusade was the adventure of Richard of Cornwall, he was the nephew of Coeur-de-Lion, the terror of whose name seems to have been the motive that induced the Sultan to agree to his nephew's taking the crown, which he kept for two years, from 1238 to 1240 though without interfering with the Sultan's authority; then the invasion of a savage tribe from the Caspian swept away King and Sultan together; after a time the Saracens returned, but the Crusaders no more.

One figure dominates the Eighth and Ninth Crusades, that of St. Louis, King of France. Here at last was a champion as devoted and as single-minded as Godfrey De Bouillon, the first King. He approached the Holy Land by way of Egypt, where in 1249 he met with disaster, was taken prisoner with all his army, and had to pay a heavy ransom for them and for himself; thence he went to Palestine and for four years stayed in Acre, on the coast, carrying on a hopeless war; then his mother who was ruling France in his absence died, and he was obliged to go home. For fifteen years he governed France with diligence and justice, longing all the while after the Holy City; then he took the Cross for the second time and in 1270 set out once more. His dearest friend, Count Joinville, refused to go with him again, feeling that he owed a higher duty to his own poor and ruined people at home; the King was very ill. "So great was his weakness", says Joinville, "that he suffered me to carry him in my arms from the castle of Auxerre, where I took leave of him, to the Abbey of the Franciscans. And yet weak as he was if he had remained in France, he might have lived longer, and done much good

and many good works." However, Louis sailed and got to Carthage, there he fell ill of a fever and died still whispering the name of Jerusalem; his dying words were: "I will enter Thy house, O Lord, I will worship in Thy sanctuary." The task was taken up by Edward, son of Richard III of England, but he, too, left it unfinished. A few years more and Acre, the last stronghold of the Crusaders, fell in 1291 partly through the attacks of the Saracens, partly through the quarrels of the defenders, and after lasting a hundred and ninety-five years the Crusades were at an end.

Among them was one not numbered with the rest, which more than any rested only on religious impulse. In about the year 1215 or 1216, just before the Sixth Crusade, a band of children gathered in Germany under the leadership of a boy who preached to them, drilled them, and called them to do what their elders could not, to rescue the tomb of Christ from the Infidels. He led them through towns and villages, summoning all who heard, boys and girls, to join, till they became an army of seven thousand. It seems incredible that they should have been allowed to go on, and that their parents should not have prevented the whole scheme, perhaps they too were touched by the young preacher's eloquence. The children reached the Alps and crossed them, suffering more and more from hunger and cold, fatigue and want; many died by the way, but the main body reached Genoa at last, worn out by the journey and by now utterly bewildered and unable to explain why they had come. They got no help from the city authorities, charitable people adopted some, a few struggled on somehow to Rome, but there again they got no help; they were all dispersed and we lose sight of them; a few managed at last to get home again.

A second party got to Brindisi, persuaded some seamen to take them on board, sailed away, and never were heard of again.

In France a third band gathered round a shepherd boy who brought them down to Marseilles, expecting the sea to open and give them passage. When this did not happen many turned back disappointed and went home, others found certain merchants who agreed to take them in their ships; they sailed and two ships were lost in a storm; five more reached Alexandria, where all the children were sold as slaves; it is said that twelve of them refused to change their religion and were martyred; a few afterwards found some Christians at Ptolemais, from whom we have the story. Thus ended the sincerest of all the Crusades.

If we judge the work of the Crusaders as we should wish our own to be judged by taking it at its best, we shall realize that their greatest attainment lay in the fact that they did try to do the thing they thought right, and were ready to make the necessary sacrifices for it, their wealth, homes and often lives.

Their greatest failure lay firstly in their initial mistake of not knowing what was right. The possession of the Holy Sepulchre was not important ; the first Christians, who had it, thought nothing about it ; the whole cult of relics and holy places was a retrogression, unavoidable when immature and half-barbarous races accepted the Gospel ; the people of the crusading nations were in many things still children, with the single-mindedness of children, their love of adventure and fighting, their cruelty and their recklessness of the cost to be born for their sake by friends at home. These things led to the untold suffering that makes a dark background to the whole story. But the faults which brought about the worst failures lay deeper ; the Crusaders failed in the end because of their ceaseless and incurable quarrels with each other, chief with chief and order with order, from the first expedition of all to the last days in Acre ; and because of the faithlessness and falsehood towards their enemies, which brought a discredit on the Christian name that has not died out yet. Joinville's refusal to follow his beloved King on his second expedition is deeply significant ; he saw that the presence of Christ is to be sought not in an empty tomb but in the service of our neighbour. God will have mercy and not sacrifice ; the age of the Crusades had past, but its lesson had found some to understand.

And yet, in spite of all the folly, all the failure and all the grievous wrong-doing of the Crusades something about them has captured the imagination of mankind. The other day a Muhammadan gentleman, wanting to start some new form of medical work called for a "Crusade", and a recent writer engaged in eloquently condemning war said that what is needed to arouse Christians from their hesitancy and inertia is "the Cross of the Crusader".

# WITH THE "Y"

A MONTHLY NEWS-SHEET OF THE  
YOUNG MEN'S CHRISTIAN ASSOCIATION  
AND ITS PROBLEMS

*(Published as an Integral Part of the Y.M.I.)*

Editor : H. A. POPLEY.

---

Vol. III

October, 1932

No. 3

---

## NOTES

### Financing the Y.M.C.A.

All over the country financial campaigns are being held on behalf of the work of the Y.M.C.A., both for its national and local needs. There was never a time when it was more difficult to find money for social and philanthropic work, as the depression is hitting hard the class of men who are in the habit of subscribing to our funds. But we are glad to say that all the secretaries are facing this difficult situation with courage and resource and in many places they have met with unexpected success, which shows that the Y.M.C.A. stands for something that is worth while. In Bombay they have been able to raise more than they have done for some years. In Madras, though conditions are very difficult, it is likely that the amount budgetted may be realized by the end of the year. The depression has hit Calcutta as hard as any city and the secretaries there are straining every nerve to come up to their estimate. Rangoon has had the enthusiastic co-operation of its Board of Directors and has succeeded in raising a large pro-

portion of the amount required. In Hyderabad a good deal of new money has been received from the public. In many other smaller places also there has been much encouragement and though it has been necessary to cut down expenses everywhere we have been able to maintain our essential services and have had ample testimony of the warm appreciation of the people of all races and creeds for the work of the Y.M.C.A. Even in the National Council fields we have been cheered by the receipt of donations from unexpected quarters. While the situation makes it necessary to exercise the utmost vigilance over expenditure there is nothing to cause discouragement and we have every reason to feel that the Y.M.C.A. in India has won for itself a place in the hearts of the public which even the prevailing depression cannot shake. The next three months will mean hard work for all of us, but we hope that by the end of the year it will be possible to say that even in a year of such unexampled difficulty as the present the Y.M.C.A. has weathered the storm and has carried on its

work for the boys and young men of India without serious diminution.

#### Membership in the Y.M.C.A.

Two problems face us in regard to the question of membership. The first is, how to make the Active Membership realize its responsibilities and take its full share in the work of the Association. In many places a large proportion of the Active Membership consists of 'privilege-buyers' rather than of 'service-members'. The word 'active' is sometimes the last word that should be used to describe them. The second problem is, how to give the Associate Members a larger place in the direction of the activities of the Association. In accordance with the constitution only Active Members can serve on the Board and in the offices of the Association, and many of the Associate members, who are sometimes more active than the so-called 'active members', have expressed their desire to come into closer touch with the direction of the work. In some places this is achieved by the organization of committees that control practically all the work done in the institution and on these committees both active and associate members are elected. One Association has a Young Men's Council, which consists largely of Associate Members, to control all the activities in the building. This is a subject that demands serious consideration if the Y.M.C.A. is to continue to function as one of the chief agencies for the welfare of youth in this land and we hope that some attention will be devoted to this at the next Convention.

#### The Twentieth World Conference of the Y.M.C.A.

We have received two booklets which aim at setting forth

for the purpose of discussion the main resolutions of the last World Conference. One of these is 'Youth's Adventure with God' published by the English National Council, and which brings the various decisions into a connected series with the object of study and action. The other is called 'A Programme of Action' and is published by the World's Committee. This also is a Study Outline for use in Associations all over the world. We heartily commend these two booklets to all our readers. They may be obtained from the Association Press.

#### Inter Alia.

Our friends will be glad to learn that Mr. H. C. Herman arrived in India early in September. He will be attached to the National Staff and will be helping the local associations in their programme. Mrs. Gray and her daughter came by the same boat and have arrived safely in Madras. Mr. and Mrs. Pithavadiyan left Madras on the 10th of September *en route* to Edinburgh where they will spend a year in special study. They will carry with them the good wishes of all who knew them. The Report of the Hyderabad-Secunderabad Association for 1931 shows a fine record. They have a well-balanced programme and have won the respect of the public of this combined city, which is the fifth in population in the Indian Empire. They have plans for erecting two buildings for the two branches and hope to launch building campaigns during the course of the year.

The Annual Meetings of the Bombay Association and the Kresnampuram Branch of the Madura Association were noteworthy for the introduction of a

new feature in the form of athletic displays of Indian and Western games by the members. This is a good idea and should help to take away from the annual meet-

ing that feeling of boredom that sometimes accompanies the recitals of the achievements of the past year.

\*  
\* \*

## NEWS OF THE Y.M.C.A. IN INDIA, BURMA & CEYLON.

### Cuddalore Y.M.C.A.

#### SERIES OF LECTURES ON 'THE RECONSTRUCTION OF INDIA'.

*September to December, 1932.*

1. Individual Reconstruction.
2. Reconstruction of Sanitation I. Moving Pictures.
3. Reconstruction of Physical Life.
4. Reconstruction of Religious Attitude.
5. Reconstruction of Education.
6. Reconstruction of Co-operation.
7. Reconstruction of Home Industry.
8. Reconstruction of Social Life.
9. Reconstruction of Spiritual Life.
10. Reconstruction of Economic Life.
11. Reconstruction of Health. Moving Pictures.
12. Reconstruction of Home Life.
13. Reconstruction of Communal Life.
14. Reconstruction of Rural Life.
15. Reconstruction of Religious Worship.

### Ramanathapuram Rural Centre.

*Health Week at Singanallur, August 29 to September 3.*—The workers connected with our Y.M.C.A. Rural Centre went to the village of Singanallur during this week and demonstrated the methods of Rural Hygiene to the people. The work included cleaning up of the village, white-washing houses of the poor, essay competitions for school children on village hygiene, lantern and cinema lectures on health subjects, a baby show, performance of health drama by school boys and girls, and distribution of prizes at a closing function presided over by Mr. F. J. Stanes, M.L.C.

### Kremmerpuram Y.M.C.A., Madura.

The first anniversary of this Branch was celebrated in the presence of a very large audience on Sunday 21st August under the presidency of Mr. R. S. Shankara Aiyar, B.A., B.L., District Judge, Ramnad. The audience consisted mostly of labourers connected with the Harvey Mills, Madura, and their families. Mr. B. L. Rallia Ram, National General Secretary, was present and gave an address. Sriman D. A. Arthur Bagavathar of Rajapalaiyam gave a Kalakshepam on the Wedding of Isaac and Rebecca, which was greatly appreciated. There was also a demonstration of Indian games by members of the Branch in the fine games enclosure which has been added to the Branch. Professor Rajagopal Naidu also gave some beautiful solos on the violin.

Mr. Rallia Ram in his address said that this was one of the most interesting Y.M.C.A.'s that he had seen.

### Bombay Y.M.C.A. Annual Meeting.

*What Y.M.C.A. does to unite Indian Communities.*

A large and distinguished gathering which included His Excellency the Governor of Bombay was present at a meeting of the Young Men's Christian Association, at Woodhouse Road, Bombay, on Wednesday evening, at which the Governor heartily commended the numerous activities of the Association and paid a warm tribute to the work of the President. His Excellency said that he looked to associations like the Y.M.C.A. to produce that change of heart and that development of true citizenship which were their only hope of freedom from communal troubles in the future. He also expressed the sincere hope that the Association would have a constant continuance of growth and influence.

The first half of the programme at the meeting was devoted to demonstrations of physical exercise to which activity the Association pays great attention. Seven local physical centres contributed.

*President's Address.*

The second part of the programme began with a short address by Mr. S. T. Sheppard, President of the Y.M.C.A., Bombay. He said that the Association was working now in five centres and 12 extension centres in Bombay. It thereby directly attracted a large number of men and boys from all sorts of communities who had no other chance beyond that superintended by the association of playing open-air games and getting any sort of physical education. He particularly referred to the work done in looking after the three small playgrounds provided by the Municipality and said that by them the seed of sportsmanship and good citizenship had been planted in closely packed areas like Madanpura. He knew of no finer compliment to the Y.M.C.A. than that implied in the confidence which the Municipality had shown in it.

*Governor's Speech.*

*Association's Practical Social Service Work*—H. E. The Governor said, "The annual report and the very interesting account of the work of the Y.M.C.A. shows how much unselfish and practical enthusiasm can do, and I am very glad to associate myself with what has been said about the personal help and generosity which renders possible the admirable achievements of this Association.

*Unifying Agency*—Speaking generally moreover, what better unifying agency could we have than the Y.M.C.A. for co-ordinating the different branches of city life and activity and uniting the citizens into one composite whole? This, indeed, one of the crying needs of Bombay brought luridly into the foreground of late by our painful experience during the communal riots; and it is to such agencies as yours that I look to produce that change of heart and that development of true citizenship which is our only hope of freedom from such troubles in the future.

"I am glad to have this opportunity of voicing the gratitude felt by the Y.M.C.A. and the general public alike, to the President, the Board, and particularly the Secretary and Treasurer, for all they do for the Association. When we look at the various sides of the work you are doing in Bombay, and the breadth for the appeal which this work must make to all classes and communities alike, it is perhaps not to be wondered at that you have been able to draw upon such a reservoir of voluntary service and that you have been able to command the services of an efficient and devoted staff."

Report of the Government Rural Development Centre, Patancheru, for the period 25-5-32 to 27-7-32.

*I. Building Work.*

During the period under report a good portion of our Building Work was completed. The Museum which had its walls raised only up to its basement at the time the last report was written, was completed during the month of June. As tiles were not available galvanized iron sheets have been used for roofing this building.

The assistants' quarters were also constructed during the month of June and part of July. Here again owing to the difficulty of getting tiles we have given the building a temporary roof of thatch.

The Breeder shed and the Isolation shed for treatment of sick birds were completed during the period under review. We now have the following buildings at our Centre:—

1. The Museum.
2. The Assistants' quarters.
3. Isolation shed for treating birds suffering from ordinary ailments.
4. Isolation shed for birds suffering from infectious diseases.
5. The Breeder House.
6. The Class Room Shed.

A cistern measuring 5 ft. by 5 ft. by 5 ft. of stone on the southern side of the well in order to facilitate irrigation by means of an engine and pump.

The stone-pillars were erected at the entrance to the premises of the centre so that it may be possible for us to fix a strong iron gate and prevent cattle from getting in and destroying the plants in the vegetable, flower and fruit gardens.



The four goat-houses mentioned in the last report were roofed with thatch, and bamboo-enclosures were put up all round these houses so that it may be possible to keep our goats in confinement when necessary.

### II. Well Work.

The excavation of the well continued for a couple of weeks during the period under report. In all, the excavation has been done to a depth of 7 ft. While excavating two good springs were discovered at two different corners of the well and water was seen coming out of them with considerable pressure with the happy result that we have now about 20 ft. of water in the well.

### III. Horticultural Work.

1. *Vegetable Gardening.*—The following vegetables are being tried at the present moment:—

- |                  |                     |
|------------------|---------------------|
| 1. Tomatoes.     | 7. Ladies' Fingers. |
| 2. Capsicum.     | 8. Cabbages.        |
| 3. Brinjals.     | 9. Cowli Flowers.   |
| 4. Peas.         | 10. Carrets.        |
| 5. French Beans. | 11. Knolkohls.      |
| 6. Double Beans, |                     |

The idea is to grow vegetables that are foreign to the locality and more income-producing than the ones locally grown by the villagers.

A good number of Tomato, Capsicum and Brinjal seedlings have already been raised and distributed among villagers on the "Batai System". Up-to-date seedlings have been distributed among 21 people residing in the villages of Patancheru, Mandamula, Bandlagudam, Taranagar, Lingampalli and Voilal Jageer. In some places we have also distributed vegetable seeds to villagers on the "Batai System". As detailed in the statements below 34 ozs. of American Haize, French Beans, Double Beans have already been distributed among villagers representing the villages Patancheru, Bandlagudam and Mandamula.

A special register is maintained for the vegetable and seed distribution work that is being carried on so that we may intelligently follow the progress of the work in the villages. When the plants in the villages begin to yield it is definitely understood that all surplus vegetables produced will be brought to us for sale on co-operative lines.

By way of demonstration we have started a model kitchen garden at the eastern end of our centre. The extent of the garden is a little over one acre and a half and at the present moment consists of French Beans, Double Beans, Peas, Ladies' Fingers, Tomatoes, Brinjals, Chillies, all of which are coming up luxuriantly.

2. *Flower Gardening.*—For the time being we have confined our activities along this line, to merely raising seedlings and transplanting them to a number of flower-beds in and around our spiary. Later on, as opportunities arise, we hope to be able to introduce some selected varieties of flowers into the villages round about, our object being the gradual development of little flower gardens in every village served by this centre.

The flowers we are concentrating on are the Zinkia, Balsom, Holly Vocks, Gillardie, Calliopsis, Sunflower, Cozmoz, Phlox, Lady Lace, Marigold and Salvia.

3. *Fruit Gardening.*—One hundred and seventy pits more were dug during the month of July for planting fruit-trees and 11 were filled up last week with the required amount of manure. Mr. Shanker Pillai, the Horticultural Assistant to the Government Agricultural Farm at Hayatsagar, visited the Centre last week and guided us in this work. He is coming back to us again to-day with fruit plants of various kinds and will commence planting-operations as soon as he arrives. Under instructions probably from Messrs. Bhide and Shanker Pillai half a dozen trained gardeners have just arrived from Hayatsagar to help us to start our fruit-garden on correct lines. A consignment of grapes of various kinds, Mulberries, Figs, Plantains and Taicca has just arrived and arrangements have been made to buy the following plants from some of the Nurseries in Hyderabad and Shamsabad.

- |                      |                   |
|----------------------|-------------------|
| 1. Oranges.          | 8. Apples.        |
| 2. Sapptee.          | 9. Mangoes.       |
| 3. Allāhabad Guavas. | 10. Peaches.      |
| 4. Pine Apples.      | 11. Grape-fruits. |
| 5. Straw Berries.    | 12. Pomelols.     |
| 6. Raspberries.      | 13. Lemons.       |
| 7. Felsa.            | 14. Limes.        |

A few cuttings of what are commonly known as Kashmir and Mysore varieties of Mulberries were brought from the Sangareddi Government Farm some months ago and have this month been transplanted to their permanent places in the poultry-farm; all of them are coming up well.

#### *IV. Agricultural Work.*

With the permission of the Director of Agriculture a pair of bulls was purchased locally for a sum of Rs. 135. With the help of these and other bulls specially hired for the purpose we have finished ploughing down the whole of our compound (20 acres) with the exception of a small patch of land just at the southern end of the centre where we are planning to have our casuarina plantation.

By way of demonstrating compost-manure-making a few pits were dug at the eastern end of our Centre and we are now engaged in filling them. The Director of Agriculture very kindly arranged to send down a trained agriculturist from Sangareddi to advise and guide us in making these pits according to the required dimensions.

Just opposite to these manure pits we are now constructing a small cattle shed so that all the rubbish from this shed should be readily removed into the manure pits. The poultry dropping collected the sweepings from the goat-houses and enclosures and in fact all the rubbish that can be collected from the premises are being carefully stored in these pits for conversion into compost-manure.

#### *V. Poultry Work.*

Our poultry work is gradually expanding not only in the Centre itself but also in the villages around Patancheru. In the following statement details are given of the number of birds that have now come into existence in the villages as a direct result of distributing sittings of eggs to villagers on the "Batai System".

Besides distributing sittings of eggs to villagers on the "Batai System" 67 eggs of the White leghorn breed, 28 eggs of the Rhode Island red breed and 4 eggs of the Black Minorcas and 10 white leghorn and Rhode leg Island Red chicks were supplied to poultrymen residing in Hyderabad, Vicarabad, Tandur, Kananoor and Patancheru.

The Poultry Farm at the Centre now consists of 19 spacious runs, 10 portable gable-roofed poultry-houses, a whole set of up-to-date poultry appliances, 70 adult birds and 59 chickens of which 9 are two weeks old and the rest are one to three months old.

#### *VI. Bee-keeping Work.*

During the hot weather our bees had a very bad time with the result that some of them deserted us. The rest of them started working vigorously after the rains and vigorous breeding is seen going on in each of the hives except just one. The total number of colonies now with us is seven. Two of the hives are showing signs of swarming which means that we will soon be able to multiply our colonies. This is the first time we see them building queen cells after they were imported from Coimbatore and some have for the first time commenced to store honey on an appreciable scale.

Arrangements are now in progress for importing a few more colonies of bees from South Travancore where they are reported to be available in large numbers and at a comparatively cheap price.

#### *VII. Adult Education Work.*

1. *Night School.*—Fifteen adults, mostly of the Telugu community, attended the school; for the time being the entire staff of the Rural Centre are engaged in teaching these pupils between 8 and 10 p.m. On rainy nights, of course, the school had to be closed several times during the last two months. With the solitary exception of just one of them, all the pupils that now attend the school are completely illiterate. They are now learning the Telugu alphabet. Occasional talks on the objects and programme of our Rural Centre, on poultry-keeping, gardening, health and co-operation have also been given for the benefit of these pupils.

2. *Reading Room.*—Our village reading room is still in the infant stage. *The Hamjolt*, *the Bhagiz Nagar*, and *the Hyderabad Farms* are the only magazines we are now getting. Monthly subscriptions from one of the villagers amounting to a sum of O.S. Rs. 10 have been promised towards the cost of some Telugu and Urdu daily newspapers and a few monthlies. We hope to be able to raise at least a part of this amount when we expect to be able to increase the usefulness of the Reading Room by ordering a few more papers and periodicals.

Attached to this Reading Room there is a small library which consists of very small number of books. We are endeavouring to influence the villagers to develop this library as they find money so that it may be filled with useful vernacular books on subjects such as elementary agricultural improvements, poultry-keeping, health and sanitation, maternity and child-welfare, temperance and cottage industries. To make the library a little more popular and attractive it is proposed to put in a few interesting novels with some good moral teaching about them.

3. *Magic lantern lectures.*—Thanks to the Hyderabad Co-operative Union, we now have a good magic lantern and a few excellent sets of coloured slides on temperance, malaria, and co-operation all of which are of a highly educational character. To these may be added a beautiful set of poultry slide recently received as a gift to this Rural Centre from Messrs. Sprtss & Co., Ltd., one of the biggest and oldest poultry appliance firms in England. The following statement gives a list of magic lantern lectures delivered in various places on various occasions.

### VIII. *Plantation of Fuel Trees.*

At the suggestion made by the Director of Commerce and Industries, we have reserved about an acre of our waste land at the extreme south of the Centre exclusively for casuarina plantation. At the request of the Director of Agriculture, Mr. Bhide, the Economic Botanist at Hiayatsagar, ordered for us 1 lb. of casuarina seed from the Conservator of Forests, Carwar. We have just sown the seeds and as soon as the seedlings are ready they will be transplanted. It is understood that casuarina plantation is an extremely paying proposition and that it effectively solves the problem of fuel-scarcity. Our object is to demonstrate and gradually influence the villagers to go in for this plantation on a commercial scale.

### An Appreciation of the Town Branch, Rangoon Y.M.C.A.

By J. Chinna Durai (*Bar-at-Law.*)

Out here on my way to England I think of the Town Branch of the Y.M.C.A., Rangoon, and wish to lay on record my deep sense of appreciation and gratitude for all the acts of kindness, love and sympathy shown to me during my stay of a fortnight at the Town Branch Y.M.C.A. by the Secretary, Mr. E. M. Gabriel and Mr. Daniels, and in fact the entire staff from the Durwan to the Refreshment Stall-keeper. Things somehow seem to move smoothly in this Y.M.C.A. and there is no cause for complaint, which indeed reflects highly to the credit of the Management concerned. There is ample scope for peace for those who seek quiet and rest, and pleasure and enjoyment for those who are frolicsome and sporting. For those out on an intellectual pursuit there are series of interesting lectures delivered by competent men and women, and a happy choice of newspapers, magazines, periodicals and books of every description. In Mr. Gabriel, the Branch has a sincere, earnest and indefatigable worker, a model secretary and a pattern of service, who would be an ornament to any Institution that requires the capacity for organization and the tact for preserving the *esprit-de-corps*.

For want of funds I suppose, the accommodation is rather limited and the arrangements with regard to boarding are not of a permanent order, but I hope the time will soon come when these little handicaps would be got over and the Town Branch of the Rangoon Y.M.C.A. will be an ideal spot for young men to congregate, and derive knowledge, inspiration and guidance. (*Rangoon Men.*)

### A House Party in Burma.

The first "House party" in Burma has just been held—that is the first party without expert leadership. A few years ago Frank Buchman visited Burma and held a few house parties in Rangoon. Results of those parties are still in evidence. A doctor holding a high position in the Indian Medical Service went out into the wilds of Burma to minister to the sick instead of spending his days in retirement and ease. A young business-man who found Christ then has not looked back. More than one missionary realized that God was working through Frank Buchman and longed to share the sense of joy disseminated in those meetings.

Since then the Spirit of God has been at work in a very special way calling here and there those who were willing to respond to the ancient call to forsake all and follow Him.

A Gospel Team had been formed and God had used this group of Seminary Students to carry the message of liberating love to the villages of Burma. Later an invitation came to go to Siam and in fellowship with the young people there, the

team spirit took root. Then to India where great companies gathered in schools and colleges to hear the "Good News from Burma".

The fire thus kindled has burned on in the hearts of the group which has been multiplied several times and divided into other groups. This life must find expression. It bursts forth in unexpected places. Recently Rangoon has felt its spell—perhaps the hardest of place of all,—for prophets are notoriously without honour in their own City and in their own House. But people have proved to be as eager here as elsewhere to hear the words of those who have found God, those who have attained certainty in a world of illusion. And the end is not yet—it is but a beginning.

The idea of living together for a week-end sharing not only our food and our rooms but the deeper experiences of life was rooted,—but we had no expert leaders,—no one with the experience of handling such a group. Suppose it turned out to be a failure: Faith sufficient to try was given. We gathered on Friday evening, June 24th at the Y.M.C.A. as complex a group as has ever met—Burmans, Karens, Indians, Anglo-Indians, English and American. Would it be possible to attain anything like unity in such a company? A few games broke the ice. Negro spirituals told of the spiritual struggles of a people to find God, then as one after another quietly told of what Christ had meant to them, our hearts were strangely moved—a Burman youth told of how he had found in Christ his greatest joy though it had meant being severed from his parents, a missionary told of a Christian "life" that was "dead" for many years and how in the midst of discouragement and disappointment Christ came in and changed it into a life of victory. A Burmese Pastor told of how real Christ had been to him, mentioning three great periods of illumination, an Indian Minister told of God's uplifting and keeping power through trying situations. Our hearts were knit into one. Through all these experiences we came to recognize brothers in Christ where before we had seen but men. Henceforth there was no barrier of race or custom. The supreme thing was our common heritage in Christ.

Eating curry and rice together seemed to be the most desirable as well as the most natural thing to do. The sharing of the bedrooms was another source of fellowship and friendship. Being tightly packed proved to be a blessing in disguise—we got to know each other intimately in so short a time.

The day began with group devotions at 6-30 a.m. and the amazing thing was that as we shared our experiences together the hours flew past with extraordinary rapidity. It was easy to carry on for two or three hours and then to be sorry to have to close down.

The topic chosen for the second day, "What can we do for Christ in the City?", brought forth several valuable suggestions for service and a visit later to the slum area revealed in stark outline the great need. The next day two Institutions were visited, the Salvation Army Home for Prisoners and the Street Boys' Refuge organized by the Y.M.C.A. At the first place the group sang and two of the number took the Morning Service. At the Refuge, the Street Boys gave a display of their ability which made a great impression on the group.

The closing hour came all too soon—one after another in quick succession told of what the House Party had meant to them. The sense of fellowship,—the realization of Christ's presence,—love of the group, aspirations for the future mingled with a poignant note "I have been seeking for a long time but I have not found yet."

And so we parted with a great sense that God had been in the midst guiding us in spite of our weakness and inexperience and because of this we have faith to believe in greater things for the future.

W.R.M.

\*  
\* \*

## NEWS FROM OVERSEAS.

### Y.M.C.A. Secretaries' Conference, British Isles.

*Skegness, 1932.*

The 41st Conference of British Y.M.C.A. Secretaries was held at Skegness from June 11th to June 18th under the presidency of Mr. Henry Lightbody. For the first time, Mr. Palmer Howard, whose retirement from the Secretaryship of the B.S.A. took place last year, was absent and among other familiar figures, that of Sir Arthur Yapp was greatly missed.

Over 100 were present, including overseas visitors and representatives from all parts of the British Isles. The President-elect of the English National Council,

Mr. R. Austin Pilkington attended during the latter part of the proceedings and was cordially welcomed.

The programme fell under three main heads: address by the Rev. A. C. Vodden and Dr. A. Herbert Gray on "The Christ of Experience and 'The Quest for God'", and three lectures by Mr. Z. F. Willis on "Collapse or Conquest?", "Studies in the Crisis of Civilization" and a series of discussions on the work of the Association under the general title "Is it Worth While?"

"*Is it Worth While?*"—The topics dealt with under this last head were: "Over-seas Work" opened by Mr. Oliver McCowen; "Naval and Military Work" by Mr. F. J. Chamberlain; "The Supplies Department" by Mr. S. H. Baker; "Work for Boys" by Mr. W. Morgan; "Migration" by Major Cyril Bavin; "The Friendly Society" by Mr. James Daldry; and "The Present Position" by the National Secretary.

*Problems Common to all Mankind.*—Side by side with this, was a constant emphasis on the fact that our problems are the common problems of mankind. Most emphatically, too, was it stressed that the way out is not through politics, nor yet through international agreements, but only through a true and lasting unity of the peoples based on the spiritual realities common for all. For this the Christian forces of the world can alone supply sufficient motive power.

*Interesting Experiments in Ireland on a Common Ground.*—Where it is increasingly difficult for individual churches in a town or village to maintain effective young peoples' organizations, the Y.M.C.A. has been able to meet the needs of the youth of all the churches on a common ground, and it may well be that, for this reason, for these associations biggest work lies ahead. The tendency of Protestant youth to stand aside from the main stream of the national life—civic, political and social—is unfortunate both for that life and for youth. The Association is doing something in this field and is beginning to face the many issues involved.

*Need for Hard Thinking.*—Several special avenues of advance seem to be opening up to the movement and experiments are being tried with some measure of success. The Associations' concern about unemployed young men and lads has led to interesting experiments in special services, both by the members and non-members in three Belfast Associations; as well as in the unemployed Lads' Club for 200 youths opened last autumn in an unused warehouse and already described in the News Sheet. The Association has also been co-operating in the "Gaden Plots for Unemployed Men" Movement.

*Enlisting the Universities.*—A second group of experiments has been in the realm of adult education in co-operation with the Universities. With the equipment at our Associations' disposal and their own need of a richer programme there would seem to be opportunity for considerable expansion in this direction.

A third field of special service has been found in the villages. In one village of about 800 people, for example, with 12 public houses and no club or centre for young men an association was started in improvised premises. Fifty young men at once rallied round and have since run their own programme with the willing co-operation of all the clergy and ministers of the district.

*Youth and the Church.*—A Youth Conference was held recently at the Bishop's Palace, Chichester to discuss the attitude of the youth to the Church. The specific questions discussed were so timely and useful that the permission of the Bishop was asked to make use of them in discussion groups in our own Associations.

They are particularly appropriate as topics for discussion in connection with the chapter (XIX) on "Ourselves and the Churches" in a new study handbook "A World Challenge to Youth". One or two, which relate more especially to the Church of England, will need adaptation for more general use. They are as follows:—

1. What do you suggest as useful to draw people under 30 to Church?
2. How would you get people under 30 actively interested in the life and fellowship of the Church?
3. (a) Do you think the usual hours of Church services convenient?  
(b) Do you think the Prayer book services are the right kind of services for the present day?  
(c) Have you any suggestion as to the seating or other arrangements in Church?
4. What part should music, colour and movement play in the public services of the Church?
5. Ought the Church of Christ, like other societies, to have rules which exclude even well-meaning men and women from some of its privileges?

6. To what extent does an objection to narrowness really deter serious-minded people from worship and fellowship of the Church? Give instances if necessary.
7. If in a given parish, the vicar and leading members of the congregation completely lived up to the Sermon on the Mount, would that Church be popular and well attended?
8. The parson is obliged by custom to occupy the pulpit for about 15 minutes twice on every Sunday. Is this a good custom and, if so, what should be his principal aim in preparing his address there?
9. Does a difficulty of reconciling religion and science keep people away from Church?
10. What does it mean to be a Christian?
11. What could you do to make others Christian?

### Visit of Christian Deputation from Japan.

"On March 1st at the very height of the struggle we received a cablegram from Mr. Arthur Jorgensen in Tokyo saying that a party of Christian leaders in Japan wishes to visit Shanghai 'for observation and informal conversations with Chinese Christians'.

"After consultation, however, with a number of Chinese colleagues and friends, we were able next day to send word to Tokyo assuring our friends there of a welcome to any who might come 'prepared to speak and to hear "the truth spoken in love" with complete frankness and mutual Christian confidence'. On March 12, the party arrived nine strong, and for the next eight days they lived together in the Palace Hotel as guests of the local Chinese Y.M.C.A.

"For Chinese and Japanese to meet in such an hour under the very shadow of Chapoi, Kiangwan and Woosung was in itself a spiritual achievement. For more than a week Chinese and Japanese Christians met at war-torn Shanghai, dared to look painful facts in the face, and joined together in prayer. At the end they parted sore of heart, yet trusting in each other's sincerity and determined at once to keep unbroken their fellowship in Christ and to do their utmost to further understanding just dealing and goodwill between their two countries."

(From the "Y.M.C.A. Fellowship Notes".)

### World's Alliance.—Conference of the Latin Countries.

The Conference of Y.M.C.A. leaders of the Latin Countries was held from June 21st to 27th at Chantreauxville, the holiday home of the Seine Associations. Fifty delegates from 14 countries were present. Latin America was represented by Mr. H. Grassi, General Secretary of the Montevidei Association and the well-known leader of Work Among Students, Dr. J. Navarro Monzo. The presence of Dr. Monzo together with delegates from the North African Associations gave a character of its own to the gathering. The chief aim of the Conference was to decide the action that should be taken by the Latin Countries on the Cleveland Associations and how the World's Committee could help these Associations. It devoted especial attention to the Message of the Association to-day. Its main findings are as follows:—

#### The Association Solemnly Affirm:

The sovereignty and holiness of God, our Father, who is revealed to us by Jesus Christ and in whom we find the supreme moral and religious value.

The unique value of the redemptive life and death of Jesus Christ, which lay on us the obligation of faith and gratitude, and the deep desire to imitate our Master in loving our neighbour.

The communion with the living Christ and the inspiring and creative activity of the Holy Spirit to whom we desire to surrender ourselves with all our hearts.

Our hope is the coming of the Kingdom of God and our resolution to hasten the time when "His will shall be done on earth as it is in Heaven".

This message is clearly not in the final form, but will serve as a basis for discussion. A fuller report of the Conference will appear in the October number of the *World's Youth*.

### Czechoslovakia—A Ten-Year Plan.

The annual convention of the Czechoslovakia Y.M.C.A.'s took place recently in Prague. One of the significant events of this convention was the first report on the Ten-Year Plan which the Y.M.C.A. adopted a year ago. At each national convention a budget of activities is discussed and agreed upon. The budget is arranged

under the headings, Programme, Organization, Personnel, Principles, Equipment and Finance. The first year of operating under this Plan indicates that a definite advance has been made under each heading except Finance. The advantages of the Ten-Year Plan are reported to be the great stimulation which it gives to each local Association. For example, under the heading of Programme, every local Association undertakes to conduct at least one religious group and one series of religious lectures a year. Concrete programmes of religious, social and educational work are outlined. Definite plans for the coming year for boys' work, young men's work are agreed upon and the success or failure of the plans agreed upon at the previous Convention are reviewed. The scheme, therefore, gives a precision to the work which is found in a movement which does not have such a concrete plan.

#### Czechoslovakia—Y.M.C.A.'s Practical Internationalism.

Every year the Czechoslovakia Y.M.C.A. arranged for about 100 boys to live and study in foreign countries. They live in the Y.M.C.A. camps, in private families, or in other places where they can study the language, the habits and customs of the people, and really come to know the boys of other nations. Although most of these boys are sent to Switzerland and Germany, there are six of them this year being sent to the United States. All boys go at their own expense.

#### Manchuria—Work among Russians.

The Japanese invasion of Manchuria has created serious problems for all forms of activity in this area. Mr. H. L. Haag writes of the serious crisis confronting the Russian Y.M.C.A. in Herbin following the September outbreak. However, a group of friends came to the rescue through a newly-formed organization called the Club of the Friends of the Y.M.C.A. When Mr. Haag wrote, this group already included 70 men, drawn from all walks of life in Herbin, who have pledged themselves to stand by the Association during these difficult times. The membership includes Russians, Americans, Germans and Chinese. "Not one man asked," says Haag, "has thus far refused to join this Club. With business frozen and the outlook blank these heroic friends found a way to make the Association carry on."

The Russian Y.M.C.A. in Herbin is the only city Association in the world solely financed and managed by Russians. It carries on a large and varied programme.

1. In the Educational Department there is an elementary high school with 325 boys and girls and 28 teachers; a three-year college of business and foreign languages with an enrolment of 75 young men and women; a general school of English and Commerce with an enrolment of 190 young men and women, an auto-mechanical school with an enrolment of 80 or 90 young men; a typewriting school with from 25 to 30 students, and a Kindergarten with 12 pupils.

2. The Boys' Department has a membership of 200 working in groups under the able leadership of Mr. A. Gooseff.

3. The Physical Department carries on an extensive programme including a dormitory and summer camp for boys, and the Girls' Department organized after the fashion of the Camp Fire Girls, and a Literary Social Club of 100 young people who hold weekly debates, etc. Altogether there are 500 active members in the Association and 1,500 students and associate members.

#### Norway—Revival and Y.M.C.A. Work.

Writing to Dr. John R. Mott, on the occasion of the last Executive of the World's Committee of the Y.M.C.A. the General Secretary of Norwegian Association spoke of the Revival being experienced by the Churches in Norway.

"The Revival began last autumn, in a great many different places all over the country and is still alive and spreading. In contrast to former revivals, here, in Norway, this Revival Movement is not grouped around, or attached to any particular churches or organizations, nor has it originated in the activity of any particular personalities. We may, therefore, only say that the Revival is the action of the Spirit of God Himself.

"We have for sometime been forced to concentrate our efforts on the direct Revival Work. The Movement has brought to many of our Associations a great influx of new members. As you will remember from your last visit in Oslo, we have in the last years, had great difficulties on account of doctrinal controversies, so much so that we were almost afraid of disruption. Now these controversies are mostly silent. Life itself has triumphed and found its true self-expression. And now, in all our plans, the summer work, we aim at giving direct edification programme due

place, and we are confident that our Movement, in spite of the difficult economic circumstances, is about to enter on good and happy times."

The Quarterly Review of the World's Committee, *World's Youth*, contains an article giving more detailed information on the Revival.

\* \* \*

### K. T. PAUL MEMORIAL FUND.

#### FURTHER SUBSCRIPTIONS RECEIVED.

						Rs.	a.	p.
July	15	1932	By balance at credit	..	..	..	552	3 0
"	18	"	Rev. W. T. M. Clewes	..	..	..	20	0 0
"	21	"	John Thangavelu, Esq.	..	..	..	10	0 0
"	23	"	Miss I. T. McNair	..	..	..	10	0 0
"	30	"	Dr. Mason Olcott	..	..	..	10	0 0
"	30	"	G. Solomon, Esq.	..	..	..	25	0 0
Aug.	2	"	Rt. Rev. J. J. Western, Bishop of Tinnevely	..	..	..	15	0 0
"	3	"	J. S. Aimen, Esq.	..	..	..	13	4 0
"	5	"	Miss M. L. Butler	..	..	..	10	0 0
"	9	"	Rev. Gordon Mathews	..	..	..	25	0 0
"	12	"	Rev. A. S. Walden	..	..	..	10	0 0
"	15	"	Rev. W. H. Thorpe	..	..	..	15	0 0
"	17	"	K. Natarajan, Esq.	..	..	..	10	0 0
"	31	"	Mr. Enberg, Denmark Danish Kr. 200	..	..	..	140	0 0
Sept.	6	"	Rev R. H. Eastaff	..	..	..	5	0 0
"	6	"	W. B. Hilton, Esq.	..	..	..	27	0 0
"	6	"	Y.M.C.A. Central Branch, Rangoon	..	..	..	23	0 0
"	9	"	Manjeri Ramaier, Esq., B.A., B.L.	..	..	..	10	0 0
"	12	"	H. H. Crabtree, Esq.	..	..	..	25	0 0
Total						..	955	7 0



# THE WORLD OF BOOKS

ASSISTANT EDITOR : REV. E. C. DEWICK.

## A. INDIA.

ASIATIC ASIA. By S. K. Datta. (London, Faber & Faber, Ltd., 7s. 6d.)

This is a book which all who are interested in the Indian problem should read. The writer is well known to readers of this Journal. He holds views which have the respect of all who know and understand them, and he has presented in many places, including the last Round Table Conference, ideas which have won for him recognition as a great Indian and a great Christian. He has given much thought and study to the difficult political problems with which the world is faced at the present time. He could never be a good party man, for there is a moral quality in all his thinking, even on the most practical of all political questions, which has prevented him from being a mere partisan and which has enabled him to raise the whole discussion of many questions to a higher intellectual and moral level. In writing this book he has had his eye on the Indian situation, and it will do much to illumine this situation; but he has looked at it in the light of a study of the whole modern movement in Asia, from which it cannot be separated.

Dr. Datta attended the meeting of the Institute of Pacific Relations which was held in Kyoto in 1929. At that time he had the opportunity of seeing something of Japan, China and Korea, and so was able to supplement the knowledge which he acquired of Pacific problems from the material submitted to the Conference and from the discussions which took place there. He realized that *Asiatic Asia*, by which he means the lands which geographically and, therefore, culturally have been most isolated from Europe, has in these latter days been facing influences from the West that have very deeply affected her life. In these lands there is unrest. The old social, cultural, religious and industrial order has been seriously disturbed, and re-adjustment takes place slowly and imperfectly.

We cannot follow Dr. Datta into the extremely interesting and illuminating details which he has gathered to illustrate the ways in which the West has touched the life of the East. But let it be said that he has abundantly proved that the political manifestations of the Asiatic problem are but symptoms of something that lies much deeper and above all of economic trouble. The significance of this for India is set forth in a brief paragraph in the Preface which is worth quoting :—

“ Indian leaders within a comparatively short period of time will either accept or have imposed on them, a constitution which, it is already evident, will make provision for the conferment of further political rights, but that any provision will be made to meet the economic needs of the masses seems improbable. A political structure built upon such feeble foundations cannot survive for any length of time. Is it too late for those on whom the responsibility for reconstruction lies to pause for a moment to consider some of the experience which Japan and China have accumulated, the first as the result of its successful efforts to build a nation state and the latter in its failure ? ”

But the trouble is more than economic. In his concluding chapter Dr. Datta begins by summing up the features of the national States which the nationalist leaders of China, Japan and India have in common aimed at creating. The first of these features is an inner cultural and spiritual unity, and Dr. Datta is fully aware how far India is from having secured this. In illustration of this he points to the diverse ideals of such men as Mr. Gandhi and Sir Muhammad Iqbal, both of whom were members of the Second Round Table Conference. In an earlier chapter he had given some account of the forces which are at work for the undermining of all spiritual beliefs and their implications, and with these forces we are very familiar in India.

It is quite probable that some critics will complain that in this book Dr. Datta, instead of furnishing any solution of the problems which beset India, has complicated them by simply relating them to problems which beset the whole of *Asiatic Asia*. This is a complaint in which we cannot join. We have reason to suspect any man who professes that he is in possession of a solution for India's problems. We have more faith in one who can give such a diagnosis of the trouble as Dr. Datta gives, even if he speaks with diffidence of the remedy. And those of us who are primarily concerned with the spiritual forces by which the hearts of men are moved may realize afresh, if we are tempted to forget it, that there is offered to us in these days the possibility of influence which the mere politician does not possess.

J. MCKENZIE.

\* \* \* \* \*

INDIAN DUST. Being letters from the Punjab. By Philip Ernest Richards. (Published by George Allen & Unwin, Ltd., London, 1932, Pp. 270. Price 6s. net.)

This is a book of letters written from India between 1911 and 1922 by the Professor of English Literature at Dayal Singh College at Lahore. Being real, these letters touch on many subjects—Politics, Scenery, English Literature, Indian Students, the Author's family and all the varied details of his daily life. Professor Richards wrote with considerable humour and a sense of proportion that make his letters pleasant and easy to read. Apart from their literary charm, there are many interesting references to politics and to the troubles in Lahore and in Amritsar in 1919.

Mr. Alex. R. Andreae remarks in the Foreword of the book, "These letters from India are a simple record of one man's reactions to the totally strange environment of new work in India. They are not the considered statements of a full and ripe experience; nor are they consistent with anything except the vivid personality of the writer" (p. 5). These remarks are very true and they are best exemplified when the Professor speaks (i) of Punjabi students (pp. 47-48), (ii) on Sikhs (p. 49), (iii) on teaching Religion in his College (pp. 60-61), (iv) on Oriental Nature (p. 188) and (v) on Psychomalysis (p. 206).

On the whole, the letters are very well worth reading and they will remind readers of the brilliant Letters of William James of Harvard University. We invite all lovers of literature to read this book. Mrs. Richards—it might interest readers to know—who was inspiration-incarnate to our author, has after her husband's death made India her home.

A. K. SIDDHANTA.

\* \* \* \* \*

BEST SHORT STORIES OF INDIA. Vols. I and II. (Rs. 4 per Vol. Publishers: Messrs. D. B. Taraporevala Sons & Co., Bombay.)

In arranging these two volumes, the compiler has made easily available a series of stories from various parts of India.

After going through these, one can better understand those who urge us to realize 'That underlying unity, which makes India a nation in spite of seeming dissimilarities'. Moreover, in reading these stories one may note the common trend of folklore in both East and West;—fairies which can be recognized even with their names changed, giants and magical birds, animals and plants galore.

Volume I gives us stories from the Punjab, Kashmir, Western and Southern India. Volume II continues the stories from Southern India, and goes on to stories from Bengal, the Central Provinces, and racial groups, such as, the Telugus, Santals and Bhils. In these, we can sense a background of Indian Folklore which will enable the reader, especially if he be a foreigner, better to understand Indian ideals, morals and social and religious psychology.

These are not books to be read at a sitting, unless one is making a serious study of Folklore. Each of the various stories stands alone, and make interesting

light reading after heavy mental work. They will provide incidentally a storehouse from which to draw for bed-time stories for little tots. The stories are very interesting, especially if not read too continuously. V. M. I.

\* \* \* \* \*

**CO-OPERATION IN BOMBAY :** Short Studies. Edited by Prof. H. L. Kaji, M.A., B.Sc., I.E.S. With a Foreword by Henry W. Wolff. (Published by D. B. Taraporevala Sons & Co., Kitab Mahal, Bombay. Pages 373. Price Rs. 10.)

Prof. Kaji's book, in the words of Henry W. Wolff, who is one of the world's greatest writers on the subject of co-operation, deserves a hearty welcome from, and attentive study by, all who are interested in the cause of co-operation in India. Written by a man of profound study and of broad views, with a close knowledge of detail, in conjunction with co-adjutors who have the actual facts reported upon well at their fingers' ends, his book is bound to be of pertinent and vivid interest to all who have at heart the material welfare of this country, under the influence of this new and powerful agent of improvement.

The book is well written, and is printed in a fairly large and clear type. The language is simple and the style smooth and easy. It is a mine of information for those who have no time to go through the scores of reports and other literature on the subject of co-operation in India. Though the book is named "Co-operation in Bombay", it might easily have been named "Co-operation in India"; for the different aspects of the subject dealt with hold good and are applicable in almost every part of India. It is comprehensive and gives encyclopædic information, detailing the pitfalls, difficulties and problems in an interesting manner. The specialized knowledge of the authors and co-adjutors has made the book very valuable, not only for those actually engaged in the work, but even for men engaged in social service, adult education and rural reconstruction; for economists, agriculturists, educationists, missionaries, Y.M.C.A. officers, and Industrial Welfare workers.

The book contains first a Foreword and Introduction, then four Parts written by Prof. Kaji; 11 Chapters written by ten different specialists, including Prof. Kaji himself; two Appendices giving the Bombay Co-operative Societies Act and Rules; a Bibliography, and a useful Index. R. MANOHAR LALL.

\* \* \* \* \*

## B. THE CHRISTIAN FAITH.

**THE WORD AND THE WORLD.** By Emil Brünner. (Student Christian Movement. 4s. net.)

Karl Barth and the author of this book, Emil Brünner, are the leaders of what is known as the *Dialectical Theology* or *The Theology of Crisis*. This book *The Word and the World* contains the lectures delivered by Dr. Brünner in London and Scotland and are intended as an active part of that conflict with modern thinking which the Author holds to be the supreme and vital task of Theology to-day.

The *Barthian Theology*, which is expounded in this book, has been described a Roman Catholic Scholar as "a well that has broken forth in the dry Waste" of Non-Roman Theology. The Protestant Churches also have welcomed it as a fresh wind from heaven that may once more unfurl their drooping banners. During last century Protestant Theologians were influenced by Schleiermacher's subjectivism, by which man and his experience is made the measure of all things, even God. Karl Barth and Brünner contend against this view and maintain that if man would get back to God he must begin from God, and not from himself. So against the anthropocentric theology of Schleiermacher, Barth and Brünner set one that is theocentric; and against the immanence of God, they set His transcendence. In the place of a subjective faith founded on experience, which makes God little more than

the projection of human estimate and desire, they plead for a surrender to a "transcendent divine event". The starting point of all religion and theology is God Himself, and not man.

The "Barthian Theology" leads men to the study of the Bible, the Word of God. Barth and Br  nner give a secondary place to the Historical criticism of the Bible, and emphasize the study of the contents of the Bible. God reveals Himself only in one way, through His Word, by which He broke through, into human life. The Bible tells us, not how we should talk to God, but what He says to us in Christ, without whom God must remain hidden. In order to receive the "*Word*", man must have faith. This can neither be given nor secured. It is an act of grace. What the Word of God does is to expose the contradiction of human existence, and then in grace to cover it, man is placed, in the critical position of having to decide. This "*Crisis*" in human life occurs when God speaks and man hears. Like Luther and Calvin, Barth and Br  nner exalt the word of God and Christ.

The book *The Word and the World* has five chapters. In the first chapter "The Word of God and Reason", Br  nner emphasizes the fact that Christian belief stands or falls with the assertion that the Word of God is something other than ethics, metaphysics, or religion—something different in its source as well as in its content. "Into the word of men, with their ethics, their metaphysics, and their religions, there has entered something different, something which is distinguished not gradually or quantitatively, but qualitatively and fundamentally, from everything which man can know from himself outward.—And that something is the Word of God.

In opposition to all ethical, religious and metaphysical teaching about man and God, in general and impersonal terms, Christian faith asserts that the Word of God is not general, but historical and personal. Christ does not point to a door or a way which lies in the soul of man, but he says definitely "I am the way, the truth and the life". Not in man's moral, religious or metaphysical structure of mind, but outside of him, in an historical "once and for all" event, is this way to God. This faith in a person cannot be proved, as we can prove general, timeless and impersonal truths; but we can only believe it. Our reasoning powers are given not to know God, but to know the Word. "Where reason pretends to know God, it creates a reason in God; and that always is an idol." Where reason knows its limits, where it does not usurp the dominion over faith, but remains within the sphere of the word, a conflict between faith and reason cannot arise, unless what is merely dead metaphysics claims to be faith. "Genuine faith and critical reason cannot be opposed to each other, for they are created for each other."

In the next chapter, entitled "The Word of Christ and History", Br  nner shows that the Christian conception of revelation is absolutely distinct from any other, and insists on the centrality of Jesus for the Christian faith.

"Jesus the Christ means Eternity in time, the beginning of that which is beyond all temporal change, the coming Word of God and Salvation." The importance of Jesus to faith is not merely as "the Teacher" or "the Example", or as a "religious genius", or as "the symbol of the divine". "They are all futile, because here is an absolute 'either—or'; either Jesus is merely human and then He has no importance for faith, or He has importance for faith, and then He is the stumbling block." "Jesus does not merely have the Word (as a prophet); He is the Word." "The Word that was in the beginning was made flesh, and we saw His glory, as the glory of the only-begotten Son. This is the message of the New Testament, and a Christian is the man who lets himself be told this by God. A Christian is the man, and only the man, who in Jesus Christ hears this Word of God spoken to him." This event, this happening is too big to be contained in what we usually call history. Not only an event of absolute significance takes place in Jesus

Christ, but the same turning-point of time which He is, takes place in the life of every individual whom He calls to Himself, and thereby calls also to that act of turning.

In the next chapter Dr. Brünner points out that the relation between Psychological Faith and Faith in the New Testament is connected with *conversion* and *regeneration*. "By the first is meant that man has to turn the direction of his existence through 180 degrees, so that what was in front is now at the back. This *conversion*, this right-about-turn, consists in such a change that a man who before lived as his own lord, as an autonomous Ego, now begins to live (if I may put it so) from God downwards; as an Ego that has his life not in himself but in God. *Regeneration*, on the other hand, means that this turning of the existence direction is nothing less than a new creation, a new kind of existence, a transition from not being into being, and from death to life. This turning, however, does not happen easily; the Word of God has to enter into the closed self like a wedge, to break it open. That is why faith is a suffering, comparable to the spark which flashes from the flint when struck by the steel.

In the last two chapters, Brünner shows that the real breakdown of Biblical Faith in our modern time is caused not by science but by modern philosophy; by the fact that the modern man does not want to acknowledge any authority outside of himself. Referring to the responsibility of the Church to Society, Dr. Brünner holds that the Church has nothing to do but proclaim the Gospel. "If the Church has nothing to proclaim but social ethics applied to public life, she is drawing up her own death-certificate." "The Word of the Church is the solution at once of the social question and of the question of Truth. For in God's Word alone both truth and communion are founded; outside of it there is but illusion and solitude. But the truth of the divine Word is not impersonal truth; it consists in love. This puts an end to our falsehood and our solitude. To regain for the Church this lost Word is not only the task of every living theologian but also the prayer of every living Christian."

This is a book which every Christian leader in India ought to read, mark and inwardly digest, because it has a special message to the Christians of our land.

J. A. JACOB.

\* \* \* \* \*

CATHOLICITY. By Father Herbert Kelly. (S.S.M. Student Christian Movement. 4s.)

Father Kelly's book is divided into three sections. The central, and longest, section deals with the nature of *Catholicity* as a principle of Church Life; the opening chapter discusses the history and standing of the Catholic party; and the third part contains a chapter each on Confirmation and Confession. The Preface by the Archbishop of York is highly appreciative of the pages that follow, and indeed the volume is of much greater value than its size (it is only one hundred and fifty pages long) would suggest.

Personally, I found the first and third parts of the book more helpful than the central section, but that is not to say for a moment that the whole is not well worth buying and reading. It is, as Dr. Temple says, a book "wonderfully free from controversial arguments. Criticism is chiefly directed against those with whom the writer is closely associated; it is self-criticism." Page after page is lit up by the author's deep personal faith and fairmindedness. And all the more because of this fairness and readiness of self-criticism *Catholicity* is a powerful and convincing plea for the principles it upholds.

One warning. Father Kelly is not very easy to follow. This is due rather to closeness of argument and compression of matter rather than to obscurities of style. The reader's attention must be vigilant all the time, and he will probably have to

read large portions a second time in order to get full value from them; but his trouble will be amply repaid.

R. W. BRYAN.

\* \* \* \* \*

### C. THE BIBLE.

THE TEACHER'S COMMENTARY. General Editor, Hugh Martin, M.A. (Student Christian Movement Press, London. Price 8s. 6d.)

If one were to judge a new book by the reviews that one reads on it, one would judge that this new Commentary had been long needed and was very much appreciated by all. Judged, again, by the names of the authors of the various articles in the book it certainly would also receive very high standing.

Unlike many books, this Commentary has been prepared for a very special class of people and it, therefore, should be judged by the purpose for which it has been written. The introduction says that "the Teachers' Commentary is designed to meet the special needs of teachers of children, particularly in the Senior Class of elementary schools, in central schools, in the lower forms of secondary schools and in Sunday classes. Advice has been sought from many educational experts and every feature has been planned with the desire to give the utmost possible practical help." If anyone were to go to this new Commentary and seek for a full-fledged exposition of the Book of Nahum he would be much disappointed, for he would find two very brief paragraphs consisting of about ten lines each one of which says, "Apart from the mutilated remains of an acrostic Psalm, in Chap. 1 the Book of Nahum consists of a series of brilliant and passionate odes on the approaching fall and sack of Nineveh. They are thus to be dated about 614 or 613 B.C." The paragraph is signed T.H.R. The other paragraph deals with the bibliography of books on Nahum and thus the reader of these paragraphs would not be much the wiser for having read them; which all means that the Book of Nahum has not been chosen by educational experts as a proper study for children of the ages for whom these courses are meant.

On the other hand, if the teacher of children wishes to know something about the beginnings of Christian doctrine, or the making of the New Testament, or the Jewish elementary school in the New Testament, or the world into which Jesus came, or the Early Church, or if he desires to find a clear and definite, though brief, exposition of the various parts of Scripture that are found in courses of study for children, he may indeed rejoice to find a book of this description quite handy for him to study. The book is modern. The book has been prepared by experts and, therefore, is a great time-saver for those who wish to know that which is necessary for them to know in teaching in the modern Church Schools or Day Schools.

This ought to be of very great use in India where a great many teachers of schools are required to teach the Bible also, even though they have never had a proper course in religious instruction. All such teachers of children below the high school grades will find a valuable assistant in this new Commentary. This book is especially rich in articles concerning various aspects of Biblical knowledge, both in the Old and New Testaments. There are also a few very good pictures and maps as well as chronological tables to help in the study of Scripture. If all teachers of the Bible in India could use this book, the religious instruction for the children would be on a much higher level than it has been and the Church members of the next generation would be in a much better position to understand Scripture intelligently than have their fathers. The book may be purchased through the Association Press, 5, Russell Street, Calcutta.

JOHN J. BANNINGA.

# THE Young Men of India

BURMA & CEYLON

Editor : H. C. BALASUNDARUM

Volume XLIV

November, 1932

Number 11

## SOME PRESENT-DAY TENDENCIES IN EDUCATIONAL THEORY AND PRACTICE—III

BY THE REV. JOHN J. DE BOER, M.A., Ph.D.  
*Principal, Voorhees College, Vellore.*

*(Continued from July issue.)*

THE two preceding articles in this series presented a brief sketch of some of the leading educational ideas that form the background of many widespread movements in educational reform. In this article and in another that will conclude this series, I shall deal with some of the practical problems involved in any attempt to put these theories into practice, especially under such conditions as confront us in India. Many people are convinced of the soundness of the educational theories that are involved in these reform movements, but insist that Indian conditions are such that these theories cannot be applied here. Lack of funds is one objection advanced. Lack of interest in better education on the part of parents is another. The great gulf between the free, advanced, progressive atmosphere of the new type of school-room and the backward condition of home and community environment is a third. A fundamental difference in temperament between an Indian child and a European or American child, that will doom to failure in India a method successful in Europe or America, is a fourth. A lack of sufficient teachers with the vision and training and determined energy necessary to make a new and better and more difficult method succeed is a fifth.

---

**NOTE.**—When articles in the *Young Men of India* are an expression of the policy or views of the National Council of the Young Men's Christian Associations of India, Burma and Ceylon, this fact will be made clear. In all other instances the writer of the paper is responsible for the opinion expressed. The Editorial Notes, if any, represent the opinion of the Editor alone.

These and other objections have been raised whenever I have discussed this subject with various audiences of Indians interested in educational reform. I have found almost universal discontent with the traditional curriculum and methods of teaching. It is agreed that these fail in a very high percentage of cases to produce the kind of culture, enlightened public spirit, initiative and moral character that we desire in our citizenship. But have we the means and the teachers and the public interest necessary to break away from the traditional type of school, and have we the assurance that new methods found successful elsewhere will prove valuable here in India? These are the questions that need to be faced as we consider the practical application of the newer ideals to our elementary and secondary schools and also to our universities.

The answer that I would give is the answer given by Professor William H. Kilpatrick when he toured India several years ago and lectured on educational reform. It is the same homely advice that he gives constantly to educators in America: "Begin where you are, and advance step by step as fast as you can." We cannot hope and should not desire to change a whole system in a day. Too rapid change is dangerous and often disastrous. But I do not think there is a single idea that has been proved valuable that we cannot at once begin to apply, not throughout a whole system, but in some one class or in some one subject of study. I would urge the heads of all schools and all teachers to begin at once a trial of some of the suggested reforms. Most of us are afraid to try experiments too near to the year of the public examinations. The old time-honoured system of spoon-feeding, of cramming students with answers to all probable examination questions does produce a certain percentage of passes in the public examinations. Educators trying some timid experiments have sometimes been frightened because a year lean in passes happened to follow their efforts and gave carping critics the opportunity to say, "I told you so". But in spite of those who say, "the old is better", I do not think that any school ought to be without its experiment or two along the lines I have been suggesting, in order that gradually our schools in India may cease to be merely "listening schools" and may become "laboratory schools", and the eyes of our teachers may not be so exclusively fixed on results in rigid examinations set by others, but rather on those things that the teacher alone can see and judge—on habits, attitudes, outlooks and appreciations, on character effects, personality effects, and emotional adjustments.

It is true that the higher ideal of education requires more funds than poorly equipped, under-staffed schools with over-crowded classrooms. But there is no school that cannot, if it has the determination, find the small amount that may be required for a small



beginning along a better line. And as better results begin to be shown, I believe that public interest will provide the additional funds that will be needed. With regard to this matter of increased expenditure, we ought to be encouraged by the fact that in some of the finest attempts at reform that have been made, as for example those of Dr. Washburne in the Winnetka school system, the new plan cost little or nothing more than the old so far as teaching staff was concerned. The change required is in curriculum and in the aim of the teaching rather than in increased budgets. Problems of finance need not stand in the way of a first step in the right direction; even though we shall ultimately have to face the problem of increased staffs, better equipment, and smaller class groups.

Again, it is true that education cannot advance much faster than public interest and public support. A flourishing parent-teacher association is an important part of any school system, and we find it rather discouraging business here in India to try to cultivate interest in such associations. Most parents are interested only in getting their child through the successive classes and through the public examination as soon as possible, and they evince little interest in the character and personality effects which the process of securing such passes may have on their offspring. But here again it is for us to begin where we are and advance step by step as rapidly as we can, in the hope that increased public interest and support will come.

As to the objection that there is an essential difference between western teachers and students and our teachers and students in India, I am convinced that no essential difference exists which can stand in the way of our adapting to Indian conditions the ideas and practices which have been proved to be of permanent worth in the Western world. I shall give an example from my experience that will illustrate the grounds for this pedagogical faith of mine.

I recently visited a classroom in an Indian school in which the pupils were engaged in numerous activities. It was a first class. The thirty boys and girls were busy with many tasks. Several groups in one end of the room were engaged with several projects at two sand tables. Others were at work with great piles of blocks constructing many types of buildings. Here were several individuals building words out of letter cards. Others were intent on crayon drawings. A solitary lad had chosen seed laying as his occupation and he was proud of the many patterns he had outlined. In one corner were the clay-modellers, and outside were the vegetable and flower gardens demanding the care of little gardeners. All were so intent on their work that the visitors were scarcely noticed except as children eagerly explained what they were trying to do. It was a busy laboratory school-room with children moving freely here and there. There was the sound of many busy workers, but no disorder.

It seemed so natural to see these happy children engaged in all these interesting tasks. So natural did it seem that the teacher appeared hardly necessary.

But I knew something of the work of preparation that lay back of all this natural activity. First of all, the teacher had had to read just his mental attitude toward his task. He had never seen such a school-room in India. His school days had been spent in the listening type of school. His observation had furnished little training for the creation of such an "activities room". In American schools he could have passed from classroom to classroom which would have furnished examples of the kind of activity he had vaguely begun to envisage. But he could not visit America and it was hard to learn such practical things from books. He visited several schools in India which sought to embody these ideals.

And then began a year of experiment. It was not an easy experiment. It was hard to leave the beaten path of strictly regulated discipline of the listening type and follow the pathway of the new discipline,—the less regular and less easily controlled but more productive discipline of the activity type of schoolroom. The children responded boisterously to the new freedom,—too boisterously and with little self-control and initiative and creative spirit. The teacher was unskilled in the new way of guidance and control. Most of the suggestions from Western books and journals needed a great deal of adapting before they could be used.

But pupils and teacher learned together as the days went by, and finally the result justified all the anxiety and labour. Here was not the listlessness and boredom that characterizes so much of forced hand-work, but the sparkle and joy and spontaneity of children freely choosing, planning, and co-operating in creative activities. I have visited many schools in America where such an atmosphere of joyous, free, productive activity prevailed. I carry the memory of those schools as my ideal for our schools in India. I have visited many schools in India, but in very few have I seen anything but the uniform rows of passive listeners with the traditional recitation going on in the approved way. We hear the universal complaint that our education is remote from life interests, and that it tends to suppress initiative, independent thinking, and the creative spirit. But all too few have the determination to break away from traditional methods with experiments that shall demonstrate that we can preserve all that is good in the old while yet adding the vital life situations which will cultivate the thought and spirit we desire. And my purpose in writing these articles is to appeal for an increased number of such experiments.

I have read with great interest the stories of a number of efforts that are being made, and have had the privilege of observing a few of them, and I appreciate to the full the inspiration that they afford.

I have no desire to be over-critical of our present curriculum or methods. I am gratefully conscious of the efforts that are being made to enrich and widen our curriculum. I am aware of the dangers that are involved in any loosening of the control which the standards set by rigid public examinations have over all of us. But at the same time I would raise my voice in protest against an attitude of apathetic complacency toward our present system. Progress must come through the loosening of that control. Only when we are freed from the false aims as to the objectives of our teaching and the false standards of appraisal as to our progress which that system fosters can our method be made free and our curriculum be enriched by a proper emphasis on character-building activities.

In the space which remains, I shall describe the types of experiment that I feel ought to be made in order that we may have development in the many types of schools and under the varying conditions of the various parts of India, the necessary adaptations of modern educational ideas. There are three types of educational method which, in my opinion, constitute the main lines along which we ought to seek to advance. These are the Project Method, the Dalton Plan, and the Mastery Technique. Each of these names very inadequately represents a distinctive point of view and a profound insight in matters of education. Each has a distinctive book which develops the type of philosophy of education for which the name stands. Dr. Kilpatrick's "Foundations of Method" presents in his inimitable style the philosophy that undergirds the Project Method. Miss Helen Parkhurst's "Education on the Dalton Plan" describes the way in which her plan developed in her mind and how she is seeking to carry it out in her "Children's University School". Dr. Henry C. Morrison's "Practice of Teaching in the Secondary School" presents his philosophy of learning as mastery. These three types of educational theory represent three fundamental aspects of the learning process : learning as modified behaviour brought about through co-operation in socialized and life-like activities ; learning as development of the powers of individual responsibility through individualized activities ; learning as mastery of certain fundamental attitudes, abilities and skills.

Each of these three aspects is of prime importance ; and sound educational experiment ought not to be one-sided, but should seek to develop schools which hold together in proper balance these three indispensable qualities of sound education. I shall describe these types of method and illustrate them by examples of educational experiments which have sought to embody them ; and shall conclude with a description of a school which has to my mind given us the best guidance as to the way in which all three can be given due emphasis and held in proper balance.

First, the Project Method. This method is an embodiment of the pragmatic philosophy. This philosophy says that truths are things that work, that we learn by doing, that real thinking is never carried on in a vague, abstract realm apart from the puzzling, frustrating facts of life, but that it must be practical and objective, and closely related to concrete activities. The term project is taken from the realm of business and engineering and world affairs. It has broken through into the secluded quietness of our schoolrooms like some shrill noise from the outside world. It tells us that our pupils' thinking, too, if it is to be real thinking, must be harnessed to projects,—to a series of projects graduated in complexity and scope from the beginning classes through the University. The drowsy atmosphere of our schools has needed this stirring call from the outside world where big projects are being undertaken. Our school work needs to be more practical and objective, more purposeful and progressive.

Our curriculum and our methods have been gradually responding to this call for closer contact between our halls of learning and the world outside. It is not so many decades ago since the public schools of England taught only the Latin and Greek Classics, no geography or history or natural science or art or music, not even mathematics, but only the literary remains of an ancient people. These ancient relics of an ancient day were alone thought worthy to enter those sacred halls. We have gone a long way since then. Our curriculum has been enriched with many subjects of vital import in the daily lives of pupils. But still the demand comes that all this living subject-matter shall be taught through the creation of life-like situations.

Some teachers have shown a genius for this new kind of teaching. Collings' "An Experiment with a Project Curriculum" has demonstrated that the curriculum of a whole elementary school system can be so remodelled that all the traditional subject-matter can be taught,—and taught remarkably well, in the form of projects,—hand projects, play projects, story projects, and excursion projects. And the experiment proved that this method of projects was peculiarly adapted to the fostering of other learning products which are of infinite worth.

I once saw a remarkable teacher at work with the project method. She had taken charge of a group of eighth class pupils who has gotten beyond the control of two of her predecessors. They were an unruly lot at a difficult age, and they seemed to have little interest in life except to annoy their teachers. She studied the class carefully and found that their leading genius in mischief was also something of a genius in drawing. She secured the permission of her Principal to try, as the work for the year, the publishing of a school magazine. The leader in mischief became the magazine's art editor. Others became business managers, literary editors, science

editors, and news editors. She was able to gather all the subject-matter usually taught in eighth class about the preparation of material and the printing and circulation of that magazine. Problems of discipline were solved. Individual initiative was in great demand and co-operation in this group activity became an essential to success. In two or three years this eighth class project became famous throughout the school and beginners in the first class began to long for the day when they would be competent to handle that project. The experience of such a teacher cannot but fill us with enthusiasm for a method that can achieve such results. The educational literature of the last few years teems with examples of an infinite variety of projects successfully carried out in many fields,—history, science, geography, music, art, literature. What a contrast between Hughes Mearns' creative teaching of literature as illustrated in "Creative Youth", and the usual drudgery of the attempt to inspire enthusiasm in pupils over the masterpieces of poetry and prose !

The project method has come to stay. It will continue to infuse new life into all our teaching. In every class of every school and college, and in every subject, its influence must remain to bring more abundant life into the teaching and learning process. But I think that the excessive enthusiasm which seeks to make it an exclusive method for all teaching will pass away ; and it will take its place as an indispensable part of our teaching technique, but not as an exclusive method. Its emphasis on socialized activity needs to be supplemented by the emphasis on individual activity that characterizes the Dalton Plan. It must be saved from superficiality and lack of proper co-ordination as regards essential subject-matter by the thoroughness of the Mastery Technique.

*(To be continued.)*

## THE RURAL COMMUNITY AND THE SCHOOL (A REVIEW)\*

BY DR. D. S. HATCH, *Y.M.C.A., Trivandrum.*

MR. F. L. BRAYNE in his forcefully written seven-page foreword indicates the purpose of this book when he says: "The Indian villager has fallen among thieves—dirt, disease, debt, poverty, waste and ignorance—and they have stripped him and left him half dead. Education is passing by on the other side with her priestly robe of literature and logarithms drawn tightly about her to avoid contamination." The foreword is a plea that education will cross over and have compassion on the rural people, who constitute nine-tenths of the population of India, and will give them comfort, useful knowledge and leadership and pour into their wounds the healing oil of better health, better farms, and better homes. It further contends that the making of better farms and better homes, the rules of health, the dignity of labour and the duty of service must be taught and practised, and the pupils must be inspired to stay and lead their villages to better things instead of bolting off to towns as soon as they have all they can out of the village schools, or making their schooling an excuse for loafing about the village and refusing to put their hands to their ancestral occupation.

The present education is further taken to task by the questions: "What is the use of history or geography to a boy who is at any time liable to lose health, sight or life owing to his ignorance of the A B C of hygiene? What is the use of arithmetic, if it does not teach the farmer to husband his resources and to fight the demon of waste that is keeping his village poor? What is the use of giving ideas of better things to the boy, when his future mate is not taught to make his home bright and comfortable? What is the use of learning anything at all, when there is no means of continuing, developing and putting it into practice in the villages?" The life-history of a fly or mosquito, the foreword continues, is of equal educational value and of ten times more practical value to a village boy than the life-history of Akbar or Napoleon; and the theory and practice of co-operative credit or village panchayats are surely of greater value to the villager than algebra or syntax!

Turning now from the foreword to the main text of the book, we find that the author begins with a brief background, giving some idea of ill-health, poverty, the low production of the land,

---

\* 'The Rural Community and the School' by G. S. Krishnayya, M.A., Ph.D., with a Foreword by F. L. Brayne, I.C.S. Association Press, Calcutta, 1932.

owing to wrong methods,—illiteracy, injurious attitudes and harmful customs ; and follows with a description of village education which gives an equally dark picture. Out of the thirty-eight million children who should be at school, only eight million are on the rolls with the average school life of only 3·8 years. Over three-fifths of all the pupils and students in institutions of all kinds and grades are found in the two lowest classes. Nearly three-quarters of the villages of India have no schools. Many of the schools are ill-staffed and inefficient : the village child often takes two years to master his first primer, and studies under sordid and unattractive conditions. Furthermore, what the pupil learns at school is no more promising than the conditions under which he learns it. What he learns estranges the boy from his community and so does not tend to make him an asset to the village. Education in ideals and attitudes is lacking. The rural community looks to the teacher for enlightenment and inspiration but what does it find ? The village schoolmaster, " Ill-found in vitality and learning and depressed by poverty ", is feared by the pupils, unpopular with the community, imposed upon by external authority. Teaching subjects which have no real appeal, the teacher elicits no interest and no support from the community.

After this outspoken but convincing denunciation of the shortcomings of the present school system in India, a full description is given of two schools in the United States, which schools were built up amid somewhat similar conditions to those now maintaining in India, with revolutionary effect on the surrounding people and country-side. One of these, Penn School, is among the Negroes of St. Helena Island, off the coast of South Carolina ; and the other institution, the Berry Schools, is in the mountainous region of the State of Georgia among the " Poor Whites ".

St. Helena Island was left almost entirely to Negroes after the civil war and the freeing of the slaves. The island is eighteen miles long, about seven miles wide. In the island community it is now quite impossible to decide where the school is located. It has its grounds and some buildings to be sure but there is no spot in the area, however remote, where it does not seem to be. This is exactly the situation which the best type of rural reconstruction centre builds up in India. The centre is the demonstration-area, and the demonstration-area is the centre. On St. Helena Island it is claimed " the Island is the School ".

There they had to combat the same attitude we find in India concerning work. As slaves the Negroes had developed a dislike for work—naturally. They wanted " education that meant going to school, away from all drudgery, and the chance to wear pretty clothes any day of the week "; and Latin and algebra which had been offered in the early Negro schools in the zeal to prove the mental

capacity of the liberated blacks. But Penn School has been so developed that the tools of education are not only the books of the classroom and library, and the machinery of the farm and shop, but also the daily problems of life—work, play, birth, death, marriage and home-making. Both the field work and home-making which make up the activities of the Island families have been made to connect with the school.

Among the achievements of this system of teaching are listed the following improvements to the whole Island: better health, efficient midwives, better babies, community classes for old and young, decrease in epidemic diseases, some plantations raised to be "100% sanitary", better farms, agricultural clubs, home gardening clubs, better homes, progressive young farmers' clubs, better livestock, an annual farmers' fair, a women's poultry club, a co-operative credit union, and the parents' league. There is farm demonstration work, carried on by a Penn School graduate appointed by the United States Department of Agriculture.

The all-round-training has made better citizens and has brought, through the combination of books and practical work, more abundant life to a people who, though freed from slavery, had hope of a fuller life only "beyond Jordan's River".

The Berry School was founded by Miss Martha Berry who had been educated for a life of ease and pleasure to take her place in society; but who had seen the need of some six million white people living in former slave states who had not been slave holders. They had been handicapped by the social and economic conditions that slavery and the plantation system had created, and in many cases had been driven to the highland regions. They were of English and Scotch ancestry, but they had deteriorated through their lack of contact with the rest of the world. Their standards had declined in every way, with the depletion in their thin hill-side soil and their scanty opportunities.

In the Berry Schools (Foundation School and High Schools) children from amid these conditions are trained not merely in the three ordinary R.'s but in the handicrafts so that, when they go back, they will be able to put the farm on a more paying basis and make the farm-home an attractive place in which men and women can live and bring up their children. The training is for life and its tasks.

As to the effects of the Berry Schools a leading American educator has said, "If every county in the State were blessed with such an institution . . . the State would receive an industrial impetus and a moral blessing which would be revolutionary." While the Berry School is confined more to the school campus and farm than Penn School, the boys and girls are so prepared for intelligent and



efficient service along lines of practical usefulness to the community that it is said of them after they leave the school "each one of them is helping to improve the life of some neighbourhood". They get a culture which the babbling rural school of India does not give. The Supervisor of the Georgia rural school says, "What I appreciate is the spirit that pervades the school. In my travels I meet men and women . . . they came to this school without any education, and went away with trained minds and stalwart characters . . . I have not seen a single one who was not a good citizen."

A chapter is given to the description of Extension Work Among Negroes, which again is exactly what we are trying to do in the extension work of the best possible rural reconstruction centre in India, minimizing the centre and realizing that the important thing is the extension work, continuously visiting the homes and getting great numbers of rural families actually to practise the better methods, to have the improved crops and livestock and the benefits therefrom and to improve the whole family on all sides—spiritually, mentally, physically, socially and economically. The rural teachers and pupils are our best allies for this extension work. In the Southern States the extension work is carried on by Negro agents for Negroes working in close touch with and co-operating with the schools and the agricultural colleges and the rural schools. This extension work has done much to change "a crying race to a trying race".

In the closing chapters, the author shows how the example of these schools, and the Negro extension service, which he has so fully described, can be copied or features of their method adapted to bring about the needed change in Indian rural education. He believes that these examples show the "literary champions" of our schools how the temptation to indulge in the luxury of literary education can be overcome so that the village primary school will have a curriculum ruralized, socialized and vitalized. The pupil will learn the three R.'s, music, practical nature-study, school gardening, and educative hand work and have suitable physical training and recreation. His studies will be related to his environment, his arithmetic to bazaar operations, his nature-study to plants and animals he commonly meets and his reading to song and story so native to the people's genius. He will go on from village school to community middle school having a course of four or five years. All pupils will have to do manual labour; and the author goes to show how instruction in the academic and industrial sides could be fitted in. He contends that the American emphasis on the practical as illustrated by the Penn and Berry Schools offers the much needed antidote to the British-Indian-type of literary education which he says cannot be expected to produce a man skilled in agriculture, keen on business, or interested in machinery.

The school should begin to make, through the teaching it gives, a many-sided attack on the problems of the community and be connected with the homes of the children so that education will become a whole community movement.

In conclusion the author says that "It does no good merely to know what conditions are in India. It is vain simply to be aware of what is being done in other lands. Even learning of successful endeavour in one's own country in itself confers no merit. What does matter is the intelligent resolve to go and do likewise." I should say that even that is no good in itself. We have too many intelligent resolves, but no backbone in carrying out the resolves. Here we have in this book one of the best possible presentations of the problem, the need and the method for making the necessary change. This is the latest and probably the best of several presentations of this kind. It will add to the already great volume of feeling that this change is necessary; but the surprising thing is : when the need is now so obvious, why are we not seeing more courageous attempts to make the change? I know directors of education who seem to feel the need; they have power in their hands now, but they are letting their terms of office slip by and are making practically no advance towards this reorientation. The author of this book is himself a superintendent of education in British-administrated areas. How long is he himself going to have to keep repeating the words "should be"? How soon will he, to some extent, change "should be done" to "is being done"? If the author of this excellent study and analysis of how successful method can be applied to the Indian school situation, can follow it with one giving actual experiences in a sweeping change in the right direction, it will be eagerly read. What we want now is reports of actual advance. Collections in book form of "experiments" in rural education, all thoroughly helpful, have been published. The next step should be reports of successful accomplishments which have gone beyond the realm of experimentation on to sure and tried ground.

Everyone who desires to see such advance for the good of Young India, or who desires to have a part in it, should read this well-written and inspiring account of what can be done.

## THE ENGLISH EDUCATIONAL SYSTEM—I.

### THE SPIRIT OF THE SCHOOL.

BY R. M. CHETSINGH, B.A., B.Sc., *Y M.C.A., Lahore.*

THE English Educational system is an institution of no recent growth. Its beginnings may be traced to the days of King Alfred, the first national King of the English. Professor J. Dover Wilson has remarked that the English Universities are older than the State and English Schools older than the nation. The schools have had a great deal to contribute towards the making of the English people from the earliest times. They have helped to create the nation : but they have continued to grow with it.

There is no such thing, even to-day, as The English School. There are many types of schools. Some features, however, are common, more or less, to all these types. The more striking of these are briefly noticed below :—

#### A. The Objective of the School.

1. The schools set out to give to their pupils a hold on the ultimate issues of their lives. Their attention is not absorbed by the 3 R.'s. Nor do they aim at producing in youth a ritualistic allegiance to conventional morality. This is true to-day of the great old public schools, as well as of the more modern secondary and elementary schools. They endeavour to enable the pupil to see in its correct perspective the place of conservation and creation in the life of the individual and of society. They are concerned with helping individuals to express themselves. More commonly, however, two directions are given to this growth producing, perhaps, two main types : firstly, those who find self-expression in,—who more or less fit into,—the existing social structure ; secondly, those who are rebels, who go out to create. At its best, the spirit of the school transports the pupil, a little uncertain and anxious, but never utterly devoid of balance, "to the edge of the beyond", to use the words of Professor Delisle Burns.

All this notwithstanding the schools emphasize the common ideals of the nation. They endeavour to help everybody and every girl to learn how to speak the national language correctly. They promote, to a considerable extent, the spirit of social mobility. And it is not too much to say that the schools of England to-day present a fair picture of the life of the English people as portrayed in their culture and civilization in their ideal aspect.

What then would one expect to find in the Schools ? It would be best, perhaps, to let the public schools, the more democratic

modern (Central and Secondary) Schools and last but not least the public elementary (primary) schools answer. Considerations of space forbid such a course. All that may be attempted here is a brief statement giving some idea of the springs from which flows steadily and unobtrusively, sustenance and inspiration to the schools.

2. The English with all their conservatism and imperialism are a democratic and freedom-loving people. The Englishman to-day loves to assert his personal liberty as he did in the days of John Bright, —or as Matthew Arnold put it, “he loves to feel that in all spheres of life one has the right of doing as one likes.” However much his ways may appear to us bound by idle convention in many spheres of life, in the realm of education he does not seem to believe in standardized mass production. The English educational system is free from any rigid centralization of control. It is free, as might be expected, from artificial uniformity. It leaves a great deal of scope for individual and group self-realization and local self-expression. Local Education Authorities, *i.e.*, Municipal Bodies, are not only encouraged but required, with the help of the national Board of Education to initiate and foster, in their respective areas, educational enterprise. Towards innovators its attitude is characteristically English. It will permit no group of faddists or cranks, in the pursuit of their experiments, seriously to interfere with the free exercise of their judgment and inclination by parents, masters or local education authorities. It will wait and see. If in its observation it can discern sufficient wisdom in the madness of the adventurers it will give them enough encouragement to struggle on to prove their worth. It will suffer many a scarcely reputable little school to exist if people are willing to pay for it. Hardly ever will an institution with an adequate message, however, be allowed to die a solitary death. The State does not look upon private institutions as rivals. It seeks their co-operation in its task of raising the intellectual and cultural level of the people. Succeeding articles may describe some of the ways in which this is done.

#### **B. The Tone of the School.**

The fact that strikes a foreign visitor to an English school, more than anything else, is the splendid tone that governs the institution. There is a loyalty to the school which every head in India could well envy. In about half a dozen years of considerable travel I have seen a similar spirit only in less than half a dozen schools in our country. The standards of honesty and fair-play are admirably maintained not so much by the fear of the Law as by sheer force of public opinion. One can see all this in schools situated in the poorest parts of South-East London as much as in prosperous public schools. One or two teachers in a staff may be “a bit slack” because

of age and inadaptability, but they belong to a passing era. Most of them care for their boys and for the school. Some of them do not hesitate to use the cane. Yet the discipline of the school is maintained through prefects. It is the prefects who see that offenders are suitably dealt with by their houses, or in extreme cases, sent up to the master on duty. There is very little of "bullying" in the modern schools, and these are steadily enlarging their numbers as well as their sphere of influence.

To some readers who know English Schools all this may seem rather exaggerated. The English Schools have defects,—and they cannot remain hidden from any one, who spends even a few months in acquainting himself with their working. It is the merits, however, which have to be set forth in a brief article such as this and these merits, when one is back in the native surroundings of an Indian province, loom large on one's horizon. An Eastern sage was once asked where he had obtained all his wisdom. "In the company of fools," came the prompt answer. "I avoid," he continued, "all they did and do what I found they omitted to do." The defects are there, but it does little good to dwell upon them unless they are taken in the spirit of the sage. Here is one of them.

Some English Schools, though divided into houses with house masters and prefects for each house, still depend on "The Authority of the School" rather than upon public opinion, *i.e.*, upon the boys' corporate sense of right and wrong. I had occasion to know one of these—a minor Public School,—somewhat intimately. Authority in this school had to be respected, otherwise it would assert itself. It was clear that the boys would never give it more than a stiff respect. Authority had to assert itself frequently and quite unpleasantly too.

There was a young history master, a brilliant Cambridge man of culture, who did not believe in relying upon authority. He felt, in this school, as if he were a fish out of water. The older boys respected him and enjoyed working under him. But the younger lads gave him a most uncomfortable time in class, in spite of the fact that he was one whom I would name among the six ablest and most skillful teachers I have seen anywhere. There was no public opinion for him to fall back upon. He sometimes allowed himself to wonder whether he should get "authority" to assert itself in his behalf. The boys saw this and made his lot harder. This, however, is not typical of England. It is mentioned here to show how the same causes produce the same results whether the schools be Indian or English.

### C. Character-Building.

One of the educationists to whom Oriental observers of the English educational system almost invariably turn for guidance and

enlightenment is Sir Percy Nunn, the Principal of the London Day Training College. He tells his pupils that he is never more embarrassed than when he has to face educational officers of a certain far Eastern government who come to his office, notebook and pencil in hand and ask, in measured tones and halting speech, by what "system of moral and religious instruction" the English develop the character of their youth at school! The fact is that the English do not depend mainly upon precepts for character-building. They make the world of the school a real world in so far as it lies in their power. In their relations with their teachers and with their fellows the scholars are encouraged to be natural. There are no slavish customs of showing respects to masters, such as we enforce in India. Generally, a class will not stand up as the teacher enters. They need not stand up to answer a question. They may smile and laugh during a lesson,—they are encouraged to do so,—when there is cause for a smile or a laugh. The stupid commands 'Keep still' and 'Keep quiet,' heard so constantly in our schools in India, are rarely uttered in the good schools. Boys are encouraged to respect themselves. In learning to do so they respect the teacher. They learn to respect the rights of others. They develop a sense of the worth of their fellowmen.

The pupil is not expected to look up to the teacher as a *guru* who has mastered "the body of knowledge,"—an idea so dear to Indian antiquarians. He must develop his aptitudes and perhaps explore fields not known to the teacher. He must add to the body of knowledge, thus making for progress.

Long sermons or talks on equality are not common. But the system practises a belief in equality. High ideals of conduct, as the *Board of Education Handbook for Teachers* puts it, are largely brought about through example by a kind of contagion. Offices in school go, almost always, to the boy or girl most fitted for the job. Under the comprehensive scheme for free places and scholarships, now in operation, no worthy boy or girl need give up study for financial reasons. Merit carries everything. The children of poor parents get into state-aided "public schools" and hold their own.

Direct religious teaching is in a most unsatisfactory state. Denominational jealousies, secularism and a comparative dearth of well-equipped and willing teachers combine to make it so. And there is no hope as Dr. Nunn puts it, "of remedying the disaster, until the character and history of religion as a natural activity of man have been properly analysed and teaching procedure based on that analysis has been worked out and courageously applied." This is as true of our country as it is of England. In England, however, many,—perhaps most,—school-going people get some religious instruction and guidance in their homes or Churches. This guidance is not so

out of keeping with what the school gives them as the religious instruction in an average Indian school might be.

Religious services held periodically for the whole school, or for seniors and juniors separately, as also the daily (or twice-weekly as in some) assemblies in school help to produce a corporate sense of loyalty to right and wrong which is of very great value. I remember one morning at a London Central School how an offender whom the staff had not been able to trace walked up to the Head Master when the latter in front of the whole school, appealed to the persons concerned to come forward. He expected even offenders, he said, to act as men. Thus it is that the school's ideal aim is achieved—by giving that aim concrete shape on the level of daily life.

## THE RECENT INDUS VALLEY DISCOVERIES : PART I

BY DR. MASON OLCOTT, M.A., Ph.D., *Vellore.*

### 1. When and How Long did the Indus Civilization Flourish ?

THE discoveries made in the Indus Valley since 1922 have revolutionized the world's ideas about India, but most people have heard very little of these explorations. "No such epoch-making discoveries have ever fallen to the lot of an archaeologist in this country," writes Sir John Marshall, the Director of the Archaeological Survey of India. "Hitherto India has almost universally been regarded as one of the younger countries of the world. Apart from palaeolithic and neolithic implements and such rude primitive remains as the cyclopean wall of Raja-griha, no monuments of note were known to exist of an earlier date than the third century before Christ..... Now at a single bound, we have taken back our knowledge of Indian civilization some three thousand years earlier and have established the fact that in the third millennium before Christ and even before that the peoples of the Punjab and Sind were living in well-built cities and were in possession of a relatively mature culture with a high standard of art and craftsmanship and a highly developed system of pictographic writing." (*A.S.I.*, 23-24, page 47.)

Even in recent years men supposed that the lack of any very ancient buildings was due to all previous buildings having been of wood, but now large buildings of burnt brick have been found to have survived the passing of over five thousand years. The most important discoveries have been made at Mohenjo-Daro in the Larkhana District of Sind. These ancient ruins are set on islands in a dry bed of the Indus River, about two hundred miles from the present shore line, but possibly once on the Arabian Sea. The other main excavations have been carried on at Harappa in the Punjab on a dry bed of the River Ravi, about four hundred miles north-east of Mohenjo-Daro.

Seals from Harappa had been known and described as far back as 1875 but their nature and age had remained a complete enigma to all students. Some ruins at Mohenjo-Daro had also been known, but no one suspected that the site contained any buildings older than the Buddhist stupa constructed by the Kushan Kings during the second century of the Christian era. Buildings of the Copper and Stone Age were first excavated at Mohenjo-Daro in 1922 by an Indian archaeologist. The large importance of his finds was at once realized and systematic work was carried out during 1923 and the



following year. The results being far beyond expectation and of the greatest value, much more time and money were directed to excavation both there and at Harappa. Sir John Marshall, who has directed the work, recognized that the objects found bore a very striking resemblance to those that had been discovered in Sumeria in the Tigris and Euphrates Valleys. This led to the culture at first being called Indo-Sumerian, but later explorations revealed that the civilizations of Mesopotamia and the Indus Valley existed separately for many centuries and were probably independent of each other although they were in close commercial touch. The term now used is the Indus Valley Culture, since both of the principal sites are located in this valley.

The Indus is one of the great rivers of the globe and drains a basin of 372,000 square miles, including Kashmir, the Punjab and surrounding areas. It rises among the glaciers of the cold, inaccessible peaks of the Himalayas in Tibet and passes through one of the hottest deserts of the world near Jacobabad, where the official shade temperature has risen to 126 degrees. When the great Sukkur Barrage is completed, it will be the largest engineering work of its kind and will water five million acres of land, three million of which has been burning desert and the other two million with irrigation water for only a part of the year.

The derivatives of Sindhu, the Sanskrit word for Indus, are shown in diagram A. Columbus misused the term Indian by applying it to the inhabitants of America, because he thought he had reached India with its wealth instead of the coasts of poor America.

#### DIAGRAM A.

##### *Origin of the name India and related words.*

Word.	Language.	Derivatives.
Sindhu.	Sanskrit (meaning Indus or a river).	Sind (area). Sindu (Babylonian word for cotton). Sindon (Greek word for cotton).
Hindu.	Persian.	Hindu (religious term). Hindi (language of many Hindus). Hindustan (India, except the South). Hindustani (Urdu, language of Indian Moslems).
Indus.	Greek, Latin.	Indus (river). Ind (India).
India.	English.	Indians (inhabitants of India). Indies (Southern Asia). • West Indies (Caribbean Islands). American Indians (aborigines of America).

How have the dates of the Indus cities been determined? Typical Indus Valley seals with pictographic legends have been discovered at Susa and several sites in Mesopotamia, dated before 2700 B.C. Another such seal has been turned up at Ur with cuneiform characters of about the same date. Since such seals were found in all three of the top levels excavated at Mohenjo-Daro, the last of the three cities may be dated 2700 B.C. The other two cities show signs of long occupation and have been tentatively dated 3000 and 3300 B.C. Five or six levels have been found but only three have so far been excavated. Cities that flourished more than fifty-two centuries ago are still to be dug up on these sites. Let us take just this period of time and compare it with the period of British control in India. We think that the decisive battle of Plassey was separated from us by many years, but the period back to Mohenjo-Daro was thirty times as long. The hoary antiquities of the tomb of Tutankhamen created a great sensation because of their age, but the oldest city yet found in the Indus Valley flourished eighteen centuries before he did. This interval is greater than that between Marcus Aurelius and our own day.

The accumulated mass of debris rise as high as sixty feet above the level of the plain. Sir John Marshall says that the vast remains represent the growth of thousands of years before the date of last city. Excavators in Mesopotamia have also dug up buildings erected during the fourth millennium before the Christian era.

It would be a serious mistake to assume from the preceding that the Indus civilization was confined mostly to two places. Although the richest finds have been made in Sind and the Punjab, the culture was traced also in Baluchistan and Waziristan to the west, in Cutch Kathiawar and the Deccan to the South, and possibly also in Rajputana and in the Ganges Valley to the east. Fifty miles of the old bed of the Ravi was explored by airplane and several previously unknown sites located, some of which may serve to bridge over the wide gap of two thousand years now separating prehistoric from historic India. If these aerial discoveries are any test of what may be found along the three or four thousand miles of river bed, enormous fields with their alluring secrets await the excavator.

## 2. How was this Culture Related to Others of that Age?

Many roughly chipped implements of the palaeolithic (old stone) age have been found in South India, while chipped and polished implements of the neolithic (new stone) age have been dug up in all parts of India. The Indus culture must have been continuous with these, but it also adds a new material for tools, namely, copper. Hundreds of knives and scrapers of chert (a flint-like quartz) have been found all over the site of Mohenjo-Daro, and mingled with these very

crudely chipped implements are finely made objects of copper, gold and blue faience and wonderfully engraved seals showing that the people had great technical skill and marked artistic ability. Because of this strange combination, the culture has been called chalcolithic or copper-stone. Bronze was known but much less used than copper. Sir John Marshall says of this kind of civilization, "There is no question that it formed part and parcel of the wide-flung chalcolithic culture of Asia and Europe, which extended from the Adriatic to Japan, but it was focussed primarily in the great river valleys of the South : of the Nile, the Euphrates, the Tigris, the Karun (Persia), the Helmund (Afghanistan) and the Indus. That is a very important point to have established, for it means that India came within the same cycle of culture as the rest of Asia; that she passed step by step through the same phases of development as her neighbours on the west ; and that so far as the later phases are concerned, she passed through them at approximately the same time ; though whether at an early epoch she took the lead of her neighbours is still debatable. . . . No one country can be regarded as the home of this civilization." Each and all contributed in varying degrees to the common stock of culture. Such advance was possible in the river valleys because they offered soil fertility, permanent water supply and easy communication. Therefore a large and settled population could be supported by agriculture. This in turn made it possible for civilization to make marked progress.

Mr. Ananda Coomaraswamy writes, "The chalcolithic culture was everywhere characterized by matriarchy and a cult of the productive powers of nature and of a mother goddess. We must now realize that an early culture of this kind once existed from the Mediterranean to the Ganges Valley, and that the whole of the Ancient East has behind it this common inheritance." (*History of Indian and Indonesian Art*, page 1.) Over two hundred human figurines of terra-cotta were recovered at Mohenjo-Daro in 1925, but only a few of them were well preserved. The female figures far out-number the male. This indicates that they were used for worship, as symbols of the "mother principle", which was commonly worshipped by many races.

The cult of the mother goddess was one link with Sumer. Others were the artistic designs, materials, and styles of animals—also the script that was used. The kind of seals points to a relation with the earliest Sumerian discoveries in Mesopotamia. The connections were due, not to identity of culture but to commercial and other intercourse between the two countries.

Sir John Marshall makes the following comparison :—"The existence of these roomy and well-built houses, and the relatively high degree of luxury denoted by their elaborate system of drainage,

as well as by the character of many of the smaller antiquities found within, seem to betoken a social condition of the people much in advance of what was prevalent in Mesopotamia or Egypt. Not that anything is likely to be found at Mohenjo-Daro as magnificent as the royal tombs or temples of early Egypt. . . . So far as the writer is aware, neither Egypt nor Sumer of the third millennium before Christ has yielded anything at all comparable to the average type of citizen's house now being unearthed in Sind." (*I.L.N.*, February 27, 1926, page 346.) He also says that if the assumption is true that the Sumerians entered Mesopotamia from the outside, "then the possibility is clearly suggested of India proving ultimately to be the cradle of their civilization, which in its turn lay at the root of Babylonian, Assyrian and Western Asiatic culture generally." (*A.S.I.*, 23-24)

### 3. Has any of the Culture been handed on?

There are some interesting similarities between the Indus civilization and Buddhism—that great missionary religion which arose in the Ganges Valley but which has since been driven out of India and also between the Indus culture and Hinduism, that composite non-missionary religion which still holds sway over 239,000,000 Indians. A cross-legged figure has been found with cobras worshipping on either side, very much like the figures of the Buddha which were made three thousand years later. Paired cobras, sometimes with an object between them, are very commonly worshipped in South India, and it seems to be a very ancient cult. The excavators have also dug up seals engraved with the pipal or bodhi tree, under which Gautama much later received his illumination. Even five thousand years ago this variety of fig tree was evidently treated with veneration, probably as the abode of some spirit. A statuette from Mohenjo-Daro has a garment over the left shoulder and under the right arm like the images of the Buddha. Indians still wear scarfs in this way, and also the sacred cord of the highest castes. The variety of castes to-day, in the opinion of Mr. R. Chanda, may be partly traceable to the classes of people in the Indus Valley and their conflicts with the Aryan invaders entering India from the north-west. There is even more probability that the many of the important elements in Hinduism that do not come from the Aryan Vedas were due to the culture of Mohenjo-Daro and Harappa.

Mr. L. A. Waddell in several recent books (such as *The Indo-Sumerian Seals Deciphered* and *The Makers of Civilization*) uses much learning in the effort to show that the people of the Indus Valley were Sumerian colonists and at the same time Aryans, and closely related to the Hittites, Amorites, Phoenicians, Goths and Britons. That the Indus Valley dwellers were Aryans is far less

likely than that they were akin to the Dravidians who still predominate throughout Central and Southern India. The Brahui language of Baluchistan has been found to be primarily Dravidian. Nearly all the skeletons found at Mohenjo-Daro are long-headed like the Mediterranean races of Southern Europe and Asia, including the Dravidians. The Indus people were probably subjugated by the Aryans and their culture partly destroyed and partly absorbed, just as the Aryan Greeks overran the civilization of Mycene and Crete (which bears a striking resemblance to that of the Indus). The Sumerian, Indus Valley, and Dravidian Cultures have many points in common, including their artistic treatment of animals and their use of symbols. The Indus people and the modern Dravidians have in common some customs about dress and ornament.

#### 4. How well-built were these Ancient Cities ?

Most excavations of prehistoric ruins show only the temples, public buildings and places, the houses of the common people having been entirely destroyed. But at Mohenjo-Daro most of the structures were found to be dwelling houses and shops. Others with thicker walls and rooms like sanctuaries were apparently used for religious purpose, and others were used as store rooms. Outstanding among the structures on the highest rise of ground, "is an imposing edifice containing a large bath, or tank, which may be assumed to have been used either for ablution purposes in connection with the neighbouring temple or possibly as a reservoir for sacred fish, crocodiles or the like. Sacred tanks for both purposes have long been a familiar feature in India, and it is likely that they were already in use during the chalcolithic age" (Marshall). The pool is 39 by 23 feet and is floored with finely jointed brick on edge. The bricks of the wall are laid in gypsum (plaster of paris) mortar and the back of the wall is coated with bitumen. A corridor with windows surrounds the tank on four sides and a great covered drain six and a half feet high carried the waste water outside the city.

Most of the houses had two or more stories with staircases. They were built of well-fired bricks usually laid in mud, but occasionally in gypsum mortar. The foundations and infillings were of sundried brick. The rooms were good sized. The houses had their own wells and bathrooms floored with brick and provided with covered drains connecting with the larger drains in the side streets. "Every street and alley, way and passage seems to have had its own covered conduits in finely chiselled brick, laid with a precision that could hardly be improved on," lime mortar being unknown, and bitumen little used. Sometimes such bricks were glazed. More attention was given to cleanliness and public sanitation than in Indian villages to-day.

### 5. What Plants and Animals did the People Use and Depict ?

Cities with such large populations as Mohenjo-Daro and Harappa could have existed only in an agricultural country that raised its food on a large scale. The variety of wheat grown there five thousand years ago was very much like that commonly grown to-day in the Punjab. Little has been discovered as to the people's methods of agriculture and irrigation but it is probable that the rainfall was heavier than at present and that the land was watered by another river receiving the waters of the Sutlej and flowing east of the modern course of the Indus. The discovery of remains of rhinoceros (possibly the original unicorn) shows that the climate was far damper and the vegetation denser than it now is. The absence of lions, which like arid country, points in the same direction. Tiger and elephant remains were found.

Although the word for cotton used by the Babylonians and Greeks (Sindu and Sindon) indicated that they derived their cotton from the Indus Valley, many scholars thought that the kind of fibre used was from the silk cotton or kapok tree. This theory has now been disproved by the discovery at Mohenjo-Daro of cloth made of fibre from the real cotton plant.

From the bones discovered we know more about the flesh they ate than of their vegetarian food. They ate mutton, pork and beef. They had enough sea food with turtles, tortoise, gavial (a kind of crocodile), fresh fish from the Indus and dried fish from the Arabian Sea. We know that such food was often roasted because the bones have sometimes been found half burnt.

They had a large variety of domesticated animals; the humped, long-horned Indian cattle (of which large herds must have been maintained), the water buffalo, short-horned cattle, sheep, pigs, dogs, small horses, and the Indian elephant. They knew two varieties of dog, a small animal related to the modern parish dog, and also a large dog like the modern mastiff. It was very likely this variety which Alexander the Great saw, as he marched this way twenty-five centuries later, and about which Aelian comments (IV. 19): "If this dog once clutches a lion, he retains hold so tenaciously that if one should cut off his leg with a knife, he will not let go however severe may be the pain he suffers, till death supervening compels him." There is no trace of the camel or the cat.

The archaeologists discovered nearly three hundred terra-cotta animal and bird figures, which were most probably made for children's toys. These included most of the domestic animals just mentioned with the addition of goats and poultry. Other animals were lions, rhinoceros, stags and monkey's. Toy balls and rattles were frequently met with.

## YOUNG PEOPLE'S FORUM

### YOUTH AND RELIGION.

BY C. M. REVIS, M.A., *Christian College, Lucknow.*

IT is interesting to note that all over the world youth is thinking on a horizontal level. Indian youths, like youths of other nations, are keen, idealistic, nationalistic and extremely critical of everything. They are consecrated to the belief that this growing, changing world of ours can be made a better and happier place to live in. They believe that through the co-operative efforts of all men a good world can be brought into existence. Imbibed with this idea of a great mission before them and conscious of their strength to carry it out, they to-day acknowledge nothing as impossible. (There is no guarantee that they shall do it, but youth claims the right to assert its faith that we can "shape this world to our heart's desire".) Many of the young men are frankly inclined to dismiss God as nothing more than a mere verbal abstraction. A young man wrote, "God is an imaginary monster created by our forefathers to keep us in terror and obedience." Even those who are interested in religion are interested more in the practical application of its principles to the various problems that confront them, rather than in the abstract and mystical side.

The one thing which is occupying the attention of young men to-day is nationalism. It is a very formidable rival to religion and in some cases a most effective substitute for it. Most of the young men are attracted by nationalism and are willing to sacrifice their future career, and even lives in order to serve their country. The fact that out of 60,000 men that went to jail during the last political struggle most of them were young, proves my contention. Many thousands of students gave up their schools and colleges, sacrificing all possibilities of careers, and went from village to village to work among the illiterate to train them in national consciousness. Whether this enthusiasm was well- or ill-spent does not affect us here, but the fact remains that it was so. The students find that Gandhiji's ideal gives India a new conception of equality and freedom and so they are attracted towards it.

Nationalism is acting as a unifying force. Every day we hear of the so-called untouchables being given the sacred threads. Pandit Malaviya himself goes about from place to place reciting mantras to these people. With young men the question of untouchability does not arise. Last year the Hindu students of one of my classes organized an inter-caste dinner and the chief feature of the dinner was the

presence of five sweepers sitting with them and eating with them. A thing of this kind would have been impossible even five years back ! India is changing and one can hear students say every day that if religion needs caste system and untouchability then the sooner it is done away with the better for all concerned. Inter-marriage, either between one caste and another or between one race and religion and another, is not rare to-day and does not inspire such comments as one heard a few years back. If there are some among the young men who still conform to the old type of religion they do it because they do not want to break away from their old relations. A Hindu student once wrote, "To-day we appreciate pilgrimage as a journey to widen our outlook and not to give salvation to our souls. We no longer listen to Satya Narain Katha or the Puranas to get salvation, but as beautiful pieces of literature."

The greatest impetus to religion to-day has perhaps come in the person of Gandhiji. "This great man," a professor of mine says, "has made religion something which we can love, respect and follow. He has freed it to a large extent from the excrescences of the past and has presented it in a pure and undefiled form. . . The far-off distant feeling that people had towards religion has been replaced by a nearness and intimacy that makes religion something human, real and attainable." His own life is a living example of the power of a vital religion. His passion for truth, justice and righteousness, his simple childlike trust in God, and his firm conviction that right in the end will triumph over wrong is a living challenge to the youths of to-day. While admitting that several of the young men admire Gandhiji's sincere outlook towards religion it must be said that they have no intention of making it their own. In this they lean more on the side of Jawahirlal, who has frankly no use for religion, than on the side of Gandhiji. In a debate held in one of the Universities of North India, in which the writer himself took part, the subject discussed was that religion is the cause of the downfall of India and so it should be done away with. After the debate when the votes were taken nine-tenths of the students were against religion.

Youth is imbued with a mission to make this world better. They believe in Whitman's dictum, "I will accept nothing that all may not have on equal terms". This naturally makes them show and have a great concern for the poor and the under-dog. They are thus attracted towards socialism and even communism. Intelligent youth is opposed to economic injustice and industrial tyranny. They fight all these. They do not believe that it is a man's kismet to be poor, nor do they believe that it is as a result of a man's karma that one suffers.

Among the non-Christians there is a greater receptivity to the method and message of Christ. But this must not be accepted for a



greater desire to accept Christianity. If any comparison is sought between Gandhiji and any other great figure, the name of Jesus invariably comes up. But those who admire Christ are at times amongst the greatest opponents of organized Christianity. The reasons are two-fold. Firstly, to show that one's own religions are sufficient for one's self and so it is not necessary to borrow from a foreign religion, as they unfortunately consider Christianity to be at present; and secondly, the contrast between the profession and practice of us who call ourselves Christians.

At times one comes across a tendency, very general among young men, that all religions are equally alike. They are different roads leading to the same destination, rivers emptying themselves in the same ocean. A Japanese student once put it thus, "Truth is a precious diamond that shines and gives brilliance only when each facet shines. No single facet of the stone can give all the light, glory and the brilliancy of the whole stone, and no religion alone can show the brightness and glory of the whole truth." While admitting that it does give one a certain kind of tolerance and catholicity, it must be admitted that it is a result of confused thinking on the part of the youth, or rather an easy escape from serious thinking. A Hindu young man once said, "An ideal family would be one in which the father believes in Krishna and models his life according to the teachings of Krishna, the mother has faith in Christ and follows in His footsteps, and the children are, one a lover of Mohammad, another worshipper of Buddha, and still another even an atheist; yet all living happily and peacefully together."

It might be worth while to deal in a short space with the attitude of Christian students towards religion. To a very great extent they also think along the lines of other students. But their problem is more complicated. The Report of the World's Student Christian Federation for 1931 says: "The Christian students are feeling the strain of the situation in a peculiar way. . . Many of them are feeling that the traditions that have bound them in the past to foreign missionary organizations are to-day a source of embarrassment, if not of shame; and it is not a far step from this feeling to a certain distaste for Christianity itself, or at least to a wish that they were not marked out by their Christian profession as "something different" from the main body of Hindu or Muslim patriots. . . (the) spirit of deep religious conviction, though not unknown among the younger generation in the Indian Church to-day, is all too rare." The position of a Christian youth is most pathetic and tragic.

It is no use our shutting our eyes to the fact that the Church has lost all hold on young men. A young man has no use for the Church as it is at present organized. When a young man comes

into grips with life, he is confronted with the great problems of life, such as, politics, economics and social justice. They become a part of his very being. He meets them on every side and naturally seeks guidance from his church and his religious leaders. They usually say that such questions are a taboo to religion and should not be dragged into churches. Young men go to churches with the hope of getting bread, they only get stone ; they go in the hope of getting fish and only get a serpent. Thus all their faith is shattered. Said a young professor of a Christian college to me one day, " The church has not set a worthy objective before youth to capture their imagination and spur them to action."

A Christian youth is fighting like a drowning man. He does not know which to accept, our professions or our practices. An American young man very pathetically said, "Occasionally the preacher would pause to give us a picture of a real Christian. 'Love your enemies,' he said—and just as we were ready to take our place in the church as young people, we were plunged into the great war and went to church to listen to preachers praying for our victory and downfall of the enemy. 'Love your enemies'—it did not square. The preacher waxed eloquent as he talked of the 'brotherhood of man', but we still have the Jim Crow cars and the K.K.K. flourishes. This was evidently a different kind of Christianity. I saw the discrepancy between the things I had learnt by precept and the thing I had learnt by example." A young Indian theological graduate said to me the other day, "Christian faith is life to me, but several of the things that organized Christianity practises outrage my conscience. A preacher preaches vehemently on things that are happening thousands of miles away, but keeps his lips tight on what is happening in India. Christianity is becoming more and more compromising." Youth is concerned with realities and has no use for a vague mystical kind of religion. If religion does not transform men it must go. A sincere Indian Christian professor for whom I have the greatest love and respect said once, "For six months I prayed regularly that things would change in India. I now find that they are just the same. I have therefore given up praying." This is not the cry of light-heartedness. It is the anguish of the soul! But even here there is a difference between a Christian young man and a non-Christian young man. While the former tries to examine everything in the light of Christ's teachings the latter is afraid to test his religion by applying it to the practical problems of every-day life. To a good many of them religion is just caste-system; untouchability and purdah system, things which are injurious to the welfare of their country. Therefore he studiously avoids dragging religion into politics and other social problems. To a Christian, on the other hand, Christ is the Great Purifier; and in the light of His teachings everything can be purged of its evil. A Christian youth believes

that everything must be brought under the sway of Christ and whatever falls short of His teaching and example must go.

It may be said that the picture which has been drawn is a dark one. The writer himself does not subscribe to all of it. He believes in the strength and power of the Church to right the wrong but he has seen enough of the other side and can sympathize with it. Most of these young men are going through a life-and-death struggle. To them religion means their very being and once disillusioned they lose all their radiant faith in everything. The older people, therefore, have a grave responsibility. They must show that Christianity is a dynamic force and can explode political, social and economic injustices and inequalities. Somehow or other the young men must be made to feel that the message of Christ is real and vital. Youth has courage, it has faith and a brimming optimism. But shall it be used along right channels or wrong channels? The answer lies with the older people. Youth is a judge of men. They cannot be deceived. Sincerity must meet sincerity and courage must meet courage. Let us not be discouraged, but only remember that "only where there are graves can there be resurrection".

## STUDIES IN CHURCH HISTORY

### THE MONASTIC ORDERS AND THE NEW THOUGHT.

BY MISS D. J. STEPHEN, S.Th., *St. Andrew's College, Madras.*

THROUGH the whole history of religious thought we find two ideals opposed, and yet dependent on each other: the ideal of the corporate life and of the individual life, of the priest and the prophet, the search for unity, which makes the knowledge of truth possible, and the search for truth, which makes unity attainable.

From the fall of Rome till the Renaissance, through the Dark and Middle Ages it was taken for granted by almost everyone that truth was to be found in unity. Outside the one body of the Church was darkness and confusion, the common man found truth by listening to the Church, and the agents of the Church were united as an army is united, in which the private thoughts and opinions of the soldiers are subordinated absolutely to the common purpose. The Clergy and the Monastic Orders acted as the army of the Church, it was they who carried the gospel and with it the beginnings of civilization to the heathen nations of Northern Europe.

Monasticism had grown up after the conversion of the Empire, it had come from the East, possibly in the first place from India and the teaching of Buddhism. Those who felt the world intolerably cruel or intolerably corrupt withdrew from it and lived either in solitude as hermits; or in groups, each in his separate cell, as cenobites: later several lived together in one house, with a common superior and a common rule of life. It may well be that when Christianity became fashionable and the State-religion, people felt the need of the hardness and discipline that had been provided before by the constant fear and the occasional fact of persecution, and took to a life of austerity to find them.

The idea of flight from the world was transformed into that of service to the world in the sixth century by St. Benedict, an Italian monk. He began life as a hermit, but after a time became the abbot of Monte Casino where he introduced a rule of great strictness of life combining manual work in fields and workshops with prayer and study. This rule spread rapidly all over Europe, monks and nuns who had grown lax and idle adopted it everywhere.

Through the Dark Ages of violence and ignorance that followed, the monasteries offered a home to men who wanted a life of peace, and to women, who wanted not confinement and subordination, but freedom from the rough game of politics in which they were used as pawns, or from the slavery that was often all that marriage gave them.

The Crusades absorbed the missionary activity of Christendom and while they lasted, there was no further extension in Europe, but the Church strengthened its hold and deepened its life in the countries it had already won. While kings and knights were away on their strange adventure, setting up the Kingdom of God by force of arms, the condition of the people at home was pitiable, deprived of their natural leaders and burdened with the constant demand for money to carry on the war. Other things came from the East besides tales of travel and heroism, new knowledge and treasured relics; ragged and starving soldiers came, looking out for quarrels to fight in, and bringing with them the terrible scourge of leprosy, unknown till then in the West. In these times the monasteries were centres of light for learners and of help for the miserable.

One of the characteristic good works of the time which found powerful support in them was the abolition of slavery. In the original teaching the value of the individual soul, apart from considerations of worldly position or of intellectual eminence had been clear; in these rough times it had been forgotten, but now again came to the front; people began to realize that it was not right for a Christian to hold slaves, and many owners on their deathbeds listened to the clergy or the monks and set their slaves free.

With the sense of individual worth grew that of individual responsibility. In the twelfth century lived Abelard, a professor of the University of Paris. He was a bold and original thinker who anticipated ideas that are commonplace now, and called his scholars to think for themselves, and use their own reason on problems of religion and theology. His teaching was vehemently opposed by the authorities of the day, and in particular by Bernard of Clairvaux, the moving spirit of the unhappy Second Crusade. Bernard and Abelard held a public debate in which Bernard triumphed, Abelard's teaching was condemned, and he suffered cruel punishment and insult as well, but the impulse he had given to thought did not fail in later times.

In the next century, the thirteenth, care for the individual shewed itself in another way in the work of St. Francis of Assisi, who devoted himself to the service of the poor, and then, when he had gathered a group of friends round him, with the Pope's sanction formed them into an order of friars, or brothers, for the help of the wretched and the miserable.

A few years later Dominic, a Spanish monk, founded a similar order with another object, to combat error and ignorance.

The Church had been alarmed by the appearance of a new sect in Italy and France, the Albigenses, who revived the old Gnostic doctrine that matter is essentially evil, a doctrine fundamentally inconsistent with belief in the Incarnation. They had been suppressed

with ruthless severity, the Pope announced a "crusade" against them in 1208, at which Dominic was present ; he founded his order later for the prevention of such error in the future ; by a pun on his name his friars called themselves *Dominicanes*, dogs of the Lord, sheep-dogs of the flock, sent out to fight the wolves of heresy.

The two orders worked in the greatest harmony, caring for the bodies and the minds of men, living lives of genuine devotion in poverty and hardship, even though in later times they fell below their original level.

In the end of the fourteenth century Wycliffe, an English parish priest, made his translation of the Bible from Latin into English. This for the first time made the Bible accessible to the common people in a modern language, and so marks another step in the recognition of the importance and the responsibility of the individual.

Seventy years later, in the fifteenth century, came the invention that was to revolutionise the world when about 1450 the first printed books began to appear. Europe had left barbarism behind, and had become a group of free nations, with a common culture, a common religion and science, but with strongly marked national characteristics.

Rome was still its chief city and the political position of the Pope had lately been greatly strengthened. In the fifth century the old empire of the West had perished, at the end of the eighth Leo III had crowned Charlemagne to rule over a new Western empire that was to succeed it, and to be the counterpart in temporal affairs of the Spiritual Church. As a matter of fact Church and Empire were soon involved in a long struggle in which material interests were more conspicuous on both sides than spiritual ; the result of the Crusades had been to decide this struggle for the time being in favour of the Popes. The Pope was the one ruler in Europe who was not expected to go to Palestine, but whose work was to stay at home and urge others to go. Many of the nobles put their affairs in his hands for the time of their absence, and his wealth and influence grew in consequence.

The Eastern Empire, with its capital at Constantinople, was now sinking into weakness and dissolution ; the Far Eastern Church in Asia was lost to European sight behind the minarets of Islam.

# WITH THE "Y"

A MONTHLY NEWS-SHEET OF THE  
YOUNG MEN'S CHRISTIAN ASSOCIATION  
AND ITS PROBLEMS

*(Published as an Integral Part of the Y.M.I.)*

Editor : H. A. POPLEY.

---

Vol. III

November, 1932

No. 4

---

## NOTES

### **Week of Prayer.**

We would once more remind all Associations that the special Week of Prayer set apart by the World's Committee is appointed for the week November 13-19. Dr. Mott, the Chairman of the World's Committee, has issued a Call in which he urges the vital importance of the Association membership throughout the world getting together in prayer at this time so that we may be fitted for the creative tasks that lie ahead of us. In the last month's issue of the *Y.M.I.* a small folder was included giving the subjects for daily meditation and prayer. A number of these have been sent to all Association Secretaries. Copies are also available in Tamil and Malayalam. Malayalam copies may be obtained from D. S. Hatch, and Tamil copies from H. A. Popley, Erode. The general subject for the Week of Prayer is 'Our Resources in God'. It is good for us at all times to realize the great spiritual resources that are available for men of faith and love and we hope that our Associations throughout India, Burma and Ceylon will be able to realize

these during this Week of Prayer more clearly and forcefully than ever before so that we may go forward to new adventures in fellowship and service.

### **Thirteenth National Convention.**

The Thirteenth National Convention of the Y.M.C.A. of India, Burma and Ceylon will be held at Nagpur from December 27-31. Once more we would urge our readers to remember this Convention in their prayers, and ask all Associations to ensure that a good delegation is sent. There are many important subjects which will come before the Convention and it is essential that the thought and consideration of the whole movement should be given to these. Further, we believe that a Convention of this nature will be of the greatest help to our movement throughout the country especially for its spiritual and inspirational values and we hope that every Association will be represented. The friends in Nagpur are preparing to give us a royal welcome and we are expecting to have a number of important visitors.

## NEWS OF THE Y.M.C.A. IN INDIA, BURMA &amp; CEYLON.

## Camps at Madras.

The first batch of campers for the series of camps at the Y.M.C.A. site at Covelong North Lock left from Lattice Bridge. It was composed of twenty-five poor boys of the Georgetown area who were in camp as the guests of Mr. John Westren, General Manager of the Dunlop Tyre Company of Toronto, Canada. Six leaders accompanied the group which spent four days in camp returning to Madras on Monday morning. The leaders were M. S. Sitaramiah, Samuel Murugesan, M. A. Sathar, M. Sundara Rose and Mr. Forgie.

Mr. Sundara Rose, who has been active in the Y.M.C.A. Rural Centre at Martandam, has come to Madras to spend a month in work among the poor boys of Georgetown. Following the camp, he will take charge of a programme of night school, thrift club, games, etc., for these days. Any interested persons are invited to visit the camp at Covelong North Lock which may be reached by taking the Chingleput Road to Vandalur and the Kelambakkam Road to Podur, which is directly opposite to the camp site at North Lock.

The second group to go to the camp were the boys and Scouters of the Royapettah Y.M.C.A. Scout Troop. This camp was in charge of Mr. Md. Amjud Ali, the Scoutmaster. The Scouts had an active programme of out-of-door life especially swimming. They also had opportunity to pass the Swimming, Cooking and other Scout Proficiency Badges.

From Monday to Friday, September 26-30, the Y.M.C.A. boy members, many of whom have become very enthusiastic campers, occupied the camp site. This camp included the boys from the various branches of the Y.M.C.A. and some of their school friends. Mr. Samuel Thambu was the Camp Director and was assisted by Mr. M. S. Cherian, Boys' Work Secretary of the Central Branch, Mr. M. P. Joseph of the Physical Training College, Mr. Forgie and a group of assistants.

The Y.M.C.A. boys had been planning on camp for a considerable time and had one of the best camping periods in the history of the Association. The camp was organized on the Red Indian Tribal plan and the programme included as many items as the experienced leaders and resourceful boys could pack into five full days of vacation, fun, good fellowship and training.

The camp was a thoroughly cosmopolitan one and represented boys of all communities. In camp they learnt to understand and appreciate the other boys from different communities and often fail to find those shortcomings which prejudiced adults impute to their communal rivals. Devotions were held at sunrise and sunset and discussions of boy problems and boy leadership went on among the older boys in the hot hours of the mid-day. In every way it was a thoroughgoing training for good living and good citizenship.

Following the boys' camps there was a camp of the eighty students of the Y.M.C.A. College of Physical Education at Saidapet. This Camp was conducted as nearly as possible on the lines of a boys' camp so that the students might gain some knowledge of how to organize and conduct such activity. Messrs. Forgie, Mia, Joseph and Abraham of the College Faculty had the chief part in the conduct of this camp.

D. F. M.

## Calcutta—Welfare Work.

The Calcutta chokra is as ubiquitous as the English sparrow in the city. He pops up everywhere and at all times. At football matches, at parking stands, at festivals and especially at times of street trouble, he is omnipresent. If he is fortunate according to his adult relatives he grows up to be a petty tradesman or mistri, if he is unfortunate according to his own ideas he grows up to join in the free and adventurous life of a goonda. The Y.M.C.A. has just conducted a football competition (the Busti Boys' Challenge Cup) for these chokras, on Marcus Square. Nine teams entered, two of sweeper boys and seven of Mahomedan boys. A small cup was offered which was won by the Marcus Square Night School "A" team. After the final match the Captain of the winning team, a small boy covered with mud and glory, was carried round the busti on the shoulders of his cheering supporters for two hours. Group games and the Night School have been regularly conducted during the rainy season on Marcus Square. The daily attendance was about 35.



A Cub Pack of busti boys has been conducted by the students of the Machua-bazar Hostel and has been most successful. The boys come from the busti across the street from the Hostel. The members of Wellington Branch have been conducting group games in their compound for the boys of the neighbouring busti.

The members of the Ehowanipore Branch have continued their service in the sweepers' lines at Tollygunge. The promised shed to house the work during the rains has not been put up and the work has been interrupted in consequence during bad weather. A charitable dispensary under Association control is running regularly.

The Social Service Workers' Training Class is now being conducted at College Branch. This course included First Aid, Home Nursing, Home Hygiene and Sanitation, badging and stretcher drill. Fifty-eight members are enrolled. The members of the class receive practical training with the Marcus Square busti boys' group.

The Social Service Centre at Grey Street has been going strong. This is for the boys of middle-class families in the neighbourhood. The use of a vacant plot of land owned by Sir Hari Sankar Paul has been kindly given for the work. During the rains two six-a-side Football Competitions were arranged for the boys of this locality. No less than 124 teams entered. Indoor games are also run for the members in the evenings.

### Bangalore.

A Mass Demonstration of Physical activities was held in the City Y.M.C.A. grounds on Saturday, the 17th September 1932, more than 1,000 students from all the High Schools in the City participating. The function was the first of its kind in Bangalore and was an unprecedented success. In the unavoidable absence of Amin-ul-Mulk Sir Mirza M. Ismail, Kt., C.I.E., the Dewan of Mysore, Rajamantrapravina K. Matthan, B.A., Member of Council, presided. About 5,000 spectators witnessed the event including a large number of ladies.

The Schools which included the Government High School, Fort, National High School, the Government High School, Malleswaram, the Wesleyan High School, the London Mission High School and the S.L.N. High School dressed in uniform marched with their flags to the City Y.M.C.A. grounds at 4 p.m. and occupied the respective blocks allotted to them. All the participants wore the white caps kindly presented for the occasion by Dharmaprakasa Sowcar D. Banumiah, the well-known philanthropist of Mysore, and the ground was by this time one sea of white Gandhi caps. Punctually to the stroke of half past four the National High School group welcomed the spectators with a Kannada song accompanied by the Lazeem. The programme which included both indigenous and foreign exercises demonstrated the principles and methods to be followed in conducting physical activities, and simplicity and economy of expenditure and space were the keynote of the various group games which were an outstanding feature of the programme.

The welcome song was followed by the exhibition of wand drill exercise by the Wesleyan High School students and group games including Khokho, Chedugudu and other popular indigenous games played all over India. This item was followed by a mass demonstration of indigenous exercises, more than 1,000 students taking part. The items included namaskaram bhaski, quadraped bhaski, ordinary bhaski, Hanuman Bhaski, the ordinary dhandal, turning dhandal and snake dhandal. The spectators were then treated to the various kinds of non-competitive group games which included the squirrel in the tree, whip tag, whirl gig and the three deep.

The mass demonstration of Calisthenics which came up next was a great success from every point of view, the whole mass of students taking part. The National High School next gave an exhibition of Indian Club exercises and their rhythmic movements were very much appreciated. The competitive group games between all the High Schools afforded very exciting moments to the spectators.

One of the outstanding individual items was the Lazeem display by the students of the National High School which was a harmonious blending of the rhythmic chinks of the Lazeem and the graceful movements of the limbs. The march past which came up last was the most imposing event of the day. All the High Schools with their respective flags marched past the Mysore Flag which kept flying in the centre of the field—the Fort High School band playing throughout—and the President and spectators standing during the ceremony.

## NEWS FROM THE OVERSEAS.

## General Secretary of the U.S.A. National Committee of Y.M.C.A.'s.

News has just been received that Mr. J. E. Manley has been elected General Secretary of the National Council of the Y.M.C.A.'s of the United States of America, and that he has accepted this position. Mr. Manley is at present General Secretary of the Pittsburgh Association, one of the largest associations in the United States, and he has been connected with the National Council in the past as Director of Income Production and in other capacities. He has also been very closely associated with the foreign work and all who know him know how keen is his interest in the overseas work of the Association. We can be sure that as long as he is the Executive Secretary of the Movement in America he will give a primary place to the work in the foreign field.

## The Y.M.C.A. with the Herdsmen.

Six years ago the Southern Division established a link with the Royal Counties Agricultural Society that has been strengthened in each succeeding year.

The stockmen and herdsmen of the South breed some of the finest stock in the world. They are proud of their animals and love them. Their duties at a Show, keeping their stock fit and ready for judging, are arduous and necessitate close attention day and night from the time they come on the ground until they leave.

When the Y.M.C.A. began work on their behalf, they discovered that each evening, after the close of the day's Show—about 6-30 p.m.—the men were at a loose end. They accordingly opened a Marquee with facilities for reading and writing and a good concert each evening; and it quickly became the centre of attraction.

All the men are rivals. Each is out to secure the best position in the awards lists for his master. "Beauty parlour" operations start at 5 a.m. Brushes, combs, scissors, oils and powders, all have to be requisitioned to get the animals' fir for the judging ring. Later, in the Y.M.C.A., it is the men's turn to discuss the merits and demerits of the cattle—and sometimes of the judges too!

There are four sections of men, in charge of cattle, horses, sheep and pigs. The first attempt at an inter-section sports evening was in 1927, when a side from each section played football against the others. The trophy was a Metal Egg Cup with Plinth—total cost 6d.! "Go it, the ooses!" "Now the pigs!" "Come on, the sheep!" "Up, the cattle!" were heard on all sides. It was a great game.

From that small beginning, a regular sports evening grew up and is now an integral part of each year's programme. Valuable prizes are given for a sack race, veterans' race, apple-and-bucket race, push ball, tug-of-war, etc., with 150 men or more competing. Equal numbers from each section take part in all the events, and points are awarded for a first, second, or third. Then they all retire to the Marquee for a final concert—and one more competition, community singing. The fate of the Challenge Trophy has yet to be decided.

Similar Y.M.C.A. centres were established this summer at the Sussex Show at Eastbourne; at the Bath and West of England Show at Yeovil; at the Kent Show at Maidstone; at the Essex Show at Colchester; at the Suffolk Show at Lowestoft; at the Three Counties Show at Gloucester; and at the Royal Ulster Show at Balmoral. 250 herdsmen at the Royal Show were entertained to tea by the Southampton Association on the Sunday afternoon preceding the Show.

*(From News Sheet of English N.C.)*

## Rural Week in Denmark.

To be held at Haslev—November 5-12.

A People's High School, Agricultural High School, School for young tradesmen, Training School for Teachers, High School and Model Dairy.

Visits to be paid to Copenhagen—Borapur High School, to Helsingør—International High School, etc.

*Lectures on the following Subjects:—*

1. Rural Evolution in Denmark during last century.
2. Rural Problems in various countries.
3. Methods for Peasant Education.

4. The Rural Technique in Education.
5. The Co-operative Movement.
6. Education and Games for Young Peasants.
7. The Place of the Y.M.C.A. in the work for young peasants

International Christian Press Commission—Stockholm in Geneva.

*The Biannual Session of the Universal Christian Council  
in Geneva, August 9—14, 1932.*

BY BISHOP JOHN L. NUELSEN.

*The meetings in Geneva in 1920 and in 1932.*—No better proof of the progress of the ecumenical idea than a comparison between these two meetings. The writer was privileged to attend both of them. Both were held in the same place, at the Hotel Beau Sejour in Geneva. It took all the optimism and faith of Archbishop Soedarbloom, all the radiant power of his personality to keep that rather heterogeneous and diffident company of churchmen than met in the month of August 1920 from breaking up and to bring them into some kind of concerted action. Very, very cautiously we glanced at each other. In fact, we knew very little of the inner life of one another. Political, national, ecclesiastical traditions and prejudices had erected barriers that seemed insurmountable. The air was heavy and there were tense moments.

How different last week, when these same men, many of them at least, as well as other representatives of the different nations and Churches and in the same room. They greeted one another as old friends, they discussed their common problems and tasks. The meeting of the Universal Christian Council, as the Stockholm Continuation Committee has been called since the reorganization two years ago, was a manifestation of that unity to which the Spirit of the Divine Master will lead his true disciples. Yes, thank God, Christian unity has made more progress than either political or economic co-operation. The reports from the various sections and commissions showed a steady growth. Nothing sensational, nothing revolutionary, to be sure, no great strides were taken, but advance all along the line.

*The next World Conference*—Two years ago a resolution was passed to hold the next World Conference in 1935, ten years after the first conference. Little did we anticipate the economic upheaval that has come upon us. Would it be wise, under the circumstances to plan for a World Conference? Certainly the big problems that confront the clamour for a solution. If Christianity has anything to say, it must be said very soon, or else it may be too late. Very true. However the Stockholm movement is not the only organization that is planning a World Conference. The Faith and Order movement has set 1937 as the date for a big World Conference. The World Alliance for International Friendship through the Churches is also planning for a World Conference. And possibly the International Missionary Council as well. In the ecumenical movement to eventuate in three or four world-embracing organizations each one planning a World Conference quite independent of the others? Or are we to aim at one united inclusive World Conference in which all these organizations take part thus presenting to the world not merely successively one aspect of the Christian message, but a unified and united challenge? The Geneva meeting definitely instructed its Administrative Committee to thoroughly canvass this question with the other ecumenical organizations.

*World Christianity organized.*—This brings us to the further question of the closer co-operation or, better still, organic union of the various ecumenical movements. They each have their specific field of activity. Life and Work deals with the practical application of the Gospel of Jesus Christ to the social problems. Faith and Order has to do with the credal foundations of church work. The World Alliance concentrates activity upon the political question of World Peace and International Righteousness and the International Missionary Council interprets and guides the world-wide missionary commission of the Church of Christ. All of these organizations have their headquarters in Geneva. Some members of the governing boards of one of these organizations serve at the same time on one or even two of the others. Yet each organization functions quite separately. Why not carry the ecumenical idea a step farther and unite these four organizations as the four departments of a comprehensive, really ecumenical organization of the Church of Christ? As it is now, overlapping in the activities and some degree of confusion in the mind of the rank and file of the Church folk are inevitable. For instance, it seemed

impossible for the Universal Christian Council to meet at the seat of the Disarmament Conference a few weeks after the adjournment of the Conference without giving forth an utterance on this most vital question. However, within a week or so the Executive Committee of the World Alliance will meet in the same city of Geneva and its specific field of activity is the matter of World Peace. Shall we send out to the world two deliverances emanating from two different sources in behalf of ecumenical Christianity? Again, one section of the Ecumenical Council comprises the churches in countries outside of Europe and America. A representative of this section was present, coming from India. He is a member of the International Missionary Council and came to Geneva from Heinhut where he attended the meeting of the Council a few weeks ago. His report showed that the ecumenical movement in India and China is represented by the National Christian Councils under the auspices of the International Missionary Council. We have not got a united inclusive Church and I question whether organic, administrative union of all Christendom, not even of all Protestantism, would be desirable. However, I believe one united ecumenical movement functioning in several departments is quite feasible. Stockholm, Lausanne, Geneva are stepping stones to the one great goal. Our Swedish brethren have set a good example by uniting in their own national Christian Council these organizations.

*(International Christian Press Commission.)*

### The Eleventh Annual Conference of I.S.S. at Brno.

Brno in Czechoslovakia was the scene of the Annual Conference this summer when 150 delegates from 25 countries assembled to spend eight days discussing the theme "Students in the Social Order". The Conference, which was chaired by Dr. C. G. Kullmann of the League of Nations assisted by M. Jean Thomas of the Ecole Normale Supérieure in Paris, opened with special messages from President Masaryk and Mr. Edouard Benes, the Minister of Foreign Affairs, Czechoslovakia. An address by Dr. Walter Kotschnig, the General Secretary of I.S.S., dealt with the question of the crisis of the University—its failure to create a new conception of social relationships. This followed by addresses by Mr. Bohmann, an Austrian socialist, and by Professor A. Dempf of Bonn, a German Catholic, provided the conference with the basis for a discussion in plenary session which lasted for a whole day.

After the general discussion on the student and the social order the Conference in two groups discussed student tasks in the agricultural and in the industrial communities. The findings of these two groups were incorporated in the work of the Commission on Student Self-Help and Social Service.

The second half of the Conference was devoted to the work of three commissions on Student Self-Help and Co-operative Organization, Cultural Co-operation and International Studies, and on University Problems. Finance and Ways and Means were discussed in two meetings of the leaders of delegations with the I.S.S. Assembly.

The Conference was fortunate in having the opportunity of discussing with qualified representatives of the countries concerned the question of students in the social order in India (speaker, A. N. Basu) and China (speaker, Dr Kuangson Young, Consul-General of China in London), two countries in which the social order is undergoing fundamental change; and in Italy (speaker, Professor E. Bompiani of Rome), a country in which a new social order has recently become operative. It was greatly regretted that in spite of every effort having been made no Soviet speaker had been secured to discuss the question in regard to Soviet Russia. The presence in the Conference of Mr. Max Yergan provided an occasion for the discussion of the question in relation to South Africa.

M. André Chamson gave a brilliant and inspiring address on "L'Elite et les Masses" and the Conference was closed by an address from the chairman, Dr. G. G. Kullmann.

### Interesting Development of Port Work at Marseilles.

The reception service extended to foreign students at this centre these past two years has been so much appreciated by the students that the local committee has decided this year to enlarge the bureau by making structural alterations to their present premises and adding a permanent office for this purpose. This will mean not only additional facilities for students, but it will also mean that this service will now be available throughout the year instead of just during the summer months as has

been the case so far. The committee started work for this summer about the middle of July and has already received over 50 students. The bulk of the new student body is expected during September.

Dr. Stephenou-Sepet, ex-President of the Marseilles Student Association, will continue to serve as the chairman of the Reception Committee.

Mr. Paul Runganadhan, who has been in charge of Port Service at Marseilles, Genoa and Venice, will leave for India at the end of September for special work there on behalf of I.S.S., but will be back in Europe next summer in time for the opening of these centres again.

### General Committee Meeting of the World's Student Christian Federation at Zeist, Holland.

The General Committee of the W.S.C.F. met from August 13th to 23rd in the beautiful new headquarters of the Dutch S.C.M. situated near Zeist in Holland. The meeting was specially important since it provided the first opportunity to review the work and progress of the movement since the meeting in Mysore (India) in 1928. It was particularly gratifying to note that the Movements farthest away from the place of meeting, such as those of Japan, China, India and Australia, were strongly represented.

The first days of the meeting were given to a survey of pressing problems of student thought which affect the Student Christian Movements. It appeared that the two most urgent problems for Christian students in almost all parts of the world are the respective challenges of Marxism and of Nationalism. It was therefore decided that special attention should be given to these two subjects in the study-work of the next few years. Other subjects to which much time was given were: the relations between the various Christian confessions, the participation of the Federation in disarmament propaganda and the possibility of giving a larger share to students in the councils of the world movement.

Plans for the next year include a student conference for the Indian and Pacific regions and a meeting of the Executive Committee in Java. These are to be followed by extensive tours in the Far East.

I.S.S. was represented by Dr. Tatlow who gave a full account of the present activities and plans of I.S.S., which created a great deal of interest.

On the whole, the meetings were characterized by a remarkable sense of unity. It would seem as if the very difficulty of international political relations acted as a strong stimulus to make Federation members find a common front of thought and action.

### The First Inter-University Conference in the Balkans: Sofia, July 1st-5th, 1932.

The object of the Study Conference organized by International Student Service in Sofia, July 1st-5th, 1932, was to give university graduates and students of the Balkan countries an opportunity to consider together certain problems which affect the Balkan universities, to examine the different possibilities for joint action as far as this is possible, and thus to establish a basis on which a closer and more efficacious collaboration could be developed in the future.

In spite of the private character of the Conference several of the governments and universities of South-Eastern European countries expressed their interest by making it possible for representative delegations to attend the Conference. There were 32 delegates to the Conference, 14 of which were professors and experts, from Albania, Bulgaria, Greece, Yugoslavia and Roumania.

The Conference was admirably organized by the Bulgarian Committee of I.S.S. and very cordially received in the capital of Bulgaria. The opening session, which was presided over by H. E. M. Mouravieff, the Bulgarian Minister of Education, was held in the Aula of the Academy of Sciences and was well attended, the people present including well-known members of political and intellectual circles in Bulgaria and representatives of the foreign diplomatic corps. M. Mouravieff accepted to become the honorary chairman of the Conference. The working committee of the Conference was composed of the leaders of the delegations: Professor Danaïloff (Bulgaria), Professor Svolos (Greece), Professor Gajia (Yugoslavia) and Professor Bucutza (Roumania). Dr. Kotschnig, the General

Secretary of I.S.S., was made the Secretary of the Conference, and was helped by Miss Tatiana Kirkova, Secretary of the Bulgarian Committee of I.S.S.

Apart from meeting at the sessions, the delegates attended a luncheon given and presided over by H. E. M. Mouravieff and at a dinner given by the University of Sofia and presided over by the Rector, M. Filoff. The delegates to the Conference were the guests of the Bulgarian students on an excursion to a place near Sofia.

The following five subjects were on the agenda :--

- (1) The poor student and the means of helping him.
- (2) The sick student and the medical treatment available.
- (3) The University and rural social service.
- (4) The over-crowding of the University.
- (5) Problems of intellectual co-operation.

These problems were presented in very well documented reports and later thoroughly discussed which led up to the adoption of resolutions which will help to bring about closer collaboration between the universities and the students of the Balkan countries.

It is hoped that the interest manifested by the governments and the university authorities will be followed by active collaboration in the realization of the programme drawn up at the Conference and expressed in the resolutions adopted.

*(International Student Service.)*

# THE WORLD OF BOOKS

ASSISTANT EDITOR: REV. E. C. DEWICK.

## A. SOCIAL PROBLEMS.

**MONEY POWER AND HUMAN LIFE.** By Fred Henderson. (George Allen & Unwin. Price 6/-).

This is a provocative and courageous attempt to grapple with the great problem of poverty amid enormous powers of production, and the relation of our monetary system to that problem.

Mr. Henderson attacks the present banking system; perhaps not unnaturally when J. M. Keynes says, 'The banking world is intellectually incapable of understanding its own problems, so a scientific treatment of currency questions is impossible.'

The productive power of part of mankind has increased, through machinery, a hundred-fold; 'so far as production is concerned, the problem of poverty,' he says, 'is solved for mankind'.

Then, why is there all the poverty and unemployment? The Money Power is largely responsible, Mr. Henderson considers. It uses banking, and creates money-credits for its own advantage instead of the community's.

He seems to ignore the danger of the State being forced by fear, need, or popular pressure to inflate, if the State were its own bank, to the point of robbery, as Germany did after the War. 'Maintaining the national credit' means much more than what Mr. Henderson says, when he asserts that it 'simply means giving the Money Power a feeling of such confidence... as will induce the money manipulators to keep on lending us the use of our own activities at the same price'.

He feels very strongly 'the quite incredibly lunatic spectacle of human deprivations in the midst of plenty flowing from human activities', and so is not afraid of 'an almost incredibly lunatic explanation' (p. 143).

He ignores one or two big facts. India and China, for example, with half the population of the world, are producing little more than they did a century ago. Boycott and War make things worse. The machine age has hardly touched their agriculture—their staple employment. The world has not developed evenly all round. If they do not produce more, how can they buy more, if goods pay for goods?

If a machine can produce over 10,000 bottles an hour, where before seven men produced 540, will the demand for bottles expand proportionately? Rather the world's need can be satisfied with much less labour. The result will be more leisure, or more unemployment. The labour value of the world's supply of bottles will be far less than before. The money value is not so easy to estimate. Fewer men will be employed in bottle-making. The problem is to think out something else which the world will want and which ex-bottle-makers can supply. Otherwise, the ex-bottle-makers are merely out of work. The world has gained leisure, but it is badly distributed. Some men work full time, some not at all. All ought to work part time and gain in leisure if not in money. The problem is to create new industries fast enough to keep every one employed. No one has yet solved that problem. It may be commended to Mr. Henderson's notice. If he can solve that problem, the money problem will not be too difficult to solve.

A. B. JOHNSTON.

WAR OR REVOLUTION? By Georges Valois. (London: George Allen & Unwin. Pp. 190. 6s. net.)

M. Valois' book (competently translated by E. W. Dicks) is of a sort which could hardly have been produced outside France. Bertrand Russell might have written such a book, if he could have divested himself of the sense of humour which gives him such sanity and breadth of outlook as he has—but no other English writer that we can think of. Hard, cold, and brilliant, it is purely intellectual. Passion is here, you feel—a passionate hatred of the futility and confusion of present-day international politics: but it is rigidly controlled, and does not deflect the logical process of the argument by a hair's breadth. For if M. Valois starts from his hatred of war and the war-mentality, he is carried on by his love of reasoning for its own sake. He wants peace: but he wants also, and perhaps still more, to bring his argument to its logical conclusion.

M. Valois starts from the position that war must be abolished. He concentrates on its wastefulness, not on its wickedness: human life is coming to be organized more and more on economic rather than on political lines, and war is uneconomic. This can hardly be denied: and yet the governments are finding it extraordinarily difficult to abolish war. M. Valois finds a reason for this in his analysis of society. Society so far—in Europe at least—has been either aristocratic and predatory, or bourgeois and acquisitive; either domination and conquest, or else possession and personal gain, has been regarded as the chief end of man; we have honoured either the soldier or the rich man. Our political and social institutions have so far been directed to the seizing or the keeping of material possessions, and, except for their original purposes, are useless. Society and social thought must be so changed that only the producer, the worker, shall be honoured. If we are to avoid war, we must organize a revolution: if we do not organize a revolution, we shall have war and revolution together.

Whether we accept this doctrine in its entirety or not, we must admit that a good deal can be said for it. But unfortunately M. Valois' way of arguing his case is unconvincing. He writes too often like the kind of theorist who gets hold of a good idea and spoils it, by proclaiming it as the only good idea. He believes that 'the producer' should rule, and jumps to the conclusion that if the producer did rule, all the evils we suffer from, and especially the war-menace, would vanish: which is demonstrably nonsense. And in the interests of his theory,—that war has always been forced upon the majority by a small minority,—he can say, of the Great War, 'It would have been impossible to get war by a referendum' (p. 160).

Another fault is that he goes straight along his road, taking the small with the great as they come and getting them mixed up; details that are really only insignificant are made to appear irrelevant, by being exaggerated out of all proportion. On the other hand, he keeps his attention so closely fixed on what lies before him, that he sometimes loses sight of important things lying just off his track. In his analysis of the causes of war he leaves out patriotism, which surely, after religion,—in the last three hundred years or so at least,—has been the greatest force for good and ill in human affairs.

And the climax of his proposals for immediate action, the conclusion of his humourless logic, is so absurd that the reviewer wondered for a moment whether the whole book was a hoax. The producers of France, he says, are to turn their country into an improved and decentralized Union of Socialist Soviet Republics, with trimmings. One of their first actions must be to abolish the Ministry of War, and to substitute a 'Ministry of Peace'. And the new Ministry's job will be to oppose the foreign armies which are certain to fall upon an apparently defenceless country, and to destroy them completely by the scientific use of chemical and mechanical agencies. The invaders are to be exterminated as ruthlessly as noxious



insects. There is to be no talk of glory, no appeal to emotion : the nasty work must be done as quickly and as cleanly as possible, and nothing said about it. 'It will be sanitation, not heroism' (p. 158). The page on which this monstrous proposal is made is as bland and business-like as an advertisement for Flit. Yet the proposal is as objectionable morally as any imperialistic campaign of the past ; and (if that objection be not final) it is childishly impracticable.

Peace will come, sooner or later,—peace, that is, in the technical sense, which means the absence of armed warfare between 'sovereign states'. The only questions still open are, How ? When ? and, How much of all that is good in human life will be wasted and perverted in the interval ? But we hope profoundly that the peace will not come in the way dreamt of by M. Valois.

J. R. M.

\* \* \* \* \*

CHRISTIAN ETHICS FOR DAILY LIFE. By George R. Hovey. (Pages 189.)

This book, which is nicely got up and is in readable print, is published by the Association Press, New York, for the National Ministers' Institute, of which Mr. George Hovey is director. In this book the author has tried to do at least four things for the follower of Christ ; to present some fundamental principles of right and wrong ; to show the teaching of scripture, especially of Christ, on matters of conduct ; to make a wide application of these teachings to daily life—for he believes that as through the eye one sees a little that is not called to his attention, so in the realm of duty one needs to have the specific obligation pointed out before he sees it ; and to show that these teachings are only the basal laws of a safe and happy social and business life, which anyone who cares for the highest human welfare would naturally heed.

The book is divided into 12 chapters, dealing with duties toward God, self, the family, neighbours and community, and subjects like business and property, appetite and sex, and right living. It should be refreshing for pastors, preachers and missionaries and of great help and real guidance to laymen. It is especially useful for those who are honestly puzzled how exactly to apply the principles of Christian teaching to their every-day life. Every Christian, man and woman, boy and girl, will feel greatly benefited by reading it. The author has based his treatment squarely on New Testament teachings and applied them to the every-day lives of every-day people of our time. This persistently practical note makes the volume of interest to every one interested in making Christianity a way of life.

If this book had been written from another point of view, the author would have perhaps tried to touch the difficult problems of sex and business and property in a different manner, and would have treated the subject of neighbours and community in a more explicitly Christ-like way, without in any way compromising with the present spiritual backwardness of the world. But in spite of this defect the book will help many a man on the road to the ideal of perfection.

This book may be presented to non-Christian friends with great advantage. They are sure to like it.

R. MANOHAR LALL.

\* \* \* \* \*

THE HUMAN PRICE OF COAL : A Study of Certain Aspects of the Bituminous Coal Industry of America. (Published by the Association Press, New York and sponsored by a Committee. Pages 67.)

As the churches and the general public of America are being asked to continue contributing money, food and clothing in vast amounts for relief work in the bituminous coal areas, the Sponsoring Committee feel that the contributors should know the causes of the adverse conditions prevailing there, and they have, therefore, recommended the book under review for reading by individuals and for the guidance of discussion groups. In a general way the facts mentioned in this book would appear to hold equally good in the coal fields of Asansol, Jharia, Ranigunj and other

areas, though the standard and degree of badness of conditions in the two countries would be vastly different. However, this is well worth the study of those interested in the coal miners of India, especially Missionaries, Social Workers and Trade Unionists.

R. MANOHAR LALL.

\* \* \* \* \*

## B. JAPANESE LIFE AND THOUGHT.

NEW LIFE THROUGH GOD. By Toyohiko Kagawa. (Student Christian Movement. 224 pp. Price....)

Kagawa combines in Japan the rôles of national hero, social reformer, and Christian evangelist, as if in India Gandhiji and Sadhu Sunder Singh were combined in one man.

He is organizing with amazing thoroughness the Five Years' Movement (a Kingdom of God enterprise), and by fervent preaching, lectures, literature, press campaigns, and all sorts of religious and social uplift work, he and his workers are covering Japan with a net-work of Christian propaganda.

This book is simply a number of disconnected addresses by Kagawa, translated from shorthand notes by Elizabeth Kilburn, with a very valuable preface by Kenneth Saunders. The book is selling in Japan by hundreds of thousands, and India will read it with interest. It reveals the man: his burning indignation at the vice, the exploitation, the awful social conditions, which oppress the poor in Japan: his practical knowledge and incisive criticism of the burning questions of the age,—Communism, Marxism, Unemployment, Sex, etc.: his intense selfless love for all who are oppressed by the devil: his radiant faith in Christ as a Saviour for all man's needs, a Deliverer from all his perplexities.

Of course, one does not look in a collection of popular addresses for a thought-out treatment of any of the above subjects, but the value of the book will be in sowing seeds of thought in the minds of men, and making India look at her problems in the light of Kagawa's solutions for Japan.

A few quotations will illustrate the author's energetic style:—

"When I was put in prison for working in the Labour Movement, I learned one good thing; that was how to take a bath in one minute. The first morning I was in prison I ate a mixture of wheat and corn—half and half. My! but it was good! I had lived in the slums for fourteen years and eight months in a six by six room; so my nine by six prison cell was larger than my own house. In prison there were no vermin as there were in my house. Furthermore, while in prison I gained more than five pounds... It would be a good thing if we thought of our place of suffering as an exercise hall; if we thought of it as a grindstone on which we were to be made perfect."

"With the power of love the world could be born anew. It would do no good for Japan to enter the League of Nations unless she had religion. Japan signed the Kellogg Agreement for appearance sake, but in the West some Nations prayed as they signed. The armies of the world will probably be changed into useful police forces. The world is becoming better as the result of Woodrow Wilson's prayers. At the sacrifice of his life he prayed for the peace of the world, finally dying of nervous prostration.... Those who entered the League of Nations cannot easily forget Wilson's prayer that God would draw the world together. Who would have thought twenty years ago that slips worth thousands of pounds would be deliberately destroyed by dynamite in the interest of peace? Strange circumstances have come about as a result of Wilson's prayer. Prayer is surely heard. We do not know how many years later the answer will come; but we shall surely some time realize the ideal life."

H. PAKENHAM-WALSH.

**AWAKENING JAPAN:** The Diary of a German Doctor. By Erwin Baelz. (Edited by his son. Translated from the German by E. & C. Paul. The Viking Press, New York. \$5.00.)

**JAPAN AND AMERICA:** A Journey and a Political Survey. By Henry W. Taft. (The MacMillan Company, New York. \$3.50.)

Two types of foreigners often succeed in writing convincingly of Asia. The first is one like Dr. Baelz, who spends a life-time exiled from his own land and growing, through the years, one with the people of his adoption. The other is the visitor who records his first impressions when they are clean cut and vivid. Neither can contribute much to our understanding of another civilization unless he takes with him the eye to see that which is essential in it, and this is largely a matter of sympathy, a desire to learn as well as to teach. That Dr. Baelz had these qualifications in an unusual degree is revealed in his Diary.

Called to lay the foundations of Western medicine in Japan when he was only twenty-seven years old, he gave her thirty years of devoted service and was rewarded, as few foreigners have been, with the friendship and gratitude of the royal house as well as of the people. His own profession in particular delighted to honour him, and probably no man was ever so feted and dined by his colleagues. It is touching to find again and again in his Diary that just as he is beginning to think that there is no further place for him there comes some special honour or other token of appreciation. His acceptance of the naturalness of his own supersession, as the Japanese doctors get into their stride, is one secret of his remaining indispensable. Another is his keen insight into the civilization of his adopted land. He is as eager to restore and to preserve old practices, like Jiu Jitsu, as to introduce new methods of surgery. He writes with understanding, not only of some Japanese disease, like Beri-Beri, but also of the anthropology of Japan, and he is eager to find and develop health-spas as to transform the old in introducing the new. With all this, and in spite of his ideal marriage with a Japanese lady, he remains a patriotic German, critical very often of German officials and very critical of the Emperor William whom he describes as a "quick change artist in the world's variety show".

There are many shrewd observations in this Diary which were not intended for the public, but there is nowhere an unfriendly word about the Japanese, any more than there is that nauseous and blind infatuation which we meet in some of his contemporaries. Not a professedly religious man, there is much of religious idealism in his love for the true and beautiful, and he finds both in abundant measure among the Japanese. not only are there the old and exquisite things of her past civilization, there is also "this incredible reserve and modesty of her soldiers and sailors" and "this natural good behaviour of her people in the midst of a great war". There is not much evidence that he was in any sense a close student of Japanese art though he frequently expresses a naive pleasure in the surprise of the Japanese that he knows so much, but there is nowhere the failure of judgment which leads Mr. Taft, also a sympathetic observer, to such great enthusiasm for the "Temple" of Nikko (it is, of course, a tomb or series of tombs), and to the incredible remark that "after visiting Nikko, the temples (in Kyoto) present little of interest". They are, of course, of unique and inexhaustible interest, many of them much finer and nearly all of them more chaste than the over-decorated shrines of Nikko, and in their age and art treasures of an incomparably greater interest. In fact, while one appreciates Mr. Taft's motive in writing the first hundred pages of this book they cannot be said to add much to the ordinary man's knowledge of Japan. They are, in fact, the record of a visit made by a representative but independent group of Americans in the spring of 1920. That this group, led by Mr. Frank Vanderlip, greatly helped to clear up the attitude of suspicion between the two countries and to strengthen the bonds of friendship is evident and gratifying, and if

this account were summarized it would form a good introduction to the rest of the book which deals with Japanese-American relations in the last quarter of a century and is a very useful summary with many appendices of value. Incidentally, Mr. Taft seems to have picked up in Japan some strange words such as "violative" and "illy-lighted", but that he got what he wanted to get, and left behind him deepened friendship is, after all, the main thing. He, too, went to learn as well as to teach and so was "*not a persona non grata*".

Of Dr. Baelz's long sojourn the best summary is his own:—

"When I look back, my life seems strange to me. Between the stirring impressions of the morning of Sedan and the festival in honour of the victory of Tsushima, there lies a noteworthy period in history. I was privileged to witness this period. Numberless figures rise before my eyes, the remarkable destinies of men and women from all parts, a medley such as only life's confused album can offer. In my journey through the world I have shared in joys and sorrows, playing my own part in both. Not for all the wealth in the Indies would I have had things different."

KENNETH SAUNDERS.

\* \* \* \* \*

### C. STUDIES IN THE BIBLE.

THE SPEAKER'S BIBLE: The Epistle to the Philippians. The Epistle to the Colossians. Edited by Rev. E. Hastings, M.A. (Price 9s. 6d.)

The first part of this volume consists of an Introduction to the Epistle to the Philippians, followed by a series of articles or sermons upon all the salient texts in the Epistle. The second half of the book deals in the same manner with the Epistle to the Colossians. The two Introductions (by Prof. Vincent Taylor and Canon J. O. F. Murray, respectively) are admirable, summing up the findings of scholarship, analysing the contents and outlining the background of each Epistle. The subsequent articles upon isolated texts are in effect—there is no disguising it—pre-digested food for sermons; but in fact they are more than that, and may be regarded as model sermons, well constructed, suitably illustrated, carefully phrased, and containing frequent quotations from famous divines. Those who feel that it is as impossible to save souls with borrowed sermons as to achieve scholarship by memorizing "bazar notes" may, none the less, draw mental stimulus from within the wide range of this book. For such a purpose, indeed, the articles are somewhat irritating in their elaborate completion of every point, even to rhetorical phrases which it seems the speaker is invited to reproduce; a terser style, leaving more to the imagination, would have been welcome. And it may be doubted whether the copious sermon illustrations, which such a book offers to the preacher, can ever be made use of with profit. The best illustrations, after all, grow out of a sermon as fruit on a tree; there cannot but be an air of unreality about illustrations which are borrowed and stuck into a sermon like currants in a pudding. The many verses of hymns and fragments of religious poetry which also have been assembled for illustrative purposes, no doubt at great pains, may be thought suitable for sermons since they are of the type commonly employed. But is there not too much already of second-rate didactic verse, too little of real poetry, in our churches?

Yet such, after all, are the criticisms which a book of this type is bound to meet. And having said all this, one returns to the realization that the book cannot so be dismissed. Only great themes are dealt with in this book; there is no juggling with verbal subtleties, no 'catching of minnows in theological backwaters'; both in choice of texts and in their treatment the book emphasizes the fundamentals of the Christian Gospel. Perhaps its greatest value, however, is not as a Speaker's Bible, but as a book for devotional reading, for which purpose it can be recommended with confidence.

H. A. W.

'JESUS, FRIEND OF BIRDS AND BEASTS. By J. M. Macdougall Ferguson. (Student Christian Movement Press. 2/6.)

We have here a book of 80 pages written especially for children. We are told in the foreword, written by the author, of a little boy who was especially fond of his bed-time story. I wonder if there is any who isn't! And in passing what parent is there who is not grateful for the blessed privilege presented in those moments when, the lights having been shaded, the wee one begs for "just one more" story. Psychologists tell us that the last thoughts before sleep are most important in their influence upon the development of our attitudes. This children's story hour and its effects would prove an interesting field for study. But to get back to our book we are told that this little boy possibly enjoyed most of all the "Jesus stories". One night he asked his mother for a new story about an animal and almost at once changed his mind and said, "No Mummie, tell me a new story about Jesus". And the wise mother did both. We are here given the twelve stories she later told the little lad, illustrating Jesus' interest in birds and animals. They are told in such a manner as to appeal beautifully to the imagery of the child. And possibly to father also. There are six happily adapted illustrations, the print is large and the general get-up of the book is such as to appeal to children. One is glad to recommend such a book.

A. L. M.

\* \* \* \* \*

## D. DEVOTIONAL.

POETRY AND PRAYER. By Edward Shillito, M.A. (Student Christian Movement Press, London, 1931. Price 3s. 6d.)

This is another of the enjoyable, devotional booklets for which the British Student Christian Movement is justly famous.

It suggests how Poetry, which is the expression of man's *imagination*, can be found helpful in the development of man's *religious* faculty. There are sections on Poetry and Adoration, Poetry and Repentance, also Intercession, the Communion of Saints, Sacred Poetry, and the Long Pursuit.

The Author displays an amazing familiarity with all phases and periods of English Poetry. It surely would help everyone, if he or she might know it so widely and so understandingly. One agrees with the author that it would tend to his true spiritual development, if he could have such an intimate knowledge of Poetry.

Many will enjoy reading and owning this delightful little volume.

W. M. H.

\* \* \* \* \*

IN THE PRESENCE. By K. F. Jones, M.A. and R. M. Prichard, M.A. (Student Christian Movement Press. 2s.)

This book is obviously prepared with the Anglican Communicant in mind. And yet to a non-conformist there is also a very great deal of valuable material and guidance made available. It is "intended to be a help and guide to you in preparing for and making your communion." The first section is concerned with the preliminary meditation in preparation for the Holy Communion. Three forms are presented, it being suggested that one be chosen as a basis for the guidance during the quiet period. The second and longest portion of the book presents the service to be followed in the observance of the communion. This service is printed on the left hand pages, while on the corresponding right hand pages are notes and various suggestions for making the service more meaningful. The next section presents a well-selected list of additional devotional material, appropriate quotations from various authors, prayers and passages of Scripture, which may be helpful during the pauses in the service. The section, "What we do and why we do it?", should be

valuable to many and perhaps especially to parish priests in their desire to assist the newly confirmed better to appreciate and understand the real significance of the communion service and accordingly to obtain greater spiritual value from it. The authors have well succeeded in producing a book dealing with a subject difficult to handle, in a manner that should commend itself even to the extreme elements in the Church. Controversy has no part in its pages. It is a sincere effort to treat this extremely important part of our worship service in a manner that will challenge the modern mind, perhaps especially the young modern mind, to a larger appreciation of its beauty and to its spiritual purpose and meaning—a “means of genuine contact with God”.

A. L. M.

# THE Young Men of India

## BURMA & CEYLON

Editor : H. C. BALASUNDARUM

Volume XLIV

December, 1932

Number 12

### THE MESSAGE OF CHRISTMAS

BY THE LORD BISHOP OF MADRAS.

TO all Christians Christmas is a time of rejoicing. The story of Christmas, of the birth of the Babe at Bethlehem, of His being laid in a manger, of the vision of the angels, the song of Heaven, the coming of the shepherds, the adoration of the wise men of the East, the cruel massacre of the innocents at Bethlehem—all these things thrill us year by year. We do not want to philosophise about them, we have no desire to dissect the story: we just want to hear it and to feel once again the joy of the thought that God became man, that He was born as a helpless Baby into this world of ours, that He has lived our life and can share our joys and sorrows. We love, as we grow older, to re-live the days of our childhood, all the delights of Christmas time, the feasting, the new clothes, the presents, the family gatherings. All this helps to draw us away from the dull routine of our lives, from the anxieties of our business, from the gloom of the daily grind and the ever-present questions "What shall we eat? Wherewithal shall we be clothed?"

But Christmas becomes only a pleasant memory in all too short a time. The holidays end and back we are dragged to the treadmill of our daily work—and we are too apt to forget all about it.

Of course as Christians we know that Christmas marks the beginning of that great adventure of God when to gather His sons and daughters together, He stepped down into the world and shared man's joys and sorrows and bore his sins, and three or four months hence we shall be celebrating His victory over death and the hope of eternal life we share in Him.

---

**NOTE.**—When articles in the *Young Men of India* are an expression of the policy or views of the National Council of the Young Men's Christian Associations of India, Burma and Ceylon, this fact will be made clear. In all other instances the writer of the paper is responsible for the opinion expressed. The Editorial Notes, if any, represent the opinion of the Editor alone.

That is true but would it not be possible to carry away from Christmas a more permanent influence in our lives?

In the fulness of time Christ was born. What was the fulness of time? The Jews had been brought by their prophets to the knowledge of the One God, to the fact that He is ruling the world and working all things to His will, that He bears the sorrows of the world, that His spirit alone can renew each man and woman, that right must triumph in the end. They had in the years before Christ came exhausted their imagination in trying to picture that triumph (their own and God's) over their enemies and the whole land was astir with eager expectation of a coming of the King.

And when He came, He was so different from their expectations that they turned and crucified Him!

We who are accustomed to the triumph of the Resurrection have idealized the life and the struggle with sin, till they seem to be events which took place almost on another planet—so remote do they seem from the realities of our life. We simply cannot think ourselves back into the thoughts and hopes of the disciples or of the simple multitudes who followed Jesus about demanding miracles, expecting that the Kingdom of God should immediately appear. We read the story knowing the final triumph of the Resurrection, judging the actors as if they too should have known what we have read in the Bible centuries after.

If the Jewish people were full of expectation, the world was ready for the coming of the Son of God in another sense, for civilization was exhausted. The world, rent by faction and wars had accepted a Roman Emperor but that did not mean that war had ceased or ambitions had been curbed. The Empire was still on its trial. Men were still living who could look back on the horrors of the wars which had raged from one end of the world to the other. Philosophy had exhausted itself and no great teachers or writers led the thought of the world. They were engaged rather in collecting fresh religious and bizarre rites from one country or another as wide-spread commerce and rapid travel brought them in contact with people of new countries and fresh religions. The more thoughtful had lapsed into the dignified and noble pessimism of stoicism. Everywhere there was a looking for some leader who should bring hope and direction to a distraught world. Virgil had welcomed the Emperor Augustus in language borrowed (as some think) from Isaiah as the Prince who would bring peace. But Augustus was growing old and was to be followed by the gloomy and fierce Tiberius, clever enough in statesmanship but eliciting no enthusiasm and challenging no idealism. It was a period of doubt and of anxiety. Men's hearts were failing them for fear and for looking on these things which were to come on the earth. And then God came,



The message which Christmas gives us is that when things are darkest, when man's statesmanship is at fault, when disasters loom thick on the horizon then God comes. This is what our Lord promised His disciples. Difficulties and anxieties are the sign that He is near. Just as we have far too much relegated Christmas and the birth of the Son of God to an almost legendary world of its own, so we have fashioned visions of some future miraculous coming of Christ to end all things and have busied ourselves with speculations about it. We have lost grip of the truth that God is always ruling, always present in the world. We do not cherish the belief that He manifests Himself specially in times when earthly means seem weakest.

The Jews expected a conquering Prince and there came the poor Carpenter of Nazareth. Too often we expect a triumphant Son of God from heaven to end all things at once and refashion them by His miraculous power. That He will triumph and will make all things new we know for He has told us so. But that is no reason why we should now neglect His command to look up, for when things are darkest our redemption draws nigh.

At this time when all the world is out of joint, when all the careful diplomacy of a hundred years has resulted in a world war, whose effects will remain for generations; when the nicely balanced trade of the world has slumped; when governments have fallen; when we are in the midst of all the tangles and perplexities of reconstruction, Christmas comes with the message "Look up: your redemption draws nigh: the Son of Man will come."

He did not come as the Jews expected as a mighty king. Nor are we to expect that He will end all our perplexities by some great miraculous descent.

But that He will come humbly in the hearts of men: that His Spirit will work even more mightily in the spirits of His followers,—that is the message of Christmas which we can by no means neglect. Let the world indulge in panic if it must. Christians do not know the meaning of panic. They cannot put their trust in princes nor in any child of man: they cannot rely on nicely balanced constitutions and carefully secured rights. They will trust in the Son of God, the helpless Babe who conquered the world through His Spirit of love and sacrifice. They will ask only to be allowed to share with Him His life of service and sacrifice, to bear His Cross—the redemption of society.

And so though all the world may fail they will still join in the angels' song "Glory to God in the Highest! on earth peace! goodwill amongst men." And hearing it once again at Christmas, they will lift up their hearts to the God Man and follow Him wherever He may lead.

## GOD AND REALITY

### AN ESSAY IN THE HISTORICAL INTERPRETATION OF WESTERN THOUGHT.

BY DR. P. D. DEVANANDAN, M.A., Ph.D.,  
*United Theological College, Bangalore.*

IS the God of the religious man the same as the Reality of the Philosopher? Is it reasonable—so the philosopher would say—to believe in a God and behave towards Him as the religious man persists in doing? Is it possible to work out a metaphysics of Reality that is in consonance with, if not, at least not antagonistic to one's faith in God? These are, in main, the questions that would constitute the Theistic problem to the Western mind.

When a student of religion approaches the question of Theism as a philosophic concept, he is a curious compound of two attitudes which are ultimately divergent. On the one hand he tends to be abstract, theoretic and coldly critical, and on the other, he is by nature inclined to be concrete, practical and decidedly emotional. This is so because the objective of the religious man, as compared with that of the philosopher, in his quest for God is obviously different. Even when a religious man who is philosophically inclined talks about 'contemplation' and 'meditation' as apparently opposed to 'prayer' and 'communion', he is speaking about a relationship that, to him at least, is personal and vital. And this relationship to the avowedly professional philosopher implies nothing.

To the religious man, God is the basis and residence of the highest human values. That is why, whatever the particular shade of his faith, he believes that "the heart of the Eternal is infinitely good". With this 'goodness' of God which in itself is so richly comprehensive in its connotation with reference to the Religious Object, he associates the idea of 'power'. Both these qualities which comprise, each in itself, a whole host of attributes make God for him at once distant and near, make Him "the Great Beyond Which is within", both transcendent and immanent.

To the philosopher, however, what is of primary interest is the justification or otherwise of the "theistic hypothesis" on intellectual grounds. The religious man goes further—much further. He attempts to prove the practicability, the reasonableness and efficacy of such a faith in every-day life.

Thus it would seem from the very-outset as though this discussion involves two fundamentally different attitudes, two divergent objectives, and two unrelated methods of 'proof'—Theism, that is,

when approached by the theologian with a religious bias and the philosopher who claims 'to have no religious axe to grind'.

"Faith in God," says a recent writer, "has its rooting in the last analysis in a venturesome moral attitude similar to that which is involved in every act of loyal devotion—a willingness to trust beyond the evidence." It is this dynamic faith which provides an emotional drive to the religious man's idea of God. It is willing to walk arm in arm with the "intellectual conviction" of sure-footed philosophy, betraying just a little flutter of condescension perhaps. But it refuses to be wheeled about in an invalid-chair by philosophic reasoning as though religious faith were really a cripple.

## II

Unlike Indian schools of religious thought, not every system of Western philosophy finds a place for God. Still there are schools which do speak of Reality in terms that lend themselves to religious interpretation. We would here overlook those systems of philosophy that do not find the need for a Principle behind the world of things that stands for the philosopher as some sort of a First Cause, or a purposive urge behind the whole process of evolution—something equivalent to the religious idea of God. We would rule out of court arbitrarily all materialistic and mechanistic philosophic systems. Their answer to the question we have posed for ourselves is so obviously in the negative. For it is essential to the religious view that God is. The difference comes in when the question is raised as to *what* God is.

All monistic solutions posit an Absolute Reality behind this world of phenomena. In modern Europe, the first great Absolutist thinker was admittedly Spinoza. To him, God is identical with the Infinite Substance which is the one and only Reality. Setting forth from the Cartesian dualism between Thought and Extension, he transformed them into one Infinite Substance. To it they were correlated as attributes. Equating God, Substance and Nature, he would banish all distinctions. Even the things which we call evil are constituent of the Whole, and as such contribute in the end towards Its perfection. And, curiously enough, Spinoza's whole system culminates in a sort of a mysticism in which the soul seeks to realize itself in union with the Whole and finds its highest life in what Spinoza calls "the intellectual love of God which is part of the love wherewith God loves Himself".

But do such absolutist solutions touch upon the practical problems of religion for which God is the answer? Can a world, for instance, in which human depravity and wrong-doing are prevalent be thought of as created and governed by a perfectly good and omnipotent God? Surely we cannot *explain* evil merely by denying its existence.

Hegel offered another absolutist solution. By what he called the dialectic movement of thought, of contradictory concepts, he reduced everything to an ultimate synthesis, the Absolute Spirit. Within this fell all contradictions ; but by it they were all transcended in a comprehensive unity. He finds that in every finite conception there is an internal self-contradiction which provides the stimuli for the quest of a harmonising principle. Every notion suggests its own opposite. But thought cannot rest with contradiction as if it were ultimate. The same immanent logic that leads from thesis to antithesis leads also to a synthesis or principle of reconciliation whereby the contradiction is resolved into a higher unity. Thus the dialectic process culminates in the Absolute which to Hegel was the God of religion also. In his interpretation of Reality, Hegel wavers between two ideas—God on the one hand, and Absolute on the other. According to the former, God would seem to be the same as the cosmic process, the process of all human development ; according to the latter Reality exists timelessly in static perfection.

To the student of Theism it is the former that is of interest, and in the form expounded by those of Hegel's followers who are known as "Hegelians of the left". Such a conception is unfortunately unsatisfactory from the standpoint of religion and its subjective needs. For it does away with the self-existence and independent reality of the Deity, equates God with man's ideas about Him, and makes the communion of man with God to be nothing but man's communion with himself ultimately, or with the progressive spirit of the race. T. H. Green, Edward Caird, Josiah Royce, F. H. Bradley and Bernard Bosanquet are all inspired by Hegel's central vision of the Whole in the parts and of the parts finding their truth and meaning only within the Whole. Though they differ from each other and from their great master in technical details their solutions all lay themselves open to the same criticism.

But F. H. Bradley strikes out boldly and makes a clear distinction between the Absolute of Philosophy and the God of Religion. "If you identify the Absolute with God," he says, "that is not the God of religion. If you separate them, God becomes a finite factor in the Whole . . . Short of the Absolute God cannot rest, and having reached that goal, he is lost, and religion with him . . . We may say that God is not God till He has become all in all, and that a God which is all in all is not the God of religion."

Or again, "For me the Absolute is not God. God for me has no meaning outside of the religious consciousness, and that essentially is practical. The Absolute is related to nothing, and there cannot be a practical relation between it and the finite will." But Bradley does grant a sort of a relative validity to the belief in a personal God. "Whatever ideas are really required in practice by the highest

religion are true. In my judgment their truth is not contradicted by metaphysics, so long only as they will not offer themselves as satisfying our last intellectual demands."

To the religious man, however, such a God seems unworthy. Religion cannot be satisfied with worshipping a Being Who is discovered to be merely a shadow of an unaccountable Substance, the appearance of an incomprehensible Reality. The philosophic stress in all absolutist world view is on the ultimate unity before which the manyness of all human values dwindle into insignificance. But religion persists in emphasizing the individual integers that go to constitute the Whole. To the faith of religion, the dynamic unity of the universe is being brought about by the active co-operation of parts making for a totality in which all individuals fuse themselves into a harmonious whole.

Moreover, Good and Evil, in all forms of absolute Monism, would become purely subjective ideas of reflection. They cannot be predicted of ultimate Reality Which is a perfect Whole. Only from a partial perception of the cosmic Whole there emerges what is called evil. Essentially it would be unreal, because once the wholeness of the universe is grasped evil ceases to be. This is revolting to religious consciousness. To religious faith, in some sense or other free-will, sin, redemption, virtue are indubitable facts of experience which are essential for the building up of that fully moralized world-order which is the Divine purpose.

Finally, the Absolute of Philosophy is static and far beyond reach, coldly impersonal. The God of Religion is dynamic, in warm personal relationship with the world of men. How then could the Absolute Reality of philosophy be an intellectual exposition of the God of religious faith?

### III

Pluralism stands for the philosophic view that the world is made up of a vast number of ultimate units that are free, independent and self-determined. Each of them is a final constituent of Reality. As a reaction from Spinoza's monism, it was Leibniz who gave classical currency to this pluralistic explanation. The Monadology of Leibniz is the ultimate inspiration of all later pluralists. According to Leibniz these monads of varying degrees of perfection composed the whole universe: and God is the highest and absolutely perfect among them, the Monad of the monads.

To save his multiverse from anarchy, Leibniz posited a "pre-established harmony" in accordance with which each of these monads acted. God, the highest monad, is the ultimate substance of which all created or derivative monads are products. And He acts upon them directly. What Leibniz is obviously trying to do is to

emphasize the value of the principle of individuality. Not so much the finiteness of God.

Later pluralists, however, denied the "pre-established harmony" and suggested the possibility of inter-action between the finite beings. God, in a very real sense thus limited, is accepted as finite. William James gives expression to this view quite definitely. "God," says James, "in the religious life of ordinary men, is the name not of the whole of things, heaven forbid, but only of the ideal tendency in things, believed in as a super-human person, who calls us to co-operate in his purpose, and who furthers ours if we are worthy. He works in an external environment, has limits, and has enemies. . . . If the Absolute exists in addition, then the Absolute is only the wider cosmic whole of which our God is but the most ideal portion."

Another interesting religious interpretation of pluralism is that of James Ward. He might well be called a pluralist with a difference. He posits a theistic hypothesis in order to guarantee the ultimate unity and harmony of the world. He sees in history a development which is directed toward ends that go beyond the mere sum of individual ends. This is not the "pre-established harmony" of Leibniz, but the final goal of a process of purposive evolution. He calls it "the one far-off divine event to which the whole creation moves". Although God is the ground of the world and its creator, the creation implies a limitation of God, because the creatures that are in the world possess power of freedom and initiative.

One recognizes in these theories a sincere attempt to solve the problem of evil without making God responsible for it. In so far it interests the religious man. But they succeed in saving God's goodness only at the price of limiting His greatness. And in some disguised form or other they make Him finite. As Miall Edwards puts it, "the qualifying of the idea of absolute or abstract omnipotence by the recognition of limiting conditions" is obviously a necessity as the religious man sees it, in solving not only the problem of evil but also that of human freedom. That is why the naïve religious person has to think of a Satan or a demi-urge. And even then such a limitation, if it is to satisfactorily solve the problem of evil, the religious man rightly contends, should be self-assumed on the part of God, and not imposed by an extraneous factor.

Moreover, the religious consciousness demands a God who is in the very thick of the creative strife in our world and at the same time of such dependable character as to inspire the loving co-operation of the finite beings in the world in completing His purposes. We cannot regard him as "only one of the eachees", as another finite being, and not imperil the religious relationship which is the precious possession of the religious man. The God of religion, as Douglas

Macintosh reiterates, ought to be "good enough and great enough to be dependable".

The uniqueness of God is necessary not only to religious experience but for a rational explanation of the world's unity as well. In a sense the world has to be traced back to Him, whatever we may imply by the word 'creation'. It does not matter whether creation was an act in time or whether it is considered as a continuous process, the religious man regards God as the inexhaustible source of all being, "in whom we live and move and have our being", who is immanent in the world though not identical with it, who is the main-spring ultimately of all resource and strength. Otherwise it would be impossible to account for the natural and moral order which is recognizable in the world around us. That is it which in fact provides the condition of our being, surely not the outcome of our finite minds acting jointly or severally. Man has freedom. But that freedom of the individual is limited by the laws of the objective world, however real that freedom may be within its own territory. And since this common environment is "created" by God, the realm of law and order as also human freedom which is in a real sense guaranteed by it is also the outcome of His Mind.

The question is now raised if all these are not limitations on God. If man is free, if there is a natural, moral and social order in the universe, is not God limited? Quite so. But when we use the term limitation in reference to God, we want to affirm the fact that He is not capricious, that He cannot act in a way that would be inconsistent with His nature. Such a "limitation" is certainly not imposed from without: it proceeds from within. Surely this does not make Him a finite Being.

#### IV

Is the God of the religious man the same as the Reality of the philosopher? Yes and No. The extreme monistic view of Absolutism is undoubtedly not wholly acceptable from the religious standpoint. If the Absolute is the sumtotal of reality and if God is identical with the Absolute, then the religious view that there are things in the world that are contrary to the Divine is not explained. To the religious man "sin" is real. Besides, the Absolute in lonely grandeur, remotely recumbent, unmoved by the world's storm and stress is not the God of religion. But there is this in the singularistic standpoint that has a religious appeal. God is the Supreme Reality. He does restrict the independence of the world of men, and on Him everything does depend. He is the source and ultimate goal of things. As such He is worthy of worship and communion. And it is true that He is in the world's

processes though not identical with the world of things. So far the religious man goes with the monistic philosopher.

His alliance with the pluralist is equally short-lived. He agrees with him in so far as he finds him recognizing the freedom of action on man's part, and accounting for the irrationality in the universe—evil, sin, redemption through individual effort and mutual interaction. Pluralism also provides a more acceptable explanation for the religious endeavour and the religious goal,—the fashioning of a perfect society through the mutual interaction of relatively free individuals in active co-operation with the divine purpose of a God Who actively inspires co-operation and fellowship in the great undertaking.

But there is yet a grand difference between the view of the philosopher and that of the religious man. God, to the religious man, is constantly inviting men to enter into personal relationship with Him, and He is for ever revealing Himself to the world. The religious man insists on a personal God. The attribution of personality to the Power behind the universe is not without difficulty from the standpoint of the intellect.

Speaking for the religious man, Canon Streeter says, "Since science interprets the universe as a coherent system in terms of laws, and intuitive knowledge assures us that it is a dynamic expression of a Living Power we feel that in ascribing to it an element of personality we can best understand it as the focus of synthetic activity—originative, directive, co-ordinative."

Ultimately the ascription of personality to the Power behind the universe is a necessity of thought—of religious thought. But it is a dangerous necessity. The history of religion bears testimony to the dangers that such a personification has constantly led it into, wherever thought had been either wilfully suppressed or voluntarily forfeited in the surfeit of pure emotionalism.

Usually this is manifested in confusing "Personality" as associated with human limitations with "personality" that religion attributes to the Power behind things. The danger of anthropomorphism is just here. And religious thought is not unaware of this—a danger whose practical utility, however, outweighs its theoretical illogicality.

Finally, in so far as its intellectual content is concerned any language in which men speak of God must be in the last resort symbolic. And so it is when we apply to God the concept "personality". Furthermore, as Canon Streeter has well pointed out, we cannot overlook the necessity of referring our emotional and intellectual reactions to previous experience, if at all we are going to give them adequate expression in the present. "Man is so constituted that he normally reacts along the line of some channel worn by previous emotional experience. Therefore it does not seem unreasonable that he should emotionally react towards the Power behind the Universe



religiously conceived of as God in the channels already worn by previous emotional experience."

This might be the "fundamental inconsistency in religion", but in the face of the empirical "proof" of religious living one wonders if after all rationality is the *summum bonum*. And surely, if the highest good that one of the noblest ways of religious living ever exemplified in human history be that sort of love wherewith Jesus loved his God and his fellow-men, such a religious relationship involves a good deal of irrationality. And in religion, is not this practical relationship, this *bhakti*, after all the greater good—greater even than the factor of reasonableness?

## SECULARISM AND THE CHRISTIAN MESSAGE

BY DR. A. J. APPASAWMY, M.A., Ph.D.,  
*Bishop's College, Calcutta.*

IN view of the currents of secularist thought and life which are becoming prominent to-day in India it is necessary to formulate the Christian Message so as to meet some of the difficulties raised by them. A survey of the religious situation in India seems to indicate to me several lines of thought and study as necessary at the present juncture.

(1) What is Religion? It is obvious that some of the abuses of religion do not belong to its essence. The critics of religion themselves acknowledge this; and they seek to make a distinction between the essential and the unessential. But in making this distinction they very often seem to throw away not merely the excrescences of religion but some of its innermost substance and life.

The Editor of *Prabuddha Bharata* discussing the situation in Russia and comparing it with the situation in India suggests that the anti-religious propaganda in Russia is due to the connection which religion has had with social and political institutions. "It cannot be denied that religion has oftentimes allied itself with the powers that be, especially in the West, and especially so in Russia where the Czar was the head of both the State and the Church. Religion had made another mistake. For good or for evil, it has often lent its colour to socio-economic and political institutions, customs, conventions and systems, which naturally cannot be either perfect or permanent. If these were not sanctified by religion, people could easily reform or reject them with the growth of knowledge and experience. But religion made them sacred. And now the evils of these really secular institutions have been transferred to the account of religion, and religion is considered guilty of them. The bitterness of Bolshevik Russia against religion is mostly due to this. Religion has, indeed, in the West often stood against the progress of science and secular improvement. We in India have been more fortunate in this respect, though it is true that the connection of religion with the socio-economic institutions in India also has not been quite fortunate."\*

An endeavour should be made to find out what the essence of religion, especially of the Christian religion, is. Are we right in emphasizing certain forms of organization, certain doctrines and certain rites as absolutely essential? Or should we seek to advocate religion deprived of all ecclesiastical paraphernalia? Is the mystical type of

---

\* Quoted in *Modern Review*, August 1930.

religion with its stress on inner experience, for instance, more likely to be of value to those who are at present troubled by the abuses connected with religion ? In our message what aspects of religion should be emphasized ?

(2) In India a tremendous gulf has been erected between the sacred and the secular. Religion has been largely connected with prayer and meditation. Life in the world has been considered to be on a definitely lower plane. In view of this immense difference between the sacred and the secular it is possible that the reaction from religion to secularism may provoke a stronger and wider response in India than in other countries. The pendulum may swing in the opposite direction and people may begin to believe that instead of the secular being a lower plane than religion, as they have thought hitherto, the secular is the only desirable and necessary plane of life. It is, therefore, necessary to consider afresh the meaning of the world and of men's relation to it. Are we right in drawing a marked distinction between religious life and life in the world ? What is the meaning of the world ? What is Christ's attitude towards the normal activities of men ?

The enormous progress that has been made in Western countries in the matter of the social application of Christ's teaching may be of considerable use to the peculiar situation in India to-day. Men in this country are now suddenly turning away from religion to political and social work with the idea that the latter is more important than the former. They do not see any connection between such political work and religion. In their view, religion seems to be more a hindrance than a help to such active work. But the considerable amount of investigation and thought which has been bestowed on the social bearings of Christ's teaching in the West suggests that religion has a definite service to render to the enriching and the ennobling of life in the world.

(3) Has religion been a unifying or dividing factor in history ? Has it brought men together or has it kept them apart ? It will be valuable to examine the history of religion from this point of view. Some seem to suggest that religion has been a dividing than a unifying force in human history. But has it not acted as a force welding men together into a unity in very large spheres. In the Christian Church it has brought together innumerable races speaking different languages and drawn from different environments into a compact and well-knit organization. In Islam, likewise, several races with different cultures and civilizations have been united into a common brotherhood. Buddhism likewise has covered the East with strong bonds of fellowship. In Hinduism many peoples following different customs and often thinking different thoughts have found a common shelter. Each religion has been within its own circle a tremendous influence for

unification and has worked marvels dissipating differences which had really counted. But outside these circles religion has been bringing men into clash with each other. But at the present day when there are other influences binding men together such as speedy travel and the rapid circulation of the printed page with the broader outlook which comes in their train, are we not justified in expecting that religion will begin to unify rather than divide men ?

History has a service to render in another way too. "Another means by which the tension between Hindus and Mahomedans can be eased is to bring to light the cordial relation that existed between the two communities in the past. We hear instances of Mussalmans trying in the past to acquire Hindu learning without any religious prejudice. Many of them recognized India as the land of learning. Even some emperors were eager to be acquainted with Hindu thought and ideas, and we hear of cases how they sometimes sought interviews with Pandits and Sannyasis at their homes and Ashrams defying all inconveniences. There were many Hindus also who were vastly learned in Islamic scriptures and literature especially those on Sufism." \*

At this time when every effort should be made to bring about peace and harmony between different religions in India what should be the Christian's attitude ? Obviously as a follower of the Lord of Love he cannot afford to say or do anything which will create or increase communal bitterness. The line of distinction between conviction and tolerance is not always clear. An endeavour should be made to combine conviction with tolerance, friendship with testimony, love with the missionary passion.

(4) Many people in India are turning away from religion to political and social work because they think that that is the only way in which India can make herself heard in the councils of the nations. They feel strongly that at present India has no voice in the life of the world. It is, therefore, they argue, necessary that she should become a powerful country with ample political prestige ; then the nations of the world will listen to her with attention. This raises the very important question of India's contribution to the life of the world. The desire that India should give something to help the world is a very legitimate and a very noble desire. Those men in India to-day who are pulsing with this desire ought by all means to be encouraged. Such a longing is apt to evoke the best that we have. But this implies a careful consideration of the question as to what exactly is India's best way of serving the world. How can she effectively help others ? What is her heritage ? Here again the question should be viewed from the point of view of history. It has

---

\* *Prabuddha Bharata*, May 1931, p. 219,

been pointed out that the heritage of India is mainly of spiritual character. If this is so, it is likely that in the future too her heritage will be of a spiritual character. Is it wise with such a long and historic quest for the Divine suddenly to turn away from it to devote our attention to certain new ideals? While it is quite true that we should develop in India representative political institutions and seek to tap all the immense resources of wealth and production which are lying in the country, it is not in these directions that probably our main service to the world will lie. These developments are quite necessary for our existence. But when it comes to rendering to others a really valuable service, is it not rather in the spiritual sphere that we may expect India to give of her best? What is meant by saying that the heritage of India is spiritual? Is it a right or wrong claim? What are the actual elements in the spiritual life of India which need to be conserved and built into the Christian structure? If we believe that God has been at work in India, we have no difficulty in assenting to the idea that there are indeed certain vital experiences in the religious life of India which need to be assimilated and made a part of the Christians' heritage? An effort should be put forth to examine and discover these permanent elements in the spiritual life of India which need to be preserved. If those friends who desire to develop the political, social and economic greatness of the country with a view of the teaching of history on this subject, they would be doing a valuable service.

These, then, are some lines along which we should think and work in order that the difficulties raised by the secularist attitude might be met. Each age has its own problems. The Christian Gospel is rich and it has been found that from generation to generation it has been sufficient unto the needs of men. We, therefore, fully believe that the life and teaching of Christ have a significant message for this present age as well.

## SIKKIM

BY REV. J. R. MACPHAIL, M.A., B.D., *Madras Christian College.*

THE Editor of *Y.M.I.*, who I take it knows everything, knows that I took my holiday last hot weather in Sikkim, and he has asked me to write him an article about it. I don't see how my impressions and opinions of Sikkim can be of much general interest; but he didn't ask me to be interesting, he asked me to write an article. And so I shall; and if it is dull as I except it will be, you must put all the blame on him.

Sikkim, then, is a Native State lying more or less to the north of Darjeeling. It is an accurate enough oblong in shape; the longer sides, which run north and south, are about sixty miles, and the shorter sides about fifty; and it all fits very neatly into a slightly extended sheet of the Ordnance Map on the scale 1 : 253,440 (which means one inch to four miles). On the south it marches with the Darjeeling District of Bengal, on the west with Nepal, on the north with Tibet, and on the east with Tibet and Bhutan. The northern border is the main water-shed of the Great Himalayan Range, and on the fifty miles of it there must be a dozen peaks of about 20,000 feet. The western border is the Singalila Range, rising to over 28,000 feet in the giant Kinchinjunga. The eastern border in comparison is insignificant, a commonplace ridge sinking steadily from 20,000 feet to a bare 10,000.

The whole State is drained by the Teesta River. Two minor streams, the Lachen and the Lachung, rise among the glaciers and sulphur-springs of the Great Himalayan Range; and they flow together just about the middle of the State to form the Teesta. The two valleys are so steep that where they meet they are already only 5,000 feet above sea-level. And where the Teesta leaves Sikkim, near the central point in its southern border, it has dropped to less than 1,000 feet. Two big streams join it here, the Great Rangeet from the Singalila and the Rishi Chu from the Bhutan border; and the combined river bursts through an immense gorge cleaving the 8,000 foot ridge on which lie Darjeeling to the west and Kalimpong to the east. This gorge is, therefore, the natural gateway of Sikkim, and the scale is most impressive. The country looks on the map like a slightly irregular leaf, in which the Teesta forms the stem and its tributaries the veins.

I have given only distances and heights but the figures must be enough to suggest the crazy scale on which Sikkim is constructed. This tiny State has the effrontery to start at 851 feet, and (over a space which would be a good day's walk on level ground) to rise to

28,146 feet. From Darjeeling or Kalimpong you can cast your eye over the whole affair, which is tilted on edge as if it lay in a shop-window. Immediately below you are the steamy jungles of Singla and Rangpo, infested by a peculiarly malignant mosquito and fever-haunted; on a level with your eye, over the intervening gorges, you see tea estates and coniferous forests; and if you crane your neck upwards, you are dazzled by the ice-fields of Kabru, Simvo and Kinchinjunga. And to the right of Kinchinjunga the white cone of Siniolchu rises like the pinnacle of a fairy castle; and beyond Siniolchu, somewhere between heaven and earth and only half credible, are the snowy peaks of Tibet and Bhutan. It all takes some getting used to.

Bhutan and Nepal are practically forbidden to foreigners (at least white ones), but passes are issued by the British Political Officer at Gantok, the capital of Sikkim, allowing approved persons to wander at will all over Sikkim, or to visit certain specified places in Tibet,—the first half-dozen stages on the road to Lhasa. I got both the Sikkim and the Tibet passes; and on Monday, May 9th, I left Kalimpong and walked to Rississum, twelve miles away.

I started out in the accepted style, having left the making of my *bandobast* to knowledgeable friends in Kalimpong; that is to say, I had with me a mule and a muleteer; a cooly (who was exchanged next day, at Pedong, for a second mule); a 'tiffin-cooly'; and a cook-sirdar. As the days passed, I came to have considerable respect for my servants, both man and beast. The mules and mountain-ponies are very capable animals, which plod along in exactly the same deliberate and sure-footed way whether their load is human or not. When climbing, they stop regularly every ten minutes or so, puff and blow and droop for a minute, and then, in their own time, go on as before—and nothing will induce them to depart from this programme a hair's breadth. On the Jelep road you are constantly meeting caravans of a hundred ponies or more, loaded with enormous double-bales of coarse raw wool, and decorated with big tinny bells or tufts of bright wool and if there is not room for man and beast and bale on the path, it's the man that has to get off. The muleteers are all Tibetans, dressed in roomy tunic-shirts (in the folds of which they can secrete all their movable property from Wimco cigarettes upwards), with baggy trousers tucked, Russian fashion, into cloth knee-boots with rope soles, gaily decorated. They are well-fed and bigly built, always talking and laughing to one another or to their beasts, and their broad flat freshly-coloured faces are usually frank and cheerful. They are good at whistling; after a long time on the Indian plains it was a surprise and a pleasure to hear something like community-whistling again. My muleteer was a fine specimen of the breed. The cook-sirdar-interpreter was an ex-sepoy

of seven years' service on the Afghan Frontier and in Mesopotamia, and able to talk some Hindi and quite a lot of English. He knew the country thoroughly, and I found him much better at distances than the guide-book or the official mile-stones. He was apt to talk too much for my principles, which perhaps are somewhat severe; his scones varied greatly, and when they were bad were fatal; and when he met old friends (who were many) he drank some low country liquor till he stank: otherwise he was perfect. The tiffin-cooly was a lad of about sixteen. Like the cook, he carried an umbrella as a sign of superior rank, and it came in very useful once: when we were reaching for the first time the height at which mountain-sickness is apt to appear (12,000 feet), he stopped at the road-side and vomitted copiously and noiselessly. When I next looked back (I was riding for once), he was running to make up on me, as cheerful as ever, carrying the umbrella firmly between his teeth; and apparently it worked. He had a merry face, so oval, and the features so flat, that you might have thought he was painted on a yellow egg. He was always seeing jokes, and to the end, whenever he doubled up with laughter, tried to explain the point to me, though he knew I couldn't understand a word.

It was an imposing cavalcade. We had to carry most of the fodder for all of us, including mules, as well as warm clothes and bedding; but I think I could do with less another time. Furniture and crockery were provided at the dak bungalows (which I had booked in advance and found very comfortable), but nothing else; and there was little to be had on the way—no kerosene, for instance.

Our second day we crossed the Rishi Chu into Sikkim, and so far as gradients went it was a real Sikkim day. We started out at 6,400 feet, and descended steadily for four or five miles to Pedong at 5,000 feet (where I gave up my pass), and then in less than two miles we dropped to the river at 2,000 feet, by one of the famous 'Sikkim staircases'—a causeway built very firmly of extraordinarily hard stones, and consisting mostly of hair-pin bends; they are all right for mules, I suppose, but exhausting for men in boots, either to ascend or to descend. And from the Rishi, in four miles or so, we climbed again to the Ari bungalow, at 5,000 feet. The climbing had to be done in the heat of the day, too, which in that deep ditch was considerable; for the weather had got into the habit of providing a thunderstorm daily at two or three o'clock, and we had to be in the bungalow by then. Most days I was on the road by seven, and off it again by early afternoon.

The third day's walk landed me at Sedonchen, half way up a most terrific hillside. After dropping steeply again from Ari for a fine morning's walk through a lovely hill-valley, I found myself, at the end of an early tiffin-halt, a little more than 4,000 feet above



sea-level; and the bungalow was two miles away and 3,000 feet above me. And next morning I had to start by climbing 5,000 feet more, to 12,000 feet, in four or five miles—a Sikkim staircase all the way. (For this part of the trip I gave up walking and hired a local pony.) The hillside was covered with rhododendrons, great bushes growing twenty or thirty feet high; but unfortunately the blossoms, all but a few deep crimson ones, had been stripped off by some recent hailstorms.

It was easy going from here to the Jelep La, the pass into Tibet, 14,600 feet high and perhaps twelve miles away; there are two bungalows on the way, at Gnatong and Kapup, and I stopped at both, taking it easy. I felt as if on the top of the world here, and had it pretty much to myself. From Gnatong the snow lay deep, and everything was crisp and cold and clear. One morning I saw the peaks all round Sikkim—especially the Kinchinjunga group—standing up above the vapours that came boiling out of the Teesta Valley; it was as if one *felt* the silence and the strength of them. The same day, to keep things even, I got the headache which is one of the symptoms of mountain-sickness; but it wasn't severe, and the same evening, by a very smoky fire of rhododendron-logs, I was quite able to read the article on mathematics in 'The Outline of Modern Knowledge', and I was persuaded at the time that I understood it. And next morning I stood on the Jelep La,—a perfect morning—looking away over the Chumbi Valley and the beginnings of the Tibetan plateau to the wonderful mountain Chumlohari, symmetrical, solitary, and perfectly white. It was a long walk that day, through fine pine-woods and a riot of Alpine flowers and then through the Chinese-looking market-town of Rinchengang; and I rested next day (which was Whit Sunday) on the cretonne armchairs of the bungalow at Yatung. Yatung is about 10,000 feet high, but the air is very soft and pleasant, and the Chumbi Valley seemed to me wonderfully homelike—very like the valley of the Tweed above Peebles. The British Trade Agent, who happened to be there at the time, and kindly had me to dinner on the Saturday night, comes from Comrie in Perthshire, and he told me that the Chumbi Valley was always reminding him of home in new ways.

On Monday I struck back again, making for the Nathu La, which is a few miles north of the Jelep. It is a narrower pass, and the snow lies much deeper; and at Champitang that night the chowkidar was sure we should turn back. My cook, however, managed to persuade three men who turned up from somewhere or other to come with us: coolies can often go where mules can't, of course. Wild-looking ruffians they were, very greasy for warmth: I think I know now what Manchurian bandits look like. So the two mules were sent back by the Jelep, and we went on. The pass proved pretty

difficult, even for the tiffin-cooly and myself. Many times we were up to the waist in soft snow. The path was covered deep, and long stretches of it had disappeared altogether, and half the time everything was hidden from us in swirling clouds of mist. This can be said for the weather anyhow, that it suited the scenery, which was most desolate and awe-inspiring. Once at least I was sure we were lost, and wondered how long it would be till our bones were discovered: I was heartily sorry that we had been so impatient of the coolies' unsteady two miles an hour as to push on ahead. However, we turned up in the end, and so did the coolies—four hours behind us: I had begun to doubt whether I should ever see them again. My bedding was wet in places: it had followed its cooly some way down the kud at one point. I had a good deal of tea, and the coolies had a good deal of arrack, and we were all ready to do it again—all except the tiffin-cooly, who had gone snow-blind and spent most of the next day groaning under a blanket.

At the bungalow (Changu) we were out of the clouds hanging upon the heights, and the weather was fine again. The bungalow was a little wood-and-tin shed, standing out oddly among the snow and the naked black granite, on the shores of a tiny lake which looked unfathomable. I spent a whole day smoking my pipe beside the lake; and for reasons which I needn't bother to explain, it was a day I am not likely to forget.

From Changu it was two easy daks, by Karponang,—down a fine valley and then round the sheer walls of a thundering great amphitheatre,—to Gantok. Here I was met by three other people, and we had another fortnight in Sikkim,—going up the Teesta this time to Yumtang, near the head of the Lachung; and we learnt what leeches are, and two of us climbed to nearly 16,000 feet, and on the way back we had a slap-up tea with the Maharajah and Maharani, and heard 'God Save the King' played on bagpipes. But I have already written more than the Editor asked for, and must stop.

## MUSINGS, MAINLY EDUCATIONAL, ON MADRAS AND THE PANJAB

BY MISS I. T. McNAIR, M.A., *Kinnaird College, Lahore.*

TO one who has lived both in Madras and in the Panjab, it is interesting to notice the points of resemblance and of contrast which these two important provinces of India present to each other. It would be natural to expect provinces so far removed from each other, and so different in climate and in population, to be rich in contrasts rather than in resemblances. But it will be remembered how often it has been remarked in the press that the reforms of 1921 have been worked with more success in Madras and in the Panjab than in any other part of India; and the other points of resemblance to be noted later probably spring from the same ground as the comparative success of the reforms is rooted in. Just what that ground is in each case, would be hard to explain completely; but it is probably right to give as one of its chief elements the comparative stability of society in the south on the one hand and, on the other, the energy and enterprise of the Panjab.

Those who are interested in what has recently been described as the Christian Movement in India must find it significant that of the two Indian bishops consecrated in the Church of India, Burma and Ceylon, the diocese of the one, Dornakal, was taken out of the diocese of Madras and has as its bishop a distinguished son of the Tamil country, whereas the other is the Assistant Bishop of Lahore. Their interest will also be claimed by the distinction that has been lent to the Christian communities of these two provinces by the fact that the Indian Christian representative at the First Round Table Conference belonged to Madras, and at the second to the Panjab. Those who, on the other hand, are interested in the Women's Movement are aware of the fact that Madras claims with pride one of the women representatives at these Conferences, and the Panjab the other.

Another point of resemblance not unconnected with those already mentioned, is that of the two Union Christian Colleges for women in India, each supported by both American and British missions, one is found in Madras and the other in Lahore; while in each of these cities there is also a Government College for women.

The Lindsay Commission drew attention to the very rapid advance that girls' and women's education is making in the Panjab, and since the publication of its Report this advance has become still more remarkable. In various centres in India, women's education has been going ahead within the last fifteen or twenty years in such a way

that it has altered the social and political outlook of the land. But I believe that the rapidity with which it has advanced in the Panjab within the last five years, is quite without a parallel.

The Kinnaird College for Women has been in existence now for almost twenty years. Yet within the fifteen years, 1913 to 1928,—and for most of that time it was the only college for women in the Panjab—it never had more than forty students, and sometimes there were not so many as thirty. For a succession of years the number of students entering college was so small that many who were kindly disposed to women's education, began to doubt whether there really was need for one women's college in the Panjab, and felt convinced that there certainly was no need for two. To champion the higher education of women in those days was no easy task; it called for faith and courage which fortunately were not lacking. To one who looks into the matter now, the extraordinary thing is not so much that the number of women at college was so low ten years ago; it is that it is so high now. This year there must have been between two and three hundred girls who wanted to enter college; and of these a very large number were bitterly disappointed because they were not able to secure admission into either of the women's colleges affiliated to the University of the Panjab. It is probably a conservative estimate to say that there are four hundred women students now preparing for University examinations whereas ten years ago there were but forty.

The history of girls' education in the Madras is very different from that of the Panjab. In the southern presidency the first foundations of girls' education were laid more than a hundred years ago by Christian missions; they had had a long and honourable history there before they had gained an opening in the Panjab. By the time that the two women's colleges in Madras were opened there were many girls' high schools, both mission and Government, in the presidency and the neighbouring native states, so that both colleges were filled almost at once. In that part of India the foundations of girls' education have been slowly and carefully laid, and the whole fabric of women's education is on a solid basis. Those who have benefited by it have been almost all either Christians or Hindus. In their communities there was, even in the early days, nothing of the opposition to women's education that is still found among conservative Muslims, so that it is easily seen that the obstacles to be overcome in the south were not so great as in the Panjab.

Here also the first girls' schools were Christian schools. But it is a significant fact that even to-day there are twice as many Christian high schools for girls in the city of Madras alone, as there are in the whole of the Panjab. From what schools then have the girls come who have so greatly increased the ranks of the women's colleges in the Panjab? They come largely from Government

schools. Each of the long-established mission high schools has within the last few years sent up an ever-increasing number of girls for the Matriculation examination, but the number of the schools has unfortunately remained all but stationary. Government, on the other hand, has gone ahead and within the last eleven years has opened twenty-five new high schools for girls. When the time comes, as it soon will, when each of these is sending up girls for the Matriculation examination, who can prophesy how many girls will be eager to enter college? Here there has been no slow and steady growth of girls' education. It has sprung up with amazing rapidity, although there have been difficulties of every kind to overcome. There is purdah in the Panjab; and all the Government high schools for girls are purdah institutions. How then were teachers provided if, in the early days before there was a supply of adequately trained women, men could not be employed in girls' schools? Very often inexperienced young teachers were put in positions of great responsibility, schools have seldom, if ever, been adequately staffed, and many of the teachers have at first had nothing but their own experience as pupils by way of preparation for their profession. Considering all these handicaps, the surprising thing is not that so little but that so much has been achieved within so short a time.

The friends of the Panjab can yet find a little comfort in the thought that with all its communalism it has been free from such excesses as Cawnpore and Bombay have witnessed. Judging from the protest at present being made by the organized women of India against separate electorates, is it too much to hope that women's education in this province, so rent by communalism, may be a means of uniting the different communities? The new movement in favour of women's education has great force behind it, and is fraught with an infinite number of possibilities for good. Those who looking on see these possibilities, can only pray that they may be realized. But communalism will not be a dragon easily slain.

It is also well to recognize the fact that the situation is not without another danger. In the Panjab there is a gulf between those who observe purdah and those who have given it up. Somehow that gulf must be bridged. It would be a great calamity if the energy and enterprise of the Panjab were to carry some of the women too far ahead, and leave the rest behind. The women's movement, fundamentally one all the world over, is one of the fruits of Christian ideas of freedom and personality. There is always danger if the fruit is cut off from the root. Only the acceptance of the ideals of willing self-sacrifice and devotion by the educated women of the province will direct this new movement in the right direction, and make it an unmixed blessing. The qualities of devotion and self-sacrifice are ascribed to Indian heroines both in fable and history.

Indian women are now called upon to shew them in a much wider and more varied society and in a more complex situation than any that the past records. Education does nothing if it does not widen the horizon ; and the hope of the Panjab lies largely in what her daughters may do, freed from the restrictions that in the past have hindered their self-development and self-expression, and willingly dedicated to the unselfish service of the common good.

## RECENT INDUS VALLEY DISCOVERIES: PART II

BY DR. MASON OLCOTT, M.A., Ph.D., *Vellore*.

### 6. What Varieties of Pottery did the People Fashion ?

THE Indus Valley dwellers used many different shapes and sizes of pottery in their houses. Pots with narrow mouths and broad bulging bodies ranged in size from one with a diameter of thirteen inches in the middle down to a tiny but perfect piece holding only a few drops. The large variety of shapes, each adapted to some special use, indicates the long period of previous development. Only a few of them have handles. The potters turned out good work, often painting their ware. "The painted designs are usually in black on a dark red slip and consist of advanced geometrical patterns, foliar motives and occasional figures of animals. The dark red and black ware has been found abundantly at Nal in Baluchistan, associated with copper implements" (*E. B.*, 12, page 211), also in other neighbouring areas. The pottery at Nal is finer in fabric and design than that from other sites, but it is closely akin to it.

The paints most commonly used were red and yellow ochre, kaolin white and lampblack. Some figures of ducks and geese were painted with malachite green.

The people widely used a blue encaustic, faience, like that of Mesopotamia and Egypt, in making ornaments, armlets, miniature vases and similar objects. A finer and harder variety of this paste they used to finish off the surface of seals.

### 7. What did they Carve from Stones ?

These people used flint and chert for cutting, scraping, shaving and possibly for rude engraving. They brought marble and yellow stone from Jaisalmir (Rajaputana) and Tatta (west bank of the Indus) and sand stone and basalt from the Khirtar range (along the eastern border of Baluchistan). They also used agate, cornelian, crystal and chalcedony. They employed alabaster for miniature vases, ringstones, rings, little balls and other objects.

Two good-sized statuettes were discovered, though somewhat broken. However, the most important and interesting objects were the many seals, made of steatite, ivory, stone and paste. The figures were carved into the material so as to form a hollow. The seals were flat faced, squarish or oblong, and were probably used for sealing parcels, merchandise and so forth, just as they have been used in India in modern times. Such seals have been discovered in early sites in Asia Minor and Mesopotamia, but later cylindrical seals were ordinarily used for impressing signatures by rolling clay tablets. These cylinders have not been found in the Indus Valley.

The flat seals had projections in the back with holes for string, so that they could be worn round the neck or wrist. On them were carved bulls, with or without humps, elephants, rhinoceros, the sacred bodhi tree and other figures, and also a pictographic script. Waddell has deciphered this script on the basis that it is the Sumerian language, but some others do not agree with his interpretation.

#### 8. What Metal Objects and Ornaments did they Make?

In a single season of exploration at Mohenjo-Daro, over seven thousand objects of interest were found, which is far more than has ever been collected at any ancient site of India. The ornaments of gold were so finely finished and so highly polished that they might have come from the best modern jewellers instead of from a pre-historic ruin five millenniums old. Some square and round silver pieces are probably coins; if so, they are far the oldest ever discovered, for those of the seventh century before Christ from Lydia come next in age. With important exception of iron, the Indus Valley race knew and used most of the chief metals: copper, tin, bronze, lead, antimony and probably mercury.

The excavators recovered over three hundred copper objects in one year, including jars, utensils, rings, bracelets, an antimony holder, model of a duck, chisels, nails, fish hooks, arrow heads, small double axes, daggers, knives, and oblong bars believed to be punch marked coins. Most of these objects had been formed by hammering, but some were cast.

Sir John Marshall writes about the peacefulness of the people: "The paucity of weapons both at Harappa and Mohenjo-Daro is surprising, the only ones yet found being a few mace-heads, axes, daggers, arrow-heads, and possibly spear-heads. It looks as if these cities were but little acquainted with warfare." (*I.L.N.*, Jan. 14, 1928, page 42.)

"A unique object found in this low stratum was a model in copper of a two-wheeled cart with a gabled roof, and driver seated in front. This, possibly, is the oldest known example of a wheeled vehicle, older even than the steel fragment found by Mr. Woolley at Ur, which in turn antedates by a thousand years the use of the wheel in Egypt." (*I.L.N.*, Jan. 7, 1928.)

The rich wore ornaments made of gold, silver, copper plated with gold, blue faience, ivory, cornelian, jadeite and multicoloured stones of various kinds. There were very striking girdles of cornelian and gilded copper. The poor used terracotta. All classes of men and women were allowed to wear necklaces and finger-rings, but only the women wear ear-rings, bangles, girdles and anklets. South Indian men still never wear bangles, girdles and anklets, although their wives do. In the far south, primitive women still make



holes in their ear lobes over an inch long, as the women seem to have done in the Indus Valley.

In one year, 244 ivory objects were dug up at Mohenjo-Daro, including : "Ivory dices of every description, cubes, toilet requisites, such as, combs and hair pins, fishes apparently used as ornaments, a bull's leg which probably formed part of an article of decoration, and pointed pyramidal objects. Some of the ivory objects are inscribed with their owners' marks." (*A.S.I.*, 24-25, page 72.)

The people also imported shells in large quantities from the sea-coast, to cut them into dippers, bangles, beads and other ornaments, also for inlay work in wood.

"The best of the figures on the engraved seals," according to Sir John, "notably the humped Indian bulls and short horned cattle . . . are distinguished by the breadth of treatment and feeling for line and form, unequalled in the contemporary glyptic art of Elam or Mesopotamia or Egypt. The modelling, too, in faience of the miniature rams, monkeys, dogs and squirrels is of a very high order." The examples of human figures, no matter what the medium, are strangely enough very uncouth and suggest that the artists had little practice in depicting the human form. They are far inferior to the portrait figures of the Sumerians.

## 9. What has been Discovered about their Appearance and Clothes ?

The Indus Valley dwellers had long heads and probably belonged to the Mediterranean race, though there seem to have been more than one racial type. Their noses were almost devoid of any bridge. A statuette carved in limestone, finished with a veneer of white paste, its eyes inlaid with shell, and the patterning of its robe picked out in red ochre, has a low receding forehead, prominent nose, thick lips (the upper shaved) and narrow oblique eyes, but this very likely was not the prevailing type. Certainly such a man is as unlike the modern dweller in Sind as the ancient Sumerian was unlike the present inhabitants of Southern Mesopotamia.

The men wore short beards and whiskers and sometimes shaved their upper lip. Their hair was taken back from the forehead and coiled in a knot at the back of the head with a fillet to support it.

We know that the people could spin and weave cotton, because finely woven cotton cloth has been found, also whorls for spinning. They used real cotton and not the fibre of the silk-cotton tree, as used to be supposed. Upper class men wore a kilt or skirt fastened round the waist like the primitive Sumerian skirt or the South Indian tying cloth. They also had a plain or patterned shawl drawn over the left shoulder and under the right arm, as is still the case in the South. Among the lower classes the men may have gone naked, while the women wore only a narrow loin cloth.

**10. How did the Indus Valley Dwellers Dispose of their Dead ?**

They used four different methods. The common way of disposing of the dead bodies was apparently to cremate them. Later a part of the burnt bones were buried in large earthenware jars together with medium-sized or miniature pottery vessels, copper implements and grindstones. Sometimes the burial was in small brick structures like those used by some modern Hindus. In other cases the dead bodies were presumably exposed to the vultures and the remaining bones collected in a jar. A fourth method was burial in the solid brick work of walls or beneath the threshold of the doors. Some of the Adi-Dravidas still bury their dead in their own houses.

That the people believed in the existence of the spirit after death is shown by their interring utensils and implements with the corpses. Mr. Waddell has elaborate theories about their death amulets which he claims to have deciphered. He says that the fish which enters the water to emerge, and the western sun which sets only to rise again were used in these death amulets in order to secure resurrection for the dead person. This is possible, but not proved.

**11. What System of Writing did they Use ?**

Over a thousand tablets or seals have been discovered with a highly developed system of writing in a script with pictures and symbols. Their meaning has not yet been established, although Waddell has made an ingenious attempt. If, as he thinks, the language was the same as the Sumerian, it was most complicated, for a picture of an animal or a group of scratches represented sometimes an idea and sometimes the sound of a word. If there were several words for the same idea, a single symbol might stand for any of four or five different sounds. For this reason the Sumerian is difficult to decipher even with the help of clay tablets in Sumer giving the translations of ideas into different languages. Waddell has taken as his key the lists of kings given in the Indian Vedas and epics, which he believes are Sumerian kings.

The seals, sealings and other objects in almost every building show that the people used writing extensively for business and other purposes. They carried on trade by sea with the early Sumerians of Mesopotamia. For writing they did not use the clay so common in Mesopotamia. "It may have been some wood or bark akin to birch or to Egyptian papyrus, which came into use at a very early date," says Sir John Marshall, but Mr. Waddell thinks the people employed parchment.

**12. What Publications Deal with these Discoveries ?**

*Abbrev.*

*Name and Notes.*

*A.S.I.*      *Archaeological Survey of India, Annual Reports for 1923-24, 1924-25, 1925-26 (abbreviated 23-24, etc.)*

*Abbrev.*

*Name and Notes.*

These are the source books for most of the archaeological data presented in this paper. The details are scientifically described in the sections under exploration, and make somewhat difficult reading.

*Memoirs* of the same by R. Chanda. No. 31, "The Indus Valley in the Vedic Period", and No. 41, "Survival of the Prehistoric Civilization of the Indus Valley". These give somewhat technical interpretations of data in connection with the Hindu Vedas.

*E.B.*

*Encyclopaedia Britannica*, 14th edition, Vol. 12, article on "Indian History", but more especially that on "Indian and Singalese Art and Archaeology" by Ananda Coomaraswamy. These articles give the most important facts about the Indus Valley Culture in brief compass, also some sketches.

*I.L.N.*

*The Illustrated London News*, Sept. 20, 1924, Sir John Marshall, "First Light on a Long Forgotten Civilization"; Oct. 4, 1924, C. J. Cadd and Sidney Smith, "The New Links between Babylonian and Indian Civilizations"; Feb. 27 and March 6, 1926, Sir John Marshall, "Unveiling the Prehistoric Civilization of India"; Jan. 7 and 14, 1928, Sir John Marshall, "A New Chapter in Archaeology". These articles present a very comprehensive idea of the discoveries and many interesting photographs. They form the most accurate, popular presentation of the facts.

*Seals.*

*Indo-Sumerian Seals Deciphered*, by L. A. Waddell.

## YOUNG PEOPLE'S FORUM

### THE RUBAIYAT OF OMAR KHAYAM.

BY MISS R. R. CHELLIAH, B.A., *Ceylon.*

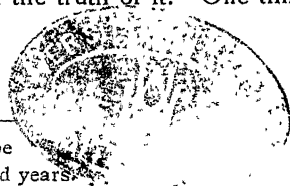
"IF East is East and West is West, then won't you tell me why," sang the old bard. Yes, there is a world of difference between the two spheres—differences that are irreconcilable by their very nature. Nevertheless one can easily discover certain links that bind the two together. One such link was forged when Fitzgerald translated the *Rubaiyat* of Omar Khayam. It remains to be one of the popular translations and the hidden spell of Oriental culture was brought to light in the West. The universal appreciation of Omar Khayam in the English dress has been one of the curious literary phenomena of recent years. It is the result of an honest endeavour to understand the mysticism of the East by the Westerners.

The melody of Fitzgerald's verse is so exquisite, the thoughts are so profound, and the general atmosphere of poetry in which he steeped his version is so pure that we wonder at the marvellous skill of the translator. The structure of the poem, the imagery, the music and the philosophy of the poem are essentially Eastern. The author lived in the heart of Persia about the twelfth century. The Queen of the East was gradually regaining her lost splendour and magnificence. The luxury of the Persian Court, the magnificent gardens of roses and lilies and grapes, the caravanserai, the hoary potter at his wheel, together with the resplendent moon, are extolled with a spirit of ardent enthusiasm. The reader is impressed by the author's sincerity. The poem is the spontaneous and passionate outburst of a poet who lived and had his being in the splendours of Courts, Wine and Love.

The peculiar form of the rubai—viz., four lines, the first, second and fourth of which have the same rhyme, while the third usually remains rhymeless—is the exclusive vehicle for the expression of subtle mystical thoughts in Persia. The music of the quatrains rises and falls like the waves of the sea, lingering at times and impetuous the next moment. Some of the quatrains are purely mystic and pantheistic, most of them bear quite another stamp. They are the breviary of a radical free-thinker who protests in a forcible manner both against the narrowness, bigotry and unpromising austerity of orthodoxy and the eccentricity, hypocrisy and wild ravings of the Sufis, whom he successfully combats with their own weapons, using the mystic terminology simply to ridicule mysticism itself. The irresistible fascination of the poem is due

to the philosophy that it embodies. It is plainly the echo of the doctrine of Epicureus which denied the perfectibility of man, and advocated the life of material pleasures. Is there any use in battling against Life ? Let us eat and be merry, for to-morrow we die. This is the quintessence of the poem. This truth dawns on the poet and compels him to take refuge in the life of to-day. "You know how little while we have to stay and once departed may return no more." This thought is repeated and echoed till the whole poem is one long and powerful exhortation to believe in the truth of it. One thing is certain that Life flies.

" Ah my Beloved,  
Fill the cup that clears  
To-day of past regrets and future fears—  
To-morrow ?—why to-morrow I may be  
Myself with yesterday's seven thousand years."



To Omar Khayam, Life presents no difficulties. The scheme of the unwise is as plain as a pikestaff to him. He knows that the spring should vanish with the rose, and youth's sweet-scented manuscript should close. "Some we loved, the loveliest and the best have crept one by one, silently to Rest." Even the mighty Sultans submit to the irrevocable decree.

" Think in this battered caravanserai  
Whose doorways are alternate day and night  
How Sultan after Sultan with his pomp  
Abode his hour or two and went his way."

Not only Love, the supreme solace of the pilgrim soul on earth, but the mighty Sultans, the wielders of absolute power, too, are hurled in the medley crowd of victims.

" Dust unto dust and under dust to lie  
Sans Wine, Sans Song—and Sans End !"

Yes. all is transitory ! wealth is fleeting ; friend is fleeting ; woman is fleeting and man is fleeting. If such be the order of the universe, alas ! what shall be the fate of man ?

The poet suddenly changes his tune from sheer desperation to that of exultation. Despair, why despair in vain ! If blind understanding be the law of the earth, if I come like water and go like the wind, why should not I eat and drink while I live ?

" Unborn to-morrow, dead yesterday,  
Why fret about them if to-day be sweet."

The main interest of the poem is in Omar's fascinating rhapsodies in praise of Wine, Love and all earthly joys, and his passionate denunciations of a malevolent and inexorable fate which dooms to slow decay or sudden death and to eternal oblivion all that is great, good and beautiful in this world.

Many a modern author has caught the lingering echo of Omar in the realm of philosophic thought and poetical imagination. Hardy's famous novels illustrate the same irrevocable decrees of a malignant Fate in whose hands man is a puppet. In the delightful poem of the "Lotus-Eaters," Tennyson expresses the same idea.

"Death is the end of life ; ah, why  
Should life all labour be ?  
Let us alone.....what pleasure can we have  
To war with evil ?  
All things have rest, and ripen toward the grave  
In silence ; ripen, fall and cease."

# WITH THE "Y"

A MONTHLY NEWS-SHEET OF THE  
YOUNG MEN'S CHRISTIAN ASSOCIATION  
AND ITS PROBLEMS

*(Published as an Integral Part of the Y.M.I.)*

Editor : H. A. POPLEY.

---

Vol. III

December, 1932

No. 5

---

## NOTES

### International Student Service.

The latest number of the *International Student Service Annals*, a Magazine which should be taken by every Association in the country, gives an account of the Eleventh Annual Conference of International Student Service which was held at Brno, Czechoslovakia, from July 27th to August 3rd. This report should be studied by all our Secretaries. President Masaryk sent a message in which he showed the importance of political education for democracy and especially the education which would lead to reasonable and honourable policies. He wanted the university student to learn how to think rightly in political terms, believing that politics itself is a science. One of his sentences is especially apposite to the present situation in India; "Young colleagues, beware always and everywhere of empty phrases".

Dr. Benes, Minister of Foreign Affairs in Czechoslovakia, sent a paper on "Students in the Social Order" in which he urged that students should take part in practical life and especially in the social problems of the day.

The Conference dealt with many interesting aspects of the students' relationship to life, such

as the universities in the social order and the changes that are taking place in different countries; student self-help in different countries; student social service with a special reference to co-operation with the agricultural communities and industrial workers; cultural co-operation and international relations between different races. In the later reports reference was made to various international conferences which are to be held during the course of the year, including a special study tour to the Balkans. One of the most brilliant speeches of the Conference was an address by Mon. Chamson on the need to give to students a new sense of responsibility so that they might go forward to constructive thinking and constructive action. We commend the Report of this Conference to all our readers and would urge a very much greater interest in the work of the International Student Service throughout this country.

### International Boys' Camp in India.

An International Camp for older boys is to be held in Mysore from December 20th to 29th. Mr. W. E. Forgie of the Madras Y.M.C.A. is making all the arrangements for this Camp and it is hoped that

there will be a gathering of older boys drawn from every part of India. It will be the first International Camp of this nature which has been held in India, though similar camps have been held in many other countries. Unfortunately, the financial depression seems to have prevented many of our Associations from taking much interest in this Camp up to the present. We hope, however, that in spite of this difficulty a large number of Associations throughout India, Burma and Ceylon will arrange to send at least one delegate. The cost for the camp period of ten days is expected to be about Rs. 15 and the only additional expense will be travel. This should not be a very large item in many cases as Mysore is near to a large number of our Associations throughout South India. We hope the Associations will take care not to miss this opportunity. All applications should be sent to Mr. W. Forgie by December 10th.

#### Y.M.C.A., Jerusalem.

A letter from New York announces the near completion of the Y.M.C.A. in Jerusalem. The Association in Jerusalem, as many of our readers will know, was organized by Mr. A. C. Haite, once National Secretary in India, and the present General Secretary is Mr. W. H. Heinrichs who was in Lahore for many years. The building when completed will be a magnificent structure designed not only to give full expression to the ideals of the

Y.M.C.A. but to the central importance of the city of Jerusalem in the religious life of the world. The Dedication is to be held during Easter time, 1933, and visitors are invited from all over the world.

#### Universal Week of Prayer.

The Universal Week of Prayer organized by the World's Evangelical Alliance is to be held from Sunday, January 1st, to Sunday, January 8th, in accordance to the usual custom. The invitation to this special Week of Prayer is sent out by the leaders of all the Churches in England and Wales. The topics for the six days from Monday, January 2nd, are the following:—

Thanksgiving and Confession.

The Church Universal.

Nations and Governments.

Missions.

Family, School and University Life.

Home Missions and Missions to Jews.

The Universal Week of Prayer has been observed by the Alliance since 1846 and was one of the first expressions of the spirit of union among the various Churches outside the Roman communion. In this letter calling the members of all the Churches to prayer the signatories draw attention to the tremendous need of the world to-day and the prevalence of suspicion, antagonism and fear between peoples and nations. We would commend this appeal to all our readers.

\*  
\* \*

#### THE NORTH AMERICAN Y.M.C.A. AND THE GOSPEL.

*Extracts from an address delivered by Ernest Maurice Best at Wuzayanda Conference, New Jersey.*

When I was in Shanghai in 1930 an Englishman belonging to the "business community" was describing a prominent Chinese official for me, preliminary to an interview. After many details had been given I asked, "Is he a Christian?" My friend paused and then said slowly "Yes, I think he is. A kind of Christian—a Y.M.C.A. Christian."



This recognition in the Far East of the distinctive character of Y.M.C.A. Christianity recalls some rather heated interviews during the war with some members of the Canadian Chaplain Services, and their discontent with what they somewhat scornfully described as "Y.M.C.A. Religion".

During the last Y.M.C.A. World Conference at Cleveland, and also at the Toronto Assemblies it became clear that many of the European delegates had come to America with a sense of mission. They felt an ardent desire to restore the Movement in America to the "one true faith revealed to our fathers some eighty years ago and from which we must never depart". Closer examination of this Gospel as expounded by many earnest teachers revealed the "one true faith" to have almost as many variations as there were countries in Europe. The common elements, however, were to be found in the doctrines of Martin Luther and John Calvin, softened by some inescapable admissions about the nature of the Scriptures, and modernized in language, at least, by Karl Barth. With such a back-ground it is no wonder that our colleagues in Europe felt uneasy over the Y.M.C.A. in America.

This European unhappiness over our heretical tendencies finds further expression in recent reviews of the International Survey of the Foreign Work of the North American Associations. A very carefully prepared review in the April number of *World's Youth* by Mr. Z. F. Willis complains that the essential character of these Associations as discovered by the surveyors omits, or ignores, "the personal and dynamical experience of God in Jesus Christ," which should be the central theme. He suggests that sociological and educational processes have been substituted for the terms and methods of "vital evangelism". The surveyors are also taken to task for their "apparent lack of any real understanding of the nature and supreme importance of theological and credal values".

We might as well recognize the fact that the North American Associations as well as the Protestant Churches in America present many differences in emphasis to our European brethren. They stress the transcendence of God; we dwell on His Immanence. They speak of the cosmic significance of Christ, while we are more concerned with the human significance of Jesus. They have a body of doctrines about the Person of Christ, while we develop a Gospel directly from the Life and Teachings of Jesus. They insist on the necessity of an individual mystical experience of conversion, while we are content with the slower and less dramatic process of religious growth. They magnify worship and preaching, while we depend much more on the influence of fellowship in shared activities for worthy social ends. They think of themselves as special expressions of their ecclesiastical organizations, while we tend to think of ourselves as independent bodies ready to co-operate with all Church groups but with different functions.

These are real differences, but it is not necessary to treat them as mutually exclusive alternatives. Most of the leaders of the North American Associations accept the older and more traditional interpretations as having validity except at the points where they are made exclusive and separatist. We still pursue the objective of Christian unity adopted at Paris in 1855 from the prayer of Jesus, "that they all may be one". We wish to reach out in fellowship to all who name the name of Christ. We are even ready to extend a hand to those who have His Spirit in other religions without insisting on the forms or formulas of Protestant circumcision. This liberalism which finds a sufficient basis for unity in a common loyalty to the character and central teachings of Jesus will not be welcomed or understood in some quarters. Writing from Geneva some seventy years ago, Professor Amiel, the Swiss theologian and philosopher, said, "The minds which have reached the doctrine of immanence are incomprehensible to the fanatics of transcendence. They cannot understand that Pantheism may be ten times more religious than their dogmatic supernaturalism."

There seems to be no dispute that the Y.M.C.A. is a child of the larger movement known as Evangelical Christianity. From this source it drew an intense devotion to the Person of Jesus Christ, a desire for the salvation of individuals, an interest in social and humanitarian affairs, and a passion for religious unity. It seems to me that these four elements remain central and unimpaired in the present life of the Association, although the conceptions behind each one of them have undergone considerable transformation.

The process by which the Y.M.C.A. has moved forward has been practical and unconscious rather than theological. The adoption of the Triangle as a symbol for the completeness and unity of the Christian life was a step of far greater significance than those who invented it suspected. The Association leaders who emphasized the unity of body, mind and spirit, and who insisted that the physical

and intellectual life were legitimate parts of Christian experience were pioneers in a world which for centuries had been trained to accept a sharply drawn dualism between body and soul. For a generation these leaders fought for the acceptance of health and recreation as not merely permissible for Christians but as also being a part of the Christian ideal and of Christian obligation. The whole conception of Jesus as the broken Martyr of the Cross, the "pale Galilean", was slowly transformed into the ideal of a radiant and triumphant personality, powerful and vital, full of grace and truth.

The Triangle formulation was followed by another movement in terms of the four-fold life, at once Physical, Intellectual, Social and Religious, and this was capitalized in programmes of boys' work. Canadian Boys' Work Secretaries built their programme of Canadian Standard Efficiency Training around this ideal. They used the text, Luke 2 : 52, "Jesus increased in wisdom and stature and in favour with God and man," as the framework on which to hang this rich conception of Christian character. Other Association Movements followed a similar plan and wherever the North American Associations went this concept of Christian manhood was presented. The text from John's Gospel in reference to "the abundant life" was interpreted to mean a fullness and completeness of life and a unity of all its phases around a central loyalty to Jesus. This ideal, although sharply criticized by many religious leaders, has been carried over into the Churches through their Sunday Schools and Young People's Work and has become an integral part of their programmes of religious education wherever North American Christianity is represented. It is not unfair to say that the Association has played a very important part in helping to release Protestant Christianity in America from the shackles of a barren asceticism and from an age-long divorce between religion and life.

At the present time this conception of Christian manhood, or Christian personality (for it is accepted as an ideal for women as well as for men) presents an ideal which has not been paralleled since the great days of Greece. In brief, this conception sets before the youth of the world as its goal:

1. *Health*: The ideal of Health, of bodily perfection, the development of strength, of vitality of beauty, and of grace, and the normal expression of this physical life in recreation and in family life.

2. *Truth*. The second ideal is that of Truth, not merely the accumulation of knowledge, but an eager search for new revelations, the mastery of scientific method, and the fearless acceptance of all the new light which may be discovered.

3. *Beauty*. In the third place, this ideal makes increasing place for the appreciation of Beauty in nature and in art and for creative self-expression.

4. *Goodness*. In the fourth place, the Christian ideal naturally emphasizes Goodness. This is the great Hebrew tradition with its emphasis on righteousness, with its efforts to promote the basic virtues of courage, honesty, loyalty, justice, humility and obedience.

5. *Efficiency*. A further element in this modern ideal of complete personality includes a new standard of Efficiency. We believe that the good man should be good for something. He should be trained to have technical skills and capacity to do work of value and importance to the world.

The integration of these values in a single person brings us close to the North American ideal of Christian manhood, strong in body, keen in intellect, responsive to beauty, ethical in conduct and efficient in service. It is a dream of a new race of men—of Super-Men—of Men like Gods! It is grounded in the faith that the Divine process of growth or evolution has carried man up by slow degrees to his present level from a humble beginning in the primeval ooze. It believes that this process can be greatly accelerated by human co-operation and that the race of man is still in its infancy. John Addington Symonds' poem, "The Coming Day", is typical of songs and talks of man's forward march toward perfection:

"These things shall be—a loftier race  
Than e'er the world hath known shall rise  
With flame of freedom in their souls  
And light of knowledge in their eyes.  
They shall be gentle, brave and strong  
To spill no drop of blood, but dare  
All that may plant man's lordship firm  
On earth, and fire, and sea, and air."

In spite of the appeal of this wonderful conception of human perfectibility, of Self-Realization, of Self-Expression, of Growth and Development, I do not believe that the picture I have drawn goes beyond the standards of a reformed and glorified Paganism. The Christian ideal is more than this. The essential Christian tradition calls for a quality of life, of character, of personality which transcends any and all of the qualities already suggested. Christian character requires self-renunciation as well as self-realization. It calls for self-sacrifice as well as for self-expression. It demands that the followers of Jesus shall be ready to deny themselves as well as to develop themselves. Whatever else Christianity may have done or failed to do, it has made the Cross a symbol of voluntary sacrifice for the redemption of mankind. "God so loved the world that He gave His only begotten Son" is the central thesis in the Christian philosophy. The theme is unmistakably at the heart of Jesus' own life and its final tragedy. The suffering Servant dying for His people, the good Shepherd ready to lay down His life for His flock. "Except a grain of wheat fall in the ground and perish," "If any man would be My disciple let him deny himself and take up his Cross and follow Me," and scores of similar references proclaim the central place of the doctrine of Redemption through self-sacrifice. The highest and best are called to follow in the steps of the Son of God who was ready to live and to die for the salvation of men.

It is right at this point that North American Christianity as experienced in the Y.M.C.A. and in many liberal Churches is most defective. In its enthusiasm for the new and wonderful possibilities of human development, it has failed adequately to integrate the highest of all human qualities—sacrificial love—in its concept of Christian character. We are in danger of trying to make Christianity attractive by making it painless, and of forgetting what is, after all, the one crowning and distinctive feature which makes Christianity unique among the religions of the world and Jesus supreme among the saviours of men. We need to challenge our youth, not only to the self-fulfilment of personality, but also to self-dedication that this good life which we covet for ourselves shall become the heritage of all God's children.

There are some who believe that the task of building a Christ-like society is quite apart from the work of developing Christ-like persons. But this is surely a false antithesis. The development of the sciences of psychology and sociology have made it abundantly clear that individuals are conditioned by their social environment. It is equally clear that no society can rise above the average level of the individuals who make it up. Society helps to determine individual character, and individuals help to determine social conditions. For this reason we are bound to work in both directions at the same time. We need intelligent and consecrated persons and we need a just and brotherly social order.

In conclusion, may I suggest that we need to develop and to proclaim these foundations of our faith and the nature of our objectives? We have a unique opportunity to speak the reconciling word between the new Christian ideals of Self-Realization and of Social Welfare and Reconstruction, which are characteristic of the North American Associations and the older but nonetheless vital ideals of Self-Consecration, of Self-Sacrifice, and Self-Denial, without which neither Christian persons nor a Christian society can go forward.

\*  
\* \*

## WORK IN JUGOSLAVIA.

The Sussex-Surrey Divisional Union of Y.M.C.A.'s has had two receptions in connection with the work in Jugoslavia with which they have been closely connected for nearly nine years. At one, in the Royal Pavilion, Brighton, on October 6th, the Bishop of Gibraltar (who was formerly Vicar of Brighton) received purses from centres and subscribers in Sussex, and spoke on the great opportunities which confront the Jugoslav Y.M.C.A. The Mayors of Brighton and Hove were present. The other took place on October 26th in the Cathedral Church Hall, Guildford; the hostess being Mrs. Paynter, whose interest in the work is of long standing. The Bishop of Guildford, formerly Bishop of Gibraltar, received purses from centres and subscribers in Surrey. Both Bishops were able to speak from personal experience, since both have visited Jugoslavia several times and given addresses in the Y.M.C.A., Belgrade. A new film of Jugoslavia and the work of its Y.M.C.A.'s was shown and described by Mr. and Mrs. P. H. Sitters, the English Associations' representatives in that country.—From "News Sheet of E.N.C."

## NEWS OF THE Y.M.C.A. IN INDIA, BURMA &amp; CEYLON.

## Madura Y.M.C.A. Programme.

- Nov. 1. Recitals from Shakespeare and Ramayana. By Mr. B. C. Reddy, M.A.  
 " 5-15. Ten Kalakshepams. By Sriman Vedanayagam Sastriar.  
 " 13. The Lord of Heaven and Earth. By Mr. L. L. Lorbeer, M.A.  
 " 16. God is our Light and Wisdom. By Dr. J. J. Banninga, M.A., D.D.  
 " 19. God makes us One in Christ. By Prof. K. E. Nainan, M.A.  
 " 26. Let us Worship God. By Dr. J. J. Banninga, M.A., D.D.  
 " 30. Music in India—Yesterday and To-day. By Rev. H. A. Popley, B.A.
- Dec. 3. Recitals from Shakespeare and Galsworthy. By Mr. Walter Hunt.  
 " 10. Meet my Friend Jesus. By Dr. J. J. Banninga, M.A., D.D.  
 " 17. Christmas Social.
- Jan. 14. Limitations to Non-Violence. By Mr. George Joseph, M.A.,  
 Bar-at-Law.  
 " 21. Sharing with Other Faiths. By Mr. T. C. Srinivasa Iyengar, B.A.,  
 B.L., M.L.C.  
 " 26. The Age and Cradle of Tamil Culture. By Mr. S. S. Bharati,  
 M.A., B.L.

## Indian Students Union and Hostel, London.

*Programme for October—December 1932.*

- Oct. 5. Group Conference—'Methods of Electing Parliament.'  
 " 9. Lecture—'The Wanderings of Fables over the World.' Sir Denison  
 Ross.  
 " 12. Lecture—'The Effect of Social Life and Culture on the Sex Problem.'  
 Dr. Frederick Bernado.  
 " 16. Lecture—'Reduced to the Ritz.' Miss B. D. Beecher.  
 " 19. Group Conference—'The Present Position in International  
 Arbitration.'  
 " 21. Visit to Carreras, Ltd.  
 " 22. Dramatic Performance.  
 " 23. Lecture—'Disarmament: The Mess we're in.' Mr. Arnold Foster.  
 " 26. Discussion Group—'Village Reconstruction Work.' Mr. C. F.  
 Strickland.  
 " 30. Lecture—'Mandatory Systems.' Miss F. White.
- Nov. 2. Group Conference—'Proportional Representation.'  
 " 6. Lecture—'War for Profit.' Miss D. Woodman.  
 " 9. Lecture—'Fathercraft.' Dr. F. Barnado.  
 " 11. Visit to the Royal Mint.  
 " 19. Dramatic Performance.  
 " 20. Lecture—'Spain.' Mr. W. Horsfall Carter.  
 " 26. Social to Plaistow Red Triangle.  
 " 27. Lecture—'The United States: To-day and To-morrow.' Mr. S. K.  
 Ratcliffe.  
 " 29. Debate—'That more Evil than Good is to be found in the influence  
 of the Modern Cinema.'
- Dec. 2. Visit to the Gramophone Co.  
 " 4. Lecture—'The Utopia of the Kingdom of God.' Canon F. L.  
 Donaldson.  
 " 7. Group Conference.  
 " 10. Dramatic Performance.  
 " 11. Lecture—'The Press and Public Opinion.' Mr. Hamilton Fyfe.  
 " 14. Lecture—'Puericulture.' Dr. F. Barnado.  
 " 17. Children's Christmas Party.  
 " 18. Lecture—'Prison Conditions in England.' Mr. Alex Peterson.  
 " 20. Communal Dinner.  
 " 31. Social to London Society of Friends.

## K. T. PAUL MEMORIAL FUND.

## FURTHER SUBSCRIPTIONS RECEIVED.

						Rs. A. P.		
September 12	1932	Acknowledged already	..	..	..	914	11	9
		H. H. Crabtree, Esq.	..	..	..	25	0	0
"	15	" K. Mathai, Esq.	..	..	..	15	0	0
"	27	" V. G. Siromoni, Esq.	..	..	..	10	0	0
"	30	" K. K. Kuruvilla, Esq.	..	..	..	5	0	0
		Ramanathapuram Centre	..	..	..	21	0	0
October	18	" G. A. Natesan, Esq., Madras	..	..	..	15	0	0
"	31	" J. Traill, Esq.	..	..	..	10	0	0
November	1	" A. Ranganathan, Esq.	..	..	..	1	0	0
"	4	" C. S. Paterson, Esq., from Members of the						
		Calcutta Association	..	..	..	173	0	0
"	7	" K. J. Saunders, Esq.	..	..	..	10	3	4
Total Rs.						1,199	15	1

# THE WORLD OF BOOKS

ASSISTANT EDITOR : REV. E. C. DEWICK.

## A. PROBLEMS OF THE ORIENT.

THE HERITAGE OF ASIA. By Kenneth J. Saunders, M.A., D.Litt. (Association Press, Calcutta.)

Usually there are two ways of appraising the heritage of a country or people. The first is the one adopted by the editors of the *Legacy of Greece* and *Legacy of Rome*, where they select different departments of knowledge, such as Medicine, Philosophy, Mathematics, etc., and tell us to what extent Greece and Rome have contributed towards their development for human welfare. The second is the one propounded by Carlyle : ' Universal History, the history of what man has accomplished in this world, is at bottom the history of great men who have worked here—they were the leaders of men, these great ones : the modellers, patterns and in a wide sense creators of whatsoever the general mass of men contrived to do or to attain.' Dr. K. J. Saunders follows the second method. In the opening chapter we are given a glimpse into the characteristics of the civilizations of India, China and Japan, and we are told that there is not much difference between these three civilizations, except in their particular emphasis; and that each of these great countries had its streams of immigration which contributed to its characteristic culture. He rightly insists that a study of Buddhism is as necessary to understand the Orient as the study of Christianity is to the understanding of the Western world. To him, "India is not only a mother of civilization, she is pre-eminently a spiritual mother of Asia." He is convinced that the greatest contribution Asia has made is in the field of art, philosophy and religion, and this heritage being Asia's richest gift to the family of nations is well worthy of study. Art, Philosophy and Religion—these, we believe, form a very large part of the content of culture, and it is these things that have contributed to man's highest life.

The heritages of India, China, Japan and Korea are separately discussed and in order to illustrate each heritage an interesting and detailed account of the three great founders of Asiatic civilization—Buddha, Confucius and Shotoku, and the living figures of Gandhi, Hu Shih and Kagawa, is given as typifying their respective civilizations.

Dr. Saunders, being a European, requires exceptional spiritual discernment to analyse and evaluate a civilization which is very ancient and complex, and one that is diametrically opposed to his own, on account of its great difference in environment and history. But he is pre-eminently qualified for his task. As a Y.M.C.A. Secretary of the Indian National Council, he had many opportunities of travel through the length and breadth of India, Burma and Ceylon. He made a study of Buddhism and his books on this religion are widely read. As a professor in the Pacific School of Religion at Berkley, California, he has splendid opportunities to come into intimate contact with Indian, Chinese and Japanese students. He interprets the various Asiatic civilizations with deep sympathy and rare insight. Speaking of Sakyamuni, he says :

"No name is so honoured throughout the East; no Indian name is so widely revered throughout the world. For twenty-five centuries his influence has moulded the civilization of the Orient, and it is by no means spent to-day. This is one of the most impressive facts of history. That an Indian monk, embracing poverty, writing no book and setting up no organization, should be recognized to-day as one of the world's greatest teachers and should be deified by half the human race—to this there is only one parallel."

Speaking of India and her great leader Gandhi, he says :

"In him, her (India's) age-long search for God finds new and wonderful expression, and her idealism proclaiming all down the ages that the spiritual realities are the true realities, and that hatred cannot be cast out except by love, comes to a practical application on an immense scale. Never before in history have these principles of her ancient *Rishis* been applied in the sphere of politics, or the Sermon on the Mount been made to work on an imperial scale.....It is chastening to us who call ourselves by the great name of Christ that it is a Hindu who has revealed to us the inner meaning of our own faith. Those who are inclined to scoff at this simple weaver as an impractical idealist belong to the hard-headed people who crucified the Carpenter of Nazareth for His dreams, for His magnanimity, and for His bold proclamation that God is the Father of all men, and that Samaritans, publicans and harlots enter into the Kingdom of Heaven before the respectable and the self-righteous."

A number of excellent selections from the Scriptures of India, China and Japan is appended.

The book is aptly dedicated to the memory of the late Mr. K. T. Paul, who, more perhaps than any one else, ably and successfully interpreted to the world the beauty and fragrance of Indian culture.

T. J. CORNELIUS.

\* \* \* \* \*

THE FUTURE OF EAST AND WEST. By Sir Frederick Whyte, K.C.S.I. (London: Sidgwick & Jackson, 1932, 3s. 6d)

The author is uniquely qualified by his residence in India, China and Japan and by his official connections in these countries, to write on this fascinating subject. Within a small compass he has produced a very readable and reliable survey of the present situation in these countries and the possibilities of friendly co-operation between them and the peoples of the West. He raises the important questions of the future of Soviet influences and of the possibility of the unification of this "huge and diversified continent" against the West. "Geneva or Moscow? is the sum of these queries, which are written on the whole landscape from Riga to Tokyo, from the Arctic Ocean to Singapore." He very rightly insists that the unity of Asia has been exaggerated, yet one wonders if he recognizes fully the unity underlying the diversity of Asia. This is exemplified in the wide diffusion of Buddhism, as well as in such almost universal practices as ancestor-worship and the worship of nature deities.

His chapter on India is especially revealing. "Gandhi," he says, "is the Mazzini of the India of to-day, but where is the Cavour?" and he writes sympathetically of India's lack of political leadership. He accepts the justice of the Indian criticism that England is to blame for this lack of leadership, but he recognizes that India is also herself to blame. His comments upon the Indian Civil Service and upon the position of the princes are timely. And he appeals for constructive work in place of agitation and for reforms within the great network of Hinduism.

"The fourth decade of the twentieth century finds the relation of East and West in India in its most critical phase. The public mind is naturally concerned with the political aspect in which important problems are on the anvil; and no small part of the future relation of India and Great Britain is at stake, both in the nature of the decisions made and in the manner in which they are executed. Nowhere in the British Commonwealth, hardly indeed anywhere in the civilized world, is the statesmanship of any of the politically mature Western nations faced with so severe a test of its merit as in India. So far the candid observer cannot say that it has failed; and the proceedings of the Round Table Conferences in London will stand as evidence to all time, that in intention at least, and to a large extent in action also, the British people rose to the height of a difficult occasion. But since the test is not one of intention, but of the capacity of two partners to co-operate in solving a political

problem of unusual magnitude, it would be premature to say whether East or India can yet claim that they have succeeded in placing the political relations of East and West in their Indian aspect on a secure and lasting basis. What can be claimed is that they desire to do so and have made real progress in translating their desire into the realities of a constitution. The proof lies in the future.

Turning to China he shows the same appreciation, mingled with just criticism and the same belief that it is the Western world and especially Britain, which has awakened the sleeping masses of Asia.

"Our ideals have taken wing overseas, have alighted on the Chinese mind, and have there awakened the hope that one day China will create a true commonwealth of liberty for her people. The promise of that perhaps distant day is heavily beclouded by human error and by difficulties inherent in the vast revolutionary task; but the whole scene surveyed in a true perspective is not discouraging. Its perplexity demands constancy, courage and discernment; and when the people of China appeal to us to aid them in their attempt to follow our example, we have a peculiar duty to respond to their call. Only a few years ago China was a sea lashed by the hurricane of revolution; but even then the firm rock was being formed, slowly, like a coral reef, and the prophetic eye could see that one day it would rise above the surging tide to make a secure foundation for the homes of men. To-day the rock is above the surface and the far-sighted Chinese may claim that, despite all the evils of strife, upon it is set a beacon of promise."

With regard to Japan, which he calls "the Janus of Asia," he has also many good things to say. Japan is "Greece without the intellect," and yet she has shown a remarkable genius in adopting and adapting. The ability of Japan, as well as her mistakes, in plunging into the industrial era, are discussed and the critical situation of the economic life of the country, dependent as it is upon silk and cotton and, therefore, upon the friendship of the United States and China. The following passage is typical and suggestive:—

"We have seen that 'relief from pressure at home by expansion abroad' is the slogan of modern Japan. But in the voices that repeat it we can hear a note of discord. Japan here exhibits 'the single head with the two countenances' of Marco Polo's description. The military party interprets expansion abroad as the acquisition of territory and the control of continental Asia on the shores of the Pacific; the other party believes that this policy may endanger more valuable markets elsewhere and conceives of expansion in terms of trade with all nations, not in terms of political control of China. Korea is the object lesson to the world of Japanese expansion in the militarist's sense; for the annexation of Korea practically closed the door of trade to foreign nations by including the country within the high wall of the Japanese tariff, and finally severed the political connection of Korea with China. The Manchurian case of to-day is not identical with the history of Korea from 1895 onwards, but the similarities are so striking that when Japanese policy appears to follow in Manchuria a line parallel to that which led to the annexation of Korea in 1910, we may well ask whether the intention is, or is not, to pursue it to the same end in Manchuria. Japanese statesmen of the school of Shidehara and Inouye will answer with an emphatic negative; and we would accept their denial without reserve were it not for the fact that the opposing school of thought is still powerful. Here again we see Japan in two minds. Who can interpret the outcome of her inner conflict?"

In a final chapter, called "Appeasement or Conflict," he shows the trends in both directions and finds grounds for hope and confidence, believing that nations must retain their own souls and guard their own heritage but can carry their differences "to the high ground of a new world order, and there compose them in peace".

There is an excellent short bibliography and the book is attractively printed and bound—a brilliant member of a very useful series.

H. J. SAUNDERS,



## B. INDIAN THOUGHT AND HISTORY.

**HINDU MONISM AND PLURALISM.** By Max Hunter Harrison. (Oxford University Press, 1932.)

This is a noteworthy contribution to the understanding of Hindu Philosophy. It is based on a thesis submitted for the Ph.D. degree in America. The author is a competent student of Sanskrit and has made a careful and thorough study of the subject. He faces every relevant problem and deals with it with sympathy, care and thoroughness.

The Upanishads are the fountain-head of the religious philosophy of India. Different collections of Upanishads have been current in India. Weber gives no less than 235 titles, but a great many of them are of quite recent date and have no great value. Dr. Harrison confines his study to fourteen Upanishads, *viz.*, *Bṛhadaranyaka*, *Chandogya*, *Taittiriya*, *Aitareya*, *Kaushitaki*, *Kena*, *Katha*, *Isa*, *Mundha*, *Prasna*, *Mandukya*, *Svetasvatara*, *Maitri* and *Mahanarayana*, as having a more or less close connection with the Vedic schools.

There is a curious jumbling of material in the Upanishads. We find in them details concerning ritual observances, prayers, mythology, physiology, psychology, cosmology, ethics and even grammar. This is partly due to the fact that the Upanishads were meant for the all-round instruction of pupils. In spite of these confusing materials there is a dominant philosophical interest in the Upanishads. They deal with all the great problems which have fascinated the minds of religious thinkers through the ages. What is man? Where has he come from? Where is he going to? What is the nature of God? What is the relation between God and man? How can we know God? What is the effect of this knowledge? What happens after death? These questions are not answered systematically in the Upanishads. Ancient Hindu thinkers pondered over these questions and set out their ideas in answer to them, sometimes in a striking illustration, sometimes in a startling epigram, sometimes in a moving piece of devotional poetry and sometimes in a long-winded philosophic argument. The Upanishads were the work of many hands and were written at different times. It is very difficult indeed to find our way through them.

Roughly speaking we may say that there are two attitudes which are expressed again and again in the Upanishads. In the first place there is the thought that Brahman or God alone is the reality. There is no other reality in the world, all else which we see is nothing. This is Monism; this line of thought was carefully elaborated into a philosophical system by Sankara.

The other attitude is that God is not the only reality but that human souls are also real. The existence of man is not merely due to an illusion. Worship consists of a personal relation between man and God. This attitude is expounded and built up into a system by Ramanuja. Perhaps a little parable which is found in Ramanuja will bring out clearly the meaning of this attitude. 'Take the case of a young prince, who, intent on some boyish play, leaves his father's palace, and losing his way does not return. The king thinks his son is lost; the boy himself is received by some good Brahman who brings him up and teaches him without knowing who the boy's father is. When the boy has reached his sixteenth year and is accomplished in every way, some fully trustworthy person tells him, "Your father is the ruler of all these lands, famous for the possession of all noble qualities, wisdom, generosity, kindness, courage, valour, and so on, and he stays in his capital, longing to see you, his lost child." Hearing that his father is alive and a man so high and noble, the boy's heart is filled with supreme joy; and the king also, understanding that his son is alive, in good health, handsome and well instructed, considers himself to have attained all a man can wish for. He then takes steps to recover his son and finally

'the two are reunited.' This pluralistic attitude is also developed in the Sankhya system.

Dr. Harrison does not trace the full development of these two attitudes, but seeks to discover their origin in the Upanishads, and to set forth their classical statement in the standard texts and commentaries. He also indicates the criticisms which each system passed upon the other.

This is a careful and scholarly presentation of an important phase of religious thought in India, and should be read by everyone who is dealing with the subject.

A. J. APPASAMY.

\* \* \* \* \*

#### THE JOURNAL OF INDIAN HISTORY. April 1932.

This magazine maintains its high standard of excellence and interest under the Editorship of Dr. S. Krishnaswamy Aiyengar. This number has articles dealing with different parts of India, some of which are of unusual interest and value. The two articles on the Duch in India by Mr. W. H. Morland and V. Srinivasan and the article on the Maratha Navy from 1698-1729 are of interest to the ordinary reader as well as to the historical student. For the South Indian student the article on 'Early Pandyan Chronology' by K. A. Nilakantha Sastri provides valuable material drawn from epigraphical sources for the elucidation of the chronology of South India; and the student of economics will find very interesting facts regarding the revenue and expenditure of the Moghul Emperors in the article 'History of the Reign of Shah Jehan' by Abdul Aziz, a title that hardly describes its contents. No student of Indian history can afford to be without this important journal.

H. A. P.

#### BOOKS RECEIVED.

1. CHRISTIAN EDUCATION IN INDIA. By Sir George Anderson and Bishop Whitehead. (Macmillan & Co.)
2. THE RURAL COMMUNITY and THE SCHOOL. By Dr. G. S. Krishnayya. (Y.M.C.A. Publishing House, Calcutta.)
3. THE RECONSTRUCTION OF THE PRIMARY SCHOOL CURRICULUM. By Dr. T. N. Jacob. (Y.M.C.A. Publishing House, Calcutta.)
4. THE PEOPLE OF THE MOSQUE. By L. Bevan Jones. (Y.M.C.A. Publishing House, Calcutta.)
5. THE LAYMAN'S LAW GUIDE. By A. C. Sequeira. (Messrs. Taraporevala, Bombay.)